Digitized by the Internet Archive
in 2025

https://archive.org/details/oldtestamentamer0000alex

THE OLD TESTAMENT

AN AMERICAN TRANSLATION

By

ALEXANDER R. GORDON · THEOPHILE J. MEEK
J. M. POWIS SMITH · LEROY WATERMAN

Edited by

J. M. POWIS SMITH

LIBRARY OF
United Theological Seminary
BS
195
.S6
1927
13737
13,737
221.52
Am.
RS

THE UNIVERSITY OF CHICAGO
PRESS · · CHICAGO · ILLINOIS

COPYRIGHT 1927 BY THE UNIVERSITY OF CHICAGO. COMPOSED AND PRINTED AT THE UNIVERSITY OF CHICAGO PRESS, SEPTEMBER, 1927

LIBRARY OF
Bonebrake Theological Seminary
BS
195
S6
1927
13,737

PREFACE

Why should anyone make a new English translation of the Old Testament? With the Authorized Version of King James and the British and American revisions, to say nothing of unofficial renderings, have we not enough? This question may quite fairly be asked. The only possible basis for a satisfactory answer must be either in a better knowledge of Hebrew than was possible at the time when the earlier translations were made, or in a fuller appreciation of fundamental textual problems, or in a clearer recognition of poetic structures, or in such a change in our own language as would render the language of the older translations more or less unintelligible to the average man of our day. As a matter of fact, our answer is to be found in all of these areas.

The most urgent demand for a new translation comes from the field of Hebrew scholarship. The control of the Hebrew vocabulary and syntax available to the scholar of today is vastly greater than that at the command of the translators of the Authorized Version or of its revisers. This is due partly to the greater degree of scientific methodology now practiced in the study of language in general and of Hebrew in particular, and partly to the contributions made to our knowledge of Hebrew by the decipherment of the hieroglyphic and cuneiform writings. The first requirement of a translation is that it should reproduce as fully and accurately as possible the meaning of the original documents. To this end the translators should know the language of the original as well as it can be known.

Modern studies of textual problems reinforce the need for a new rendering. These have brought out more and more clearly the uncertain state of the Hebrew text and have perfected the technique of critical method. The science of textual criticism has made great progress in recent years, and no translation of the Old Testament can afford to ignore its results. Our guiding principle has been that the official Massoretic text must be adhered to as long as it made satisfactory sense. We have not tried to create a new text; but rather to translate the received text wherever translation was possible. Where departure from this text was imperative we have sought a substitute for it along generally approved lines, depending primarily upon the collateral versions, having recourse to scientific conjecture only when the versions failed to afford adequate

help. The reader who wishes to check the translation from the point of view of its loyalty to the original will find the passages in which textual change has been made listed in the Appendix. If the number of such passages seems to him unduly large, he should bear in mind certain facts. The oldest known Hebrew manuscript of the Old Testament dates from the ninth century A.D. This means that at least eighteen centuries elapsed between the earliest Hebrew written documents and our oldest manuscript; and that between the latest Hebrew document now found in the Old Testament and our oldest manuscript there was a lapse of approximately eleven centuries. Moreover, the original Hebrew text included only the consonants. The vowels were not added until about the seventh century A.D. Naturally many more errors are found in the vocalic part of the text than in the much older consonantal element. In the list of changes to be found in the Appendix it may be noted that in a large measure the vowels only have been touched. A vowel change naturally involves a very much slighter correction than is involved in a change of consonants. Anyone who has had experience in handling ancient manuscripts will be surprised, not that there are so many corrupt passages, but rather that under the circumstances there are so few. We trust that our attitude in this fundamentally important matter will commend itself to careful and cautious scholars.

The last half-century has developed a great interest in the stylistic qualities of Hebrew poetry. Much of the text that had long passed for prose is now recognized as really poetic in both form and spirit. This adds to the necessity for a new translation. Poetry should not be printed as prose. The present translation brings into clear light many of the hidden beauties of Hebrew poetry. The text is printed in poetic lines as clearly indicated by the parallelism of the structure. In cases where the elegiac measure is employed in Hebrew, the text indicates it by a deep indentation of the second or short line. Where the content and the form both point to the presence of strophes the text has been printed in stanzas. Where such structure is not clearly shown the poetic lines are left to follow one another without a break.

The English of King James's day is not wholly natural or clear to the average man at the present time. In common everyday speech "thou," "thee" and "thy" are no longer used; they have been retained here when they occur in language addressed to God, since they convey a more reverent feeling than the blunt "you." The endings "est" for the second person and "eth" for the third person singular of verbs are now archaic.

The same holds true of "ye" for "you," "waxen" for "waxed" and "lade" for "load." The use of "vinegar" in the sense of a wine or liquor for drinking has long since ceased to be recognized. "To ear" in the sense of "to plow" or "to till" is obsolete; so are "marish" for "marsh," "scrabble" for "scratch," "in the audience of" for "in the hearing of," "all to" for "altogether," and many others like them. Time has wrought changes in the usage of words. The translators of the King James Version were casting no aspersion upon the character of womankind in general when they said, "Who can find a virtuous woman?" The word "virtuous" for them had its old force brought over from the Latin *virtus*. But today, when applied to woman, the word will almost inevitably be taken in a more specialized sense, and so be misunderstood. The same charge lies against "virtuously." The word "prevent" once meant "to anticipate," but is now used in the sense of "to hinder"; consequently its old usage in passages like Psalms 119:147 f. puzzles modern readers. Facts like these make the reading of the Bible a scholarly rather than a religious exercise, and clearly point toward the need of a new translation.

The translator to do his best work must be in sympathy with his subject matter and be able to put himself into mental and spiritual contact with its authors. From this side of his work the demand made upon him is a very heavy one. On the other hand, a translation should read well. It should be in a vocabulary and style appropriate to the thought which it is designed to express. If the original be dignified, impressive, and eloquent, those qualities must not be lacking in the translation; if it be trivial, commonplace, and prosaic, the translation must take on the same character. The content of the Old Testament is, with little exception, upon a high literary plane. The language of the translation, therefore, cannot be allowed to fall to the level of the street. In this translation the foregoing principles have been kept constantly in mind. It tries to be American in the sense that the writings of Lincoln, Roosevelt, and Wilson are American. This does not imply any limitation of our mother-tongue, but if anything an enrichment of it. Least of all does it mean that the translation is for Americans only; it aims at being easily understood wherever English is spoken. In general we have been loyal to the Hebrew in its use of symbolic and figurative language; occasionally where such figures would not be clear to the reader, we have translated the figure into more familiar terms.

One detail of the translation which requires explanation is the treatment of the divine name. As nearly as we can now tell, the Hebrews

called their Deity by the name Yahweh, and in a shorter form, Yah, used in relatively few cases. In course of time they came to regard this name as too sacred for utterance. They therefore substituted for it the Hebrew word for "Lord." When vowels were added to the text, the consonants of "Yahweh" were given the vowels of "Lord." Somewhere in the fourteenth century A.D. Christian scholars, not understanding this usage, took the vowels and consonants exactly as they were written and produced the artificial name "Jehovah" which has persisted ever since. In this translation we have followed the orthodox Jewish tradition and substituted "the Lord" for the name "Yahweh" and the phrase "the Lord God" for the phrase "the Lord Yahweh." In all cases where "Lord" or "God" represents an original "Yahweh" small capitals are employed. Anyone, therefore, who desires to retain the flavor of the original text has but to read "Yahweh" wherever he sees LORD or GOD.

The translators and the University Press have sought to give this work the appearance of a modern book. This purpose has determined the make-up of the page and has led to the addition of headings for paragraphs, and to the insertion of some half-titles. It has also kept the verse numbers out of the text and relegated them to the margin, so that the reading of the text may not be interrupted.

The work of translation has been shared by four men: Professor Alex. R. Gordon, of the United Theological College and McGill University, Montreal; Professor Theophile J. Meek, of the University of Toronto; Professor Leroy Waterman, of the University of Michigan; and the Editor. Each of them carries the primary responsibility for his own work. The Editor has left his fellow-workers free to express themselves as they would, and has aimed at uniformity only in the most essential matters. If it be felt that each translator has his own style, this should not be regarded as a defect, for each document in the Old Testament has a style of its own, and the extent to which such stylistic characteristics are ignored by translators is a measure of their failure. Each book ought to speak its own message in its own way, even in a translation.

The Editor wishes to express his appreciation of the self-sacrificing labor of his fellow-translators, of their conscientious devotion to the work and of their prompt responsiveness to his few suggestions. Only by such faithful and hearty co-operation could our common task have attained any measure of success.

We are well aware that in undertaking the task of presenting the Old Testament to the modern world in its own speech we have undertaken the impossible. No translation can preserve intact the full content and

the symmetrical beauty of the original; in the transition from the old language to the new, much must be lost by the way. We can but hope that we have not fallen too far short of the summit of perfection; and that our work may at least serve as a stepping-stone toward those greater translations which time will surely bring.

THE EDITOR

UNIVERSITY OF CHICAGO
March 8, 1927

TABLE OF CONTENTS

PART I

THE PENTATEUCH

Genesis. *Translated by Theophile J. Meek* 3
Exodus. *Translated by Theophile J. Meek* 92
Leviticus. *Translated by Theophile J. Meek* 160
Numbers. *Translated by Theophile J. Meek* 207
Deuteronomy. *Translated by Theophile J. Meek* 276

PART II

THE HISTORICAL BOOKS

Joshua. *Translated by Theophile J. Meek* 337
Judges. *Translated by Theophile J. Meek* 377
Ruth. *Translated by Theophile J. Meek* 421
I Samuel. *Translated by Leroy Waterman* 428
II Samuel. *Translated by Leroy Waterman* 490
I Kings. *Translated by Leroy Waterman* 542
II Kings. *Translated by Leroy Waterman* 599
I Chronicles. *Translated by Leroy Waterman* 655
II Chronicles. *Translated by Leroy Waterman* 701
Ezra. *Translated by Leroy Waterman* 759
Nehemiah. *Translated by Leroy Waterman* 776
Esther. *Translated by Leroy Waterman* 800

PART III

THE POETICAL BOOKS

Job. *Translated by J. M. Powis Smith* 815
Psalms. *Translated by J. M. Powis Smith* 876
Proverbs. *Translated by Alex. R. Gordon* 1044
Ecclesiastes. *Translated by J. M. Powis Smith* 1103
Song of Songs. *Translated by Theophile J. Meek* 1117

PART IV

THE BOOKS OF THE PROPHETS

Isaiah. *Translated by Alex. R. Gordon* 1133
Jeremiah. *Translated by Alex. R. Gordon* 1260
Lamentations. *Translated by Theophile J. Meek* 1381
Ezekiel. *Translated by Alex. R. Gordon* 1399
Daniel. *Translated by Alex. R. Gordon* 1484
Hosea. *Translated by J. M. Powis Smith* 1511
Joel. *Translated by J. M. Powis Smith* 1531
Amos. *Translated by J. M. Powis Smith* 1539
Obadiah. *Translated by J. M. Powis Smith* 1554
Jonah. *Translated by J. M. Powis Smith* 1557
Micah. *Translated by J. M. Powis Smith* 1561
Nahum. *Translated by J. M. Powis Smith* 1574
Habakkuk. *Translated by J. M. Powis Smith* 1579
Zephaniah. *Translated by J. M. Powis Smith* 1585
Haggai. *Translated by J. M. Powis Smith* 1592
Zechariah. *Translated by J. M. Powis Smith* 1595
Malachi. *Translated by J. M. Powis Smith* 1613

PART V

APPENDIX

Textual Notes 1623

PART I

THE PENTATEUCH

GENESIS, EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY;
Translated by THEOPHILE J. MEEK

THE BOOK OF GENESIS

THE STORY OF CREATION, 1:1—2:3

1 2 When God began to create the heavens and the earth, the earth being a desolate waste, with darkness covering the abyss and the spirit of
3 God hovering over the waters, then God said,

"Let there be light!"

4 And there was light; and God saw that the light was good. God
5 then separated the light from the darkness. God called the light day, and the darkness night. Evening came, and morning, the first day.

6 Then God said,

"Let there be a firmament in the middle of the waters to divide the waters in two!"

7 And so it was. God made the firmament, dividing the waters that
8 were below the firmament from those that were above it; and God called the firmament sky. Evening came, and morning, the second day.

9 Then God said,

"Let the waters below the sky be gathered into one place so that the dry land may appear!"

10 And so it was. God called the dry land earth, and the gathered waters seas. God saw that it was good.

11 Then God said,

"Let the earth produce vegetation, seed-bearing plants and the various kinds of fruit-trees that bear fruit containing their seed!"

12 And so it was. The earth brought forth vegetation, the various
13 kinds of seed-bearing plants and the various kinds of trees that bear fruit containing their seed. God saw that it was good. Evening came, and morning, the third day.

14 Then God said,

"Let there be luminaries in the firmament of the sky to separate day from night; let them serve as signs and as indicators of times, days,
15 and years; and let them serve as luminaries in the firmament of the sky to shed light on the earth!"

16 And so it was. God made the two great luminaries, the greater luminary to rule the day and the smaller one to rule the night—and
17 the stars also. God set them in the firmament of the sky to shed light
18 on the earth, to rule by day and by night, and to separate the light

19 from the darkness. God saw that it was good. Evening came, and
morning, the fourth day.
20 Then God said,
"Let the waters teem with shoals of living creatures, and let birds
fly over the earth across the firmament of the sky!"
21 And so it was. God created the great sea-monsters and all the
various kinds of living, gliding creatures with which the waters teem,
and all the various kinds of winged birds. God saw that it was good,
22 and God blessed them, saying,
"Be fruitful, multiply, and fill the waters in the seas; and let the
birds multiply on the earth!"
23 Evening came, and morning, the fifth day.
24 Then God said,
"Let the earth bring forth the various kinds of living creatures, the
various kinds of domestic animals, reptiles, and wild beasts!"
25 And so it was. God made the various kinds of wild beasts, the vari-
ous kinds of domestic animals, and all the various kinds of land rep-
tiles; and God saw that it was good.
26 Then God said,
"Let us make man in our image, after our likeness, and let him
have dominion over the fish of the sea, the birds of the air, the domes-
tic animals, the wild beasts, and all the land reptiles!"
27 So God created man in his own image; in the image of God he
28 created him; he created both male and female. Then God blessed
them, and God said to them,
"Be fruitful, multiply, fill the earth, and subdue it; have dominion
over the fish of the sea, the birds of the air, the domestic animals, and
all the living things that crawl on the earth!"
29 Further, God said,
"See, I give you all the seed-bearing plants that are found all over
the earth, and all the trees which have seed-bearing fruit; it shall be
30 yours to eat. To all the wild beasts of the earth, to all the birds of the
air, and to all the land reptiles, in which there is a living spirit, I give
all the green plants for food."
31 And so it was. God saw that all that he had made was very good.
Evening came, and morning, the sixth day.
2 Thus the heavens and the earth were finished, and all their host.
2 On the seventh day God brought his work to an end on which he had
been engaged, desisting on the seventh day from all the work in which
3 he had been engaged. So God blessed the seventh day, and consecrated

it, because on it he had desisted from all his work, in doing which God had brought about creation.

THE CREATION AND FALL OF MAN, 2:4—3:24

4 The following are the origins of the heavens and the earth in their creation.

At the time when the LORD God made the earth and the heavens,
5 there were as yet no field shrubs on the earth, and no field plants had as yet sprung up; for the LORD God had sent no rain on the earth, and
6 there was no man to till the soil—although a mist used to rise from
7 the earth and water all the surface of the ground. Then the LORD God molded man out of the dust of the ground, and breathed into his
8 nostrils the breath of life, so that man became a living being. Then the LORD God planted a garden in Eden, to the east, and put there the
9 man whom he had molded. Out of the ground the LORD God made all sorts of trees grow that were pleasant to the sight and good for food, as well as the tree of life in the middle of the garden, and the tree of the knowledge of good and evil.

10 There was a river flowing out of Eden to water the garden, and
11 leaving there it divided into four branches; the name of the first being Pishon (the one which encircles all the land of Havilah, where
12 there is gold—the gold of that land is fine—and bdellium and onyx
13 stone); the name of the second river, Gihon (the one which encircles
14 all the land of Cush); the name of the third river, the Tigris (the one which flows east of Ashur); and the name of the fourth river, the Euphrates.

15 The LORD God took the man and put him in the garden of Eden
16 to till it and look after it; and the LORD God laid this command upon the man:

17 "From any tree in the garden you are free to eat; but from the tree of the knowledge of good and evil you must not eat; for the day that you eat of it you shall certainly die."

18 Then the LORD God said,

"It is not good for the man to be alone; I must make a helper for him who is like him."

19 So the LORD God molded out of the ground all the wild beasts and all the birds of the air, and brought them to the man to see what he would call them; whatever the man called each living creature, that
20 was its name. So the man gave names to all the domestic animals, the birds of the air, and all the wild beasts; but for man himself no helper

21 was found who was like him. Then the LORD God had a trance fall
upon the man; and when he had gone to sleep, he took one of his ribs,
22 closing up its place with flesh. The rib which he took from the man
23 the LORD God built up into a woman, and brought her to the man,
whereupon the man said,

"This at last is bone of my bone,
And flesh of my flesh;
She shall be called woman,
For from man was she taken."

24 (That is why a man leaves his father and mother, and clings to his
wife, so that they form one flesh.)
25 Both of them were naked, the man and his wife, but they felt no
shame.

3 Now the serpent was the most clever of all the wild beasts that the
LORD God had made.

"And so God has said that you are not to eat from any tree in the
garden?" he said to the woman.

2 "From the fruit of the trees in the garden we may eat," the woman
3 said to the serpent; "it is only concerning the fruit of the tree which
is in the middle of the garden that God has said, 'You may not eat any
of it, nor touch it, lest you die.' "

4 But the serpent said to the woman,

5 "You would not die at all; for God knows that the very day you
eat of it, your eyes will be opened, and you will be like gods who know
good from evil."

6 So when the woman realized that the tree was good for food and
attractive to the eye, and further, that the tree was desirable for its gift
of wisdom, she took some of its fruit, and ate it; she also gave some to
7 her husband with her, and he ate. Then the eyes of both of them were
opened, and they realized that they were naked; so they sewed fig-
8 leaves together, and made themselves girdles. But when they heard
the sound of the LORD God taking a walk in the garden for his daily
airing, the man and his wife hid themselves from the LORD God
9 among the trees in the garden. The LORD God called to the man.

"Where are you?" he said to him.

10 "I heard the sound of you in the garden," he replied, "and I was
afraid, because I was naked; so I hid myself."

11 "Who told you that you were naked?" he said. "Have you eaten
from the tree from which I commanded you not to eat?"

12 The man said,
"The woman whom you set at my side, it was she who gave me
fruit from the tree; so I ate it."
13 Then the LORD God said to the woman,
"What ever have you done?"
The woman said,
"It was the serpent that misled me, and so I ate it."
14 So the LORD God said to the serpent,
"Because you have done this,
The most cursed of all animals shall you be,
And of all wild beasts.
On your belly you shall crawl, and eat dust,
As long as you live.
15 I will put enmity between you and the woman,
And between your posterity and hers;
They shall attack you in the head,
And you shall attack them in the heel."
16 To the woman he said,
"I will make your pain at child-birth very great;
In pain shall you bear children;
And yet you shall be devoted to your husband,
While he shall rule over you."
17 And to the man he said,
"Because you followed your wife's suggestions, and ate from the
tree from which I commanded you not to eat,
Cursed shall be the ground through you,
In suffering shall you gain your living from it as long as you live;
18 Thorns and thistles shall it produce for you,
So that you will have to eat wild plants.
19 By the sweat of your brow shall you earn your living,
Until you return to the ground,
Since it was from it that you were taken;
For dust you are,
And to dust you must return."
20 The man called his wife's name Eve [life], because she was the
mother of all living beings.
21 The LORD God made skin tunics for the man and his wife, and
clothed them.
22 Then the LORD God said,
"See, the man has become like one of us, in knowing good from

evil; and now, suppose he were to reach out his hand and take the fruit
of the tree of life also, and eating it, live forever!"
23 So the LORD God expelled him from the garden of Eden, to till
24 the ground from which he had been taken; he drove the man out, and
stationed the cherubs east of the garden of Eden, with the flaming,
whirling sword to guard the way to the tree of life.

THE EARLY DESCENDANTS OF ADAM, 4:1—5:32

4 The man had intercourse with his wife Eve; so she conceived and
bore Cain. Then she said,
"I have won back my husband; the LORD is with me!"
2 Later she bore his brother, Abel. Abel was a shepherd, while Cain
was a farmer.
3 In the course of time Cain brought some produce of the soil as an
4 offering to the LORD, while Abel on his part brought some firstlings
from his flock, that is, some fat pieces from them. The LORD took
5 notice of Abel and his offering; but of Cain and his offering he took
6 no notice. So Cain became very angry and downcast. Then the LORD
said to Cain,
7 "Why are you angry, and why are you downcast? If you have
been doing right, should you not be happy? But if you have not, sin
will be lurking at the door. And yet he is devoted to you, while you
rule over him."
8 Then Cain said to his brother Abel,
"Let us go off into the country."
When they were out in the country, Cain attacked his brother Abel,
and murdered him.
9 Then the LORD said to Cain,
"Where is your brother Abel?"
"I do not know," he said. "Am I my brother's keeper?"
10 Whereupon he said,
"What have you done? Hark, your brother's blood is crying to me
11 from the ground! And now, cursed shall you be in banishment from
the soil which has opened its mouth to receive your brother's blood
12 from your hand. Though you were to till the soil, never again would
it yield you its full produce; a vagrant and a vagabond shall you be
on the earth."
13 Cain said to the LORD,
14 "My punishment is too great to bear. Seeing that thou hast today
driven me off the soil, I must remain hidden from thee; I must be a

vagrant and a vagabond in the earth, and then anyone who comes across me will kill me."

15 So the LORD said to him,

"In that case, sevenfold vengeance shall be taken on anyone who kills Cain."

Then the LORD prescribed a mark for Cain, to prevent anyone who
16 came across him from hurting him. So Cain left the presence of the LORD, and settled in the land of Nod, east of Eden.

17 Cain had intercourse with his wife; so she conceived and bore Enoch. Then he became the builder of a city, and named the city
18 after his son, Enoch. To Enoch was born Irad; and Irad was the father of Mehujael. Mehujael was the father of Methushael, and
19 Methushael of Lamech. Lamech married two wives, the name of one
20 being Adah, and the name of the other Zillah. Adah bore Jabal, who
21 was the ancestor of those who live in tents as shepherds; his brother's name was Jubal, who was the ancestor of all who play the lyre and
22 pipe. Zillah in turn bore Tubal-cain, the forger of bronze and iron utensils; and the sister of Tubal-cain was Naamah.

23 Lamech said to his wives,

"Adah and Zillah, hear my voice,
You wives of Lamech, give ear to my words:
I kill a man for wounding me,
And a boy for striking me.
24 If Cain is to be avenged sevenfold,
Then Lamech seventy and sevenfold!"

25 Adam again had intercourse with his wife, who bore a son, and called his name Seth, saying,

"God has given me another child in place of Abel; since Cain slew him."

26 Seth in turn had a son born to him, and called his name Enosh. It was then that men began to call upon the name of the LORD.

5 The following is the list of Adam's descendants.

When God created man, it was in the likeness of God that he
2 made him; both male and female he created; he blessed them, and at the time of their creation he called them man.

3 After living one hundred and thirty years Adam had a child born to him in his own likeness, resembling himself, and he called his name
4 Seth. Adam lived eight hundred years after the birth of Seth, and
5 was the father of other sons and daughters. Thus Adam lived altogether nine hundred and thirty years; and then he died.

6 After living one hundred and five years Seth became the father of
7 Enosh; Seth lived eight hundred and seven years after the birth of
8 Enosh, and was the father of other sons and daughters. Thus Seth
lived altogether nine hundred and twelve years; and then he died.
9 After living ninety years Enosh became the father of Kenan;
10 Enosh lived eight hundred and fifteen years after the birth of Kenan,
11 and was the father of other sons and daughters. Thus Enosh lived
altogether nine hundred and five years; and then he died.
12 After living seventy years Kenan became the father of Mahalalel;
13 Kenan lived eight hundred and forty years after the birth of Maha-
14 lalel, and was the father of other sons and daughters. Thus Kenan
lived altogether nine hundred and ten years; and then he died.
15 After living sixty-five years Mahalalel became the father of Jared;
16 Mahalalel lived eight hundred and thirty years after the birth of
17 Jared, and was the father of other sons and daughters. Thus Maha-
lalel lived altogether eight hundred and ninety-five years; and then
he died.
18 After living one hundred and sixty-two years Jared became the
19 father of Enoch; Jared lived eight hundred years after the birth of
20 Enoch, and was the father of other sons and daughters. Thus Jared
lived altogether nine hundred and sixty-two years; and then he died.
21 After living sixty-five years Enoch became the father of Methuse-
22 lah; Enoch walked with God for three hundred years after the birth
23 of Methuselah, and was the father of other sons and daughters. Thus
24 Enoch lived altogether three hundred and sixty-five years. Enoch
walked with God, and then he disappeared; for God took him away.
25 After living one hundred and eighty-seven years Methuselah be-
26 came the father of Lamech; Methuselah lived seven hundred and
eighty-two years after the birth of Lamech, and was the father of
27 other sons and daughters. Thus Methuselah lived altogether nine
hundred and sixty-nine years; and then he died.
28 After living one hundred and eighty-two years Lamech had a son
29 born to him, and called his name Noah, saying,

"This is the one, after our work and the labor of our hands, to bring us consolation from the very soil which the LORD cursed."

30 Lamech lived five hundred and ninety-five years after the birth of
31 Noah, and was the father of other sons and daughters. Thus Lamech
lived altogether seven hundred and seventy-seven years; and then he
died.

32 After Noah had become five hundred years old, he became the father of Shem, Ham, and Japheth.

THE ORIGIN OF THE GIANTS, 6:1–4

6 Presently when men began to grow numerous over the earth, and
2 had daughters born to them, the gods noticed that the daughters of
3 men were attractive; so they married those whom they liked best. Then the LORD said,

"My spirit must not remain in man indefinitely, because it too will become flesh. Accordingly, his lifetime shall be one hundred and twenty years."

4 In those days, as well as afterwards, there were giants in the earth, who were born to the gods whenever they had intercourse with the daughters of men; these were the heroes who were men of note in days of old.

THE STORY OF THE FLOOD, 6:5—9:17

5 When the LORD saw that the wickedness of man on the earth was great, and that the whole character of his thoughts was never any-
6 thing but evil, the LORD regretted that he had ever made man on the
7 earth, and he was grieved to the heart. So the LORD said,

"I will blot the men that I have created off the face of the ground, both men and animals, reptiles, and birds of the air; for I regret that I ever made them."

8 Noah, however, had found favor with the LORD.

9 The following are the descendants of Noah. Noah alone among his contemporaries was a pious and exceedingly good man; Noah
10 walked with God. Noah had three sons born to him, Shem, Ham,
11 and Japheth. Now in God's sight, the earth was corrupt; the earth
12 was full of wrong-doing; God saw that the earth was corrupt; for
13 every mortal on the earth had corrupted his life. So God said to Noah,

"I have resolved on the extermination of all mortals; for the earth is full of wrong-doing through them; I am going to exterminate
14 them from the earth. Make yourself an ark of oleander wood; make
15 the ark with cabins, and smear it with bitumen inside and out. This is how you are to make it: the length of the ark is to be three hundred
16 cubits, its breadth fifty cubits, and its height thirty cubits; you are to make a roof for the ark, finishing it off on top to the width of a cubit; and the doorway of the ark you are to put in its side; you are to make

17 it with lower, second, and third decks. I on my part am about to
bring a flood upon the earth, to destroy every mortal from under the
heavens, who has the breath of life in him; everything that is on the
18 earth shall perish. But with you I will make a covenant; you shall
enter the ark, accompanied by your sons, your wife, and your sons'
19 wives. Also, of all living creatures, of all animals, you must have
two of every kind enter the ark, to keep them alive with you; they
20 are to be a male and a female. Of the various kinds of birds, the
various kinds of animals, and all the various kinds of reptiles, two of
21 every kind are to join you, that you may keep them alive. Take also
some of every kind of edible food, and store it by you, to be food for
yourself and them."
22 Noah did so; he did just as the LORD had commanded him.
7 The LORD said to Noah,
"Enter the ark, with all your household; for you alone of the pres-
2 ent age have I found righteous. Of all clean animals, you are to take
seven pairs, a male with its mate; but of the animals that are not
3 clean a pair, a male with its mate; likewise, of the birds of the air
seven pairs, a male and a female—to keep their kind alive all over the
4 earth. For in seven days' time I am going to make it rain for forty
days and nights on the earth, to blot off the face of the earth every
living thing that I have made."
5 Noah did just as the LORD commanded him.
6 Noah was six hundred years old when the flood came on the earth.
7 Noah, with his sons, his wife, and his sons' wives, went into the ark
8 to escape the waters of the flood. Of the clean animals and of those
9 that were not clean, of the birds, and of all the reptiles, a pair of each,
a male and a female, joined Noah in the ark, as God had commanded
10 Noah. Then, at the end of the seven days the waters of the flood
came on the earth.
11 In the six hundredth year of Noah's life, on the seventeenth day of
the second month, on that very day the fountains of the great abyss
were all broken open, and the windows of the heavens were opened.
12 13 (The rain fell on the earth for forty days and nights.) That same
day Noah, with Shem, Ham, and Japheth, Noah's sons, and Noah's
wife, and the three wives of his sons accompanying them, went into
14 the ark, together with all the various kinds of wild beasts, all the vari-
ous kinds of domestic animals, all the various kinds of land reptiles,
and all the various kinds of birds, everything with feathers and wings;
15 of all creatures in which there was the breath of life, a pair of each

16 joined Noah in the ark. Those that entered were a male and a female
of every kind of animal, as God had commanded him. Then the
LORD shut him in.
17 The flood continued for forty days upon the earth. The waters
18 mounted, and lifted the ark so that it rose above the earth. The
waters rose and increased greatly on the earth, so that the ark floated
19 on the surface of the waters. The waters rose higher and higher on
the earth, until the highest mountains everywhere under the heavens
20 were all covered. Fifteen cubits above them the waters rose, so that
21 the mountains were covered. Every creature that moved on the earth
perished, including birds, domestic animals, wild beasts, all the land
22 reptiles, and all mankind. Of all that was on the land, everything in
23 whose nostrils was the breath of life died; every living thing was
blotted off the face of the earth, both men and animals and reptiles
and birds; they were blotted off the earth, so that Noah alone was
24 left, and those that were with him in the ark. The waters rose on the
earth for one hundred and fifty days.
8 Then God remembered Noah, and all the wild and domestic ani-
mals that were with him in the ark; so God made a wind blow over
2 the earth, and the waters subsided. Likewise, the fountains of the
abyss and the windows of the heavens were closed. The rain from
3 the heavens ceased, and the waters abated steadily from the earth. At
4 the end of one hundred and fifty days the waters subsided, so that
on the seventeenth day of the seventh month the ark grounded on the
5 mountains of Ararat. The waters subsided steadily until the tenth
month; and on the first day of the tenth month the tops of the moun-
tains became visible.
6 At the end of forty days Noah opened the window that he had
7 made in the ark, and released a raven, which went flying back and
8 forth until the waters had dried off the earth. Then he released a
dove, to see whether the waters had subsided from the surface of the
9 land; but the dove could find no resting-place for the sole of her foot,
so she came back to him into the ark; for there was water all over the
earth. He put out his hand, and catching her, drew her into the ark
10 with him. After waiting another seven days, he again released the
11 dove from the ark; in the evening the dove came back to him, and
there, in her beak, was a freshly picked olive leaf! So Noah knew
12 that the waters had subsided off the earth. After waiting another seven
13 days, he released the dove, but she never came back to him. By the
first day of the first month of the six hundred and first year of Noah's

life the waters had dried off the earth. So Noah removed the covering
of the ark to look out, and found that the surface of the ground was
14 quite dry. By the twenty-seventh day of the second month the earth
was dry.
15 Then God said to Noah,
16 "Come out of the ark, your wife, your sons, and your sons' wives
17 accompanying you; bring out with you every animal of every sort
that is with you, birds, quadrupeds, and all land reptiles, that they may
breed freely on the earth, and be fruitful and multiply on the earth."
18 So Noah came out, his sons, his wife, and his sons' wives accom-
19 panying him. Every animal, every reptile, and every bird, everything
that moves on the earth came out of the ark by their species.
20 Then Noah built an altar to the LORD, and taking some clean ani-
mals and birds of every kind, he offered them as burnt-offerings on
21 the altar. When the LORD smelled the soothing odor, the LORD said
to himself,
"I will never again curse the soil because of man; for the charac-
ter of man's mind from his very youth is evil; nor will I ever again
22 destroy all life, as I have just done. As long as the earth endures,
seedtime and harvest, cold and heat, summer and winter, day and
night, shall never cease."
9 God blessed Noah and his sons, and said to them,
2 "Be fruitful, multiply, and fill the earth. The fear and dread of
you shall be on every beast of the earth and on every bird of the air;
as in the case of all the reptiles on the ground and all the fish of the
3 sea, they have been delivered into your power. Everything that moves,
that is alive, is to be food for you; as I once gave you the green plants,
4 I now give you everything. Only, you must never eat flesh with the
5 life (that is, the blood) in it. For your own life-blood, however, I
will require an account; I will hold every animal accountable for it,
6 and I will hold men accountable for one another's lives; whoever
sheds the blood of man, by man shall his blood be shed; for God made
7 man in his own image. As for you then, be fruitful, and multiply;
be prolific in the earth and multiply in it."
8 God then said to Noah and to his sons with him,
9 "As for me, I do hereby establish my covenant with you and your
10 descendants, and with every living creature that is with you, the birds,
the domestic animals, and all the wild beasts with you, as many of
11 them as came out of the ark; I establish my covenant with you, that

never again shall all flesh be destroyed by the waters of a flood, and never again shall there be a flood to ravage the earth."

12 Further, God said,

"This shall be the symbol of the covenant which I am making between myself and you and every living creature that is with you, to
13 endless generations: I will put my rainbow in the clouds, and it shall
14 be a symbol of the covenant between myself and the world. Whenever I bring clouds over the earth, the rainbow will appear in the
15 clouds, and then I will remember my covenant, which obtains between myself and you and every living creature of every sort, and the waters
16 shall never again become a flood to destroy all flesh. When the rainbow appears in the clouds, I will see it, and remember the everlasting covenant between God and every living creature of every sort that is on the earth."

17 God said to Noah,

"This shall be the symbol of the covenant which I am making between myself and all flesh that is on the earth."

THE CURSE OF CANAAN, 9:18–29

18 The sons of Noah who came out of the ark were Shem, Ham, and
19 Japheth; and Ham was the father of Canaan. These three were the
20 sons of Noah, and from them sprang the whole world. Now Noah
was the first farmer to plant a vineyard. Having drunk some of the
22 wine, he became intoxicated, and lay uncovered in his tent. When Ham, the father of Canaan, saw his father lying naked, he told his
23 two brothers outside; whereupon Shem and Japheth took a robe, which they put on their shoulders, and walking backward, they covered up their father's nakedness, their faces being turned away so that
24 they could not see their father's nakedness. When Noah awoke from
25 his wine, and learned what his youngest son had done to him, he said,

"Cursed be Canaan!
The meanest of slaves shall he be to his brothers."

26 Also he said,

"Blessed of the LORD my God may Shem be;
And let Canaan be his slave!
27 May God expand Japheth, and dwell in the tents of Shem;
But let Canaan be his slave!"

28 Noah lived three hundred and fifty years after the flood; thus Noah
29 lived altogether nine hundred and fifty years, and then he died.

THE TABLE OF NATIONS, 10:1–32

10 The following are the descendants of Noah's sons, Shem, Ham,
and Japheth, who were born to them after the flood.
2 The descendants of Japheth were Gomer, Magog, Madai, Javan,
3 Tubal, Meshech, and Tiras. The descendants of Gomer were Ash-
4 kenaz, Riphath, and Togarmah. The descendants of Javan were
5 Elishah, Tarshish, Kittim, and Rodanim. It was from these that the
islands of the nations were populated, country by country, each with
its respective language, according to the various clans, nation by nation.
6 The descendants of Ham were Cush, Egypt, Put, and Canaan.
The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and
7 8 Sabteca. The descendants of Raamah were Sheba and Dedan. Cush
was the father of Nimrod, who was the first person on the earth to be
9 a despot. He was a mighty hunter in the sight of the LORD; hence the
saying, "As mighty a hunter in the sight of the LORD as Nimrod."
10 The nucleus of his kingdom was Babylon, Erech, Accad, and Calneh
11 in the land of Shinar; from that region he pushed out into Assyria,
12 and built Nineveh, Rehoboth-ir, Calah, and Resen, the large city
13 lying between Nineveh and Calah. Egypt was the father of Ludim,
14 Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphto-
15 rim, from whom the Philistines sprang. Canaan was the father of
16 Sidon, his first-born, and then of Heth—also the Jebusites, the Amo-
17 18 rites, the Girgashites, the Hivvites, the Arkites, the Sinites, the Arva-
dites, the Zemarites, and the Hamathites. Later the Canaanite clans
19 scattered, until the territory of the Canaanites extended from Sidon
in the direction of Gerar, as far as Gaza, and in the direction of
20 Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These
were the descendants of Ham, by clans and languages, country by
country, nation by nation.
21 Children were also born to Shem, the ancestor of all the Hebrews,
22 and the older brother of Japheth. The sons of Shem were Elam,
23 Assyria, Arpachshad, Lud, and Aram. The sons of Aram were Uz,
24 Hul, Gether, and Mash. Arpachshad was the father of Shelah, and
25 Shelah of Eber. To Eber were born two sons, the name of the one be-
ing Peleg [division] (for in his time the world was divided), and the
26 name of his brother Joktan. Joktan was the father of Almodad, She-
27 28 leph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abima-
29 el, Sheba, Ophir, Havilah, and Jobab—all these were sons of Joktan,
30 and the region inhabited by them extended from Mesha in the direc-
31 tion of Sephar, to the mountains of the East. These were the descend-

ants of Shem, by clans and languages, country by country, nation by nation.

32 These were the clans descended from Noah, arranged according to their descendants by nationalities; and from these the nations of the earth were populated after the flood.

THE TOWER OF BABEL, 11:1–9

11 Now the whole earth used only one language, with few words.
2 On the occasion of a migration from the east, men discovered a plain
3 in the land of Shinar, and settled there. Then they said to one another,

"Come, let us make bricks, burning them well."

4 So they used bricks for stone, and bitumen for mortar. Then they said,

"Come, let us build ourselves a city with a tower whose top shall reach the heavens (thus making a name for ourselves), so that we may not be scattered all over the earth."

5 Then the LORD came down to look at the city and tower which
6 human beings had built. The LORD said,

"They are just one people, and they all have the same language. If this is what they can do as a beginning, then nothing that they resolve to do will be impossible for them. Come, let us go down, and there make such a babble of their language that they will not understand one another's speech."

8 Thus the LORD dispersed them from there all over the earth, so
9 that they had to stop building the city. That was why its name was called Babel, because it was there that the LORD made a babble of the language of the whole earth, and it was from there that the LORD dispersed them all over the earth.

THE DESCENDANTS OF SHEM, 11:10–26

10 The following are the descendants of Shem.

When Shem was one hundred years old, he became the father of
11 Arpachshad, two years after the flood. Shem lived five hundred years after the birth of Arpachshad, and was the father of other sons and daughters.

12 After living thirty-five years Arpachshad became the father of
13 Shelah. Arpachshad lived four hundred and three years after the birth of Shelah, and was the father of other sons and daughters.

14 After living thirty years Shelah became the father of Eber.

15 Shelah lived four hundred and three years after the birth of Eber,
and was the father of other sons and daughters.
16 After living thirty-four years Eber became the father of Peleg.
17 Eber lived four hundred and thirty years after the birth of Peleg, and
was the father of other sons and daughters.
18 After living thirty years Peleg became the father of Reu. Peleg
19 lived two hundred and nine years after the birth of Reu, and was the
father of other sons and daughters.
20 After living thirty-two years Reu became the father of Serug.
21 Reu lived two hundred and seven years after the birth of Serug, and
was the father of other sons and daughters.
22 After living thirty years Serug became the father of Nahor.
23 Serug lived two hundred years after the birth of Nahor, and was the
father of other sons and daughters.
24 After living twenty-nine years Nahor became the father of Terah.
25 Nahor lived one hundred and nineteen years after the birth of Terah,
and was the father of other sons and daughters.
26 After living seventy years Terah became the father of Abram,
Nahor, and Haran.

THE DESCENDANTS OF TERAH, 11:27–32

27 The following are the descendants of Terah.
Terah was the father of Abram, Nahor, and Haran, and Haran of
28 Lot. Haran died during the lifetime of his father Terah in the land
29 of his birth, the Chaldean city of Ur. Abram and Nahor both mar-
ried, the name of Abram's wife being Sarai, and that of Nahor's
Milcah, the daughter of Haran, the father of Milcah and Jiscah.
30 Sarai was barren; she had no children.
31 Terah took his son Abram, his grandson Lot, the son of Haran,
and his daughter-in-law Sarai, the wife of his son Abram, and emi-
grated with them from the Chaldean city of Ur, to go to the land of
32 Canaan. But when they reached Haran, they settled there. The life-
time of Terah was two hundred and five years; then Terah died in
Haran.

THE STORY OF ABRAHAM, 12:1—25:18

12 The LORD said to Abram,
"Leave your land, your relatives, and your father's home, for the
2 land that I will show you; and I will make a great nation of you; I
will bless you, and make your name so great that it will be used for

3 blessings. I will bless those who bless you, and anyone who curses you
I will curse; through you shall all the families of the earth invoke
blessings on one another."
4 So Abram departed, as the LORD had told him, and Lot went with
5 him. Abram was seventy-five years old when he left Haran. Abram
took his wife Sarai and his nephew Lot, with all the property that they
had accumulated, and the persons that they had acquired in Haran,
and they started out for the land of Canaan; and to the land of
Canaan they came.
6 Abram travelled through the land as far as the sanctuary of
Shechem at the terebinth of Moreh, the Canaanites being then in the
7 land. Then the LORD appeared to Abram, and said,
"To your descendants I am going to give this land."
So he built an altar there to the LORD, who had appeared to him.
8 From there he moved on to the hills east of Bethel, and pitched his
tent, with Bethel on the west and Ai on the east. There he built an
9 altar to the LORD, and called upon the name of the LORD. Then
Abram set out, continuing on his way to the Negeb.
10 Now there came a famine in the land; and because the famine was
so severe in the land, Abram went down to Egypt to reside there.
11 When he was on the point of entering Egypt, he said to his wife Sarai,
12 "See now, I know that you are such a beautiful woman, that when
the Egyptians see you, they will say, 'This is his wife,' and then they
13 will kill me in order to keep you. Please say that you are my sister,
so that I may be well treated for your sake, and my life spared
through you."
14 When Abram arrived in Egypt, the Egyptians saw that the wom-
15 an was very beautiful. Pharaoh's courtiers also saw her, and praised
16 her so highly to Pharaoh that the woman was taken into Pharaoh's
household. Abram, too, was well treated for her sake, and was the
recipient of sheep, cattle, he-asses, male and female slaves, she-asses,
and camels.
17 The LORD, however, struck Pharaoh and his household with severe
18 diseases because of Abram's wife, Sarai. So Pharaoh summoned
Abram, and said,
"What a way for you to treat me! Why did you not tell me that
19 she was your wife? Why did you say, 'She is my sister,' and let me
marry her? Well, there is your wife; take her and begone!"
20 Then Pharaoh ordered an escort for him, to see him off, with his
wife and all that belonged to him.

13 So Abram went up from Egypt to the Negeb, accompanied by his
2 wife and all that belonged to him, and Lot. Abram was now very
3 rich in cattle, silver, and gold. From the Negeb he journeyed by
stages as far as Bethel, to the place where his tent had previously been,
4 between Bethel and Ai, to the site of the altar which he had previously erected there, and where he had called upon the name of the
LORD.
5 Lot, who accompanied Abram, also had flocks and herds, as well
6 as tents. The land could not support them both; for their possessions
7 were so great that they could not live together. Trouble arose accordingly between the herdsmen of Abram's stock and those of Lot's.
(The Canaanites and Perizzites were living in the land at that time.)
8 "There simply must be no quarrel between you and me," Abram
said to Lot, "nor between your herdsmen and mine; for we are kins-
9 men. The whole land is open to you, is it not? Please part from me
then. If you go to the left, I will go to the right; or if you go to
the right, I will go to the left."
10 Then Lot looked out, and saw that the whole basin of the Jordan
was well watered everywhere (this was before the LORD destroyed
Sodom and Gomorrah) like the LORD's own garden, like the land of
11 Egypt in the vicinity of Zoar. So Lot chose the whole Jordan basin.
12 Lot set off eastward, and thus they parted from each other. Abram
settled in the land of Canaan, while Lot settled in the cities of the
13 basin, extending his tents as far as Sodom. (Now the men of Sodom
were wicked, being great sinners against the LORD.)
14 After Lot had parted from him, the LORD said to Abram,
"Raise your eyes now, and look out from the place where you are,
15 north, south, east, and west; for all the land that you see, I am going
16 to give to you and your descendants for all time. I am going to make
your descendants like the dust of the earth, so that it will be as possible
17 to count the dust of the earth as to count your descendants. Go and
travel the length and breadth of the land; for I am giving it to you."
18 So Abram moved his tent, and went to live beside the terebinth of
Mamre at Hebron, where he built an altar to the LORD.
14 It was in the time of Amraphel, king of Shinar, Arioch, king of
Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim,
2 that war was made by them with Bera, king of Sodom, Birsha, king of
Gomorrah, Shinab, king of Admah, Shemeber, king of Zeboiim, and
3 the king of Bela (that is, Zoar), all of whom had gathered in alliance

4 at the valley of Siddim (that is, the Salt Sea). For twelve years they
had been subject to Chedorlaomer, but in the thirteenth year they re-
5 volted. So in the fourteenth year there came Chedorlaomer and his
confederate kings. They crushed the Rephaim at Ashteroth and Kar-
naim, then the Zuzim at Ham, the Emim at Shaveh and Kirjathaim,
6 and the Horites in the highlands of Seir, penetrating as far as El-
7 paran, which is close to the desert. Retracing their steps, they reached
En-mishpat (that is, Kadesh), and ravaged all the country of the
Amalekites, and likewise that of the Amorites who were living at
8 Hazazon-tamar. Thereupon the king of Sodom marched forth, along
with the king of Gomorrah, the king of Admah, the king of Zeboiim,
and the king of Bela (that is, Zoar). They drew up in battle array
9 against them in the valley of Siddim, against Chedorlaomer, king of
Elam, Tidal, king of Goiim, Amraphel, king of Shinar, and Arioch,
10 king of Ellasar—four kings against the five. The valley of Siddim
was so full of bitumen wells that on the flight of the kings of Sodom
and Gomorrah some fell into them, but the survivors fled to the hills.
11 The victors captured all the goods and provisions of Sodom and
12 Gomorrah, and then made off. They also carried off Lot, the nephew
of Abram, and his goods, since he was living in Sodom.

13 A fugitive came and told Abram, the Hebrew, who was living be-
side the terebinth of Mamre, the Amorite, a kinsman of Eshcol and
14 Aner, who were allies of Abram. When Abram heard that his kins-
man had been taken prisoner, he called out his retainers, his household
slaves, to the number of three hundred and eighteen, and went in pur-
15 suit as far as Dan. With his slaves he fell upon them at night, and
defeated them. After pursuing them as far as Hobah, which is north
16 of Damascus, he recovered all the goods; he also recovered his kins-
man Lot and his goods, together with the women and the rest of the
people.

17 On his return from the defeat of Chedorlaomer and his confeder-
ate kings, the king of Sodom came out to the valley of Shaveh (that is,
18 the king's valley) to meet him, while Melchizedek, king of Salem,
19 brought out bread and wine, and as priest of God Most High, blessed
him, saying,

"Blessed be Abram by God Most High,
The creator of the heavens and the earth!
20 And blessed be God Most High,
Who delivered your foes into your power!"

Thereupon he gave him a portion of everything.

21 The king of Sodom said to Abram,
"Give me the people, but keep the goods yourself."
22 But Abram said to the king of Sodom,
"I have sworn by uplifted hand to the LORD, God Most High, the
23 creator of the heavens and the earth, that I would not take anything
that belongs to you, not even so much as a thread or a sandal-lace, lest
24 you should say, 'It was I who made Abram rich.' Apart from what
my servants have eaten, let the men who accompanied me, Aner, Esh-
col, and Mamre, take their share."
15 After these events the word of the LORD came to Abram in a
vision,
"Do not be afraid, Abram; I am your shield; your reward shall be
very great."
2 But Abram said,
"O Lord GOD, what canst thou give me, seeing that I am childless,
and that my heir is a Damascene, Eliezer."
3 "Since you have given me no posterity, my household slave will be
my heir," said Abram.
4 But there came to him this message from the LORD,
"No such person is to be your heir, but one born of your own body
is to be your heir."
5 Then he took him outside, and said,
"Now look at the sky, and count the stars if you can." "So shall
be your descendants," he said to him.
6 7 And he trusted the LORD, who counted it to his credit, and said
to him,
"I am the LORD, who brought you out of the Chaldean city of Ur
to give you possession of this land."
8 But he said,
"O Lord GOD, how am I to know that I shall possess it."
9 So he said to him,
"Procure a three-year-old heifer, a three-year-old she-goat, a three-
year-old he-goat, a dove, and a young pigeon."
10 Procuring all these, he cut them in two—but not the birds—and
11 placed the pieces opposite each other. The birds of prey swooped down
12 on the carcasses, but Abram drove them off. Then, as the sun was
going down, a trance fell on Abram; indeed a great and awful gloom
13 fell upon him. Then the LORD said to Abram,
"Know of a surety that your descendants shall be immigrants in a
land not their own, where they shall be slaves, and be oppressed for

14 four hundred years; but I will in turn bring judgment upon the na-
tion that made slaves of them, after which they shall escape with
15 great wealth. (As for yourself, you shall join your fathers in peace,
16 and be buried at a ripe old age.) It will only be in the fourth genera-
tion, however, that they will return here; for the guilt of the Amo-
rites is not yet complete."

17 When the sun had set and it was quite dark, there appeared a
smoking fire-pot and a blazing torch that passed between the pieces.
18 That day the LORD made a covenant with Abram, saying,

"To your descendants I give this land, from the River of Egypt
19 as far as the Great River, the river Euphrates—that of the Kenites,
20 21 Kenizzites, Kadmonites, Hittites, Perizzites, Rephaim, Amorites,
Canaanites, Girgashites, and Jebusites."

16 Abram's wife Sarai had borne him no children, but she had an
2 Egyptian maid whose name was Hagar. So Sarai said to Abram,

"Seeing now that the LORD has prevented me from having chil-
dren, suppose you marry my maid; I might perhaps build up a family
through her."

3 Abram agreed to the suggestion of Sarai; so Abram's wife Sarai
took Hagar, her Egyptian maid (it was after Abram had been living
in the land of Canaan for ten years), and gave her in marriage to her
4 husband Abram. He had intercourse with Hagar, and she conceived.
When she found that she had conceived, she looked with disdain upon
5 her mistress. So Sarai said to Abram,

"May the wrong done me fall on you! It was I who put my maid
in your arms, but when she found that she had conceived, she looked
with disdain upon me. May the LORD judge between you and me!"

6 "Your maid is in your power," Abram said to Sarai; "do what you
like with her."

Then Sarai treated her so cruelly that she ran away from her.
7 But the angel of the LORD came upon her beside a spring in the desert
8 (the spring on the road to Shur), and said,

"Hagar, maid of Sarai, where have you come from, and where
are you going?"

"I am running away from my mistress Sarai," she said.

9 The angel of the LORD said to her,

"Return to your mistress, and submit to her authority."

10 Further, the angel of the LORD said to her,

"I will make your descendants so numerous that they will be too
many to count."

11 The angel of the LORD also said to her,
"You are with child, and are going to bear a son; you are to call his
name Ishmael [God hears], because the LORD has heard of your ill-
12 treatment. He will be a wild-ass of a man, with his hand against
everyone, and everyone's hand against him; he will live on the out-
skirts of all his kindred."
13 So she named the LORD who spoke to her El-roi [a God who can
be seen].
"For," said she, "I have actually seen God, and am still alive after
seeing him."
14 That was how the spring came to be called Beer-lahai-roi [the
spring where one saw (God) and still lived]; it is between Kadesh
and Bered.
15 So Hagar bore a son to Abram, and Abram gave the name of Ish-
16 mael to his son, whom Hagar bore. Abram was eighty-six years old
when Hagar bore Ishmael to him.
17 When Abram was ninety-nine years old, the LORD appeared to
Abram, and said to him,
"I am God Almighty; conduct yourself before me so as to be
2 blameless, and then I will establish my covenant between you and me,
and will make you grow more and more numerous."
3 Thereupon Abram fell on his face; and God said to him,
4 "This is my covenant with you: you shall be the ancestor of a com-
5 pany of nations. Accordingly, your name shall no longer be called
Abram, but your name shall be Abraham; for I am making you the
6 ancestor of a company of nations. I will make you more and more
prolific, and will make nations of you, and kings shall spring from
7 you. Between myself and you and your descendants, for generation
after generation in perpetuity, I am establishing my covenant, to be
8 God to you and your descendants. I will give you and your descend-
ants the land in which you are now only an immigrant, the whole of
the land of Canaan, as a possession for all time, and I will be their
God."
9 Further, God said to Abraham,
"You on your part must keep my covenant, and likewise your de-
10 scendants from generation to generation. The covenant between
myself and you and your descendants which you are to keep is this:
11 everyone of your males must be circumcised; you are to be circum-
cised in your foreskin, and this shall be the symbol of the covenant
12 between you and me. At the age of eight days, every male among

you, from generation to generation, must be circumcised, as well as the slaves born in the house or purchased from any foreigner who is
13 not of your race—slaves, whether born in your house or purchased by you, are to be circumcised. Thus shall my covenant stand imprinted
14 on your flesh as a perpetual covenant. If there is an uncircumcised male, one who has not been circumcised in the foreskin, that person must be cut off from his people, in view of the fact that he has broken my covenant."

15 God also said to Abraham,

"As for your wife Sarai, you are not to call her Sarai, but Sarah.
16 I will bless her, and furthermore, I will give you a son by her; I will bless her, so that she shall become the mother of nations, with kings of peoples coming from her."

17 Then Abraham fell on his face and laughed, saying to himself,

"Can he who is one hundred years old become a father, or can Sarah at the age of ninety bear a child?"

18 So Abraham said to God,

"May Ishmael live in thy favor!"

19 But God said,

"No, it is a fact; your wife Sarah is to bear you a son, and you are to call his name Isaac [laughter]; I will establish my covenant with
20 him as an everlasting covenant for his descendants. With reference to Ishmael, I have heard you, and will indeed bless him; I will make him prolific, and will make him grow more and more numerous; he shall be the ancestor of twelve princes; I will make a great nation of
21 him. I will likewise establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."

22 Having finished speaking with him, God left Abraham.

23 Then Abraham took his son Ishmael and all the slaves born in his house and all those purchased by him—every male in Abraham's household—and circumcised them in the foreskin that very same day,
24 as God had commanded him. Abraham himself was ninety-nine
25 years old when he was circumcised in the foreskin, while his son Ish-
26 mael was thirteen when he was circumcised. That very day was
27 Abraham circumcised, as well as his son Ishmael; and all the men of his household, the slaves born in the house and those purchased from foreigners, were circumcised with him.

18 The LORD appeared to him at the terebinth of Mamre, as he was
2 sitting at the doorway of his tent in the heat of the day. Raising his eyes, he saw three men standing near him. On seeing them, he ran

from the door of his tent to meet them, and bowing to the earth, said,
"O sirs, if perchance I find favor with you, please do not pass by
without stopping with your servant. Let a little water be brought to
wash your feet, and stretch yourselves out under the tree, while I
fetch a bit of food that you may refresh yourselves before going on
your way, since you are passing by your servant."
"Do as you propose," they said.
So Abraham hurried into the tent to Sarah, and said,
"Quick, three seahs of the best flour! Knead it, and make it into
cakes."
Abraham then ran to the herd, and picked out a bullock, tender and
plump, which he gave to a servant, who quickly prepared it. Then,
taking curds and milk and the bullock that he had prepared, he set
them before them, and as he waited on them under the tree, they ate.
"Where is your wife Sarah?" they said to him.
"Inside the tent there," said he.
Then he said,
"I will come back to you at the time for life to appear, when your
wife Sarah shall have a son."
Now Sarah was behind the door of the tent listening. Since both
Abraham and Sarah were old, being well advanced in life, and
woman's periods had ceased with Sarah, Sarah laughed to herself,
saying,
"Now that I am worn out and my husband old, can there be mar-
riage pleasure for me?"
The LORD said to Abraham,
"Why is it that Sarah laughs, saying, 'Can I really bear a child
when I am so old?' Is anything too wonderful for the LORD? I will
come back to you at the appointed time, at the time for life to appear,
and Sarah shall have a son."
Because she was afraid, Sarah denied it, saying,
"I did not laugh."
"No, but you did laugh," he said.
Setting out from there, the men directed their steps toward Sodom,
while Abraham went with them to see them off. Then the LORD
thought,
"Shall I hide what I am about to do from Abraham, seeing that
Abraham is bound to become a great and powerful nation, and through
him all the nations of the earth will invoke blessings on one another?
No, I will make it known to him, in order that he may give instruc-

tions to his sons and his family after him to keep to the way of the LORD by doing what is good and right, so that the LORD may fulfil for Abraham what he promised him."

20 So the LORD said,

"Because the outcry against Sodom and Gomorrah is so great, and
21 their sin so very grave, I am going down to see whether or not their conduct entirely answers to the outcry that has reached me; I wish to know."

22 So the men departed from there, and went off to Sodom, while the
23 LORD remained standing before Abraham. Abraham then went up to him, and said,

24 "Thou wilt surely not sweep away good and bad alike? Suppose there are fifty good men in the city, wilt thou really sweep it away, and not spare the place for the sake of the fifty good men that are in
25 it? Far be it from thee to do such a thing as this, to make the good perish with the bad, so that good and bad fare alike! Far be it from thee! Shall not the judge of the whole earth himself act justly?"

26 So the LORD said,

"If I find fifty good men in the city of Sodom, I will spare the whole place for their sake."

Abraham rejoined,

"Here I am venturing to speak to the LORD, and I mere dust and
28 ashes! Suppose there are five short of the fifty good men; wouldst thou destroy the whole city by reason of the five?"

"I will not destroy it, if I find forty-five there," he replied.

29 Once more he said to him,

"Suppose only forty are to be found there?"

"I will not do it for the sake of the forty," he replied.

30 Then he said,

"Pray, let not my Lord be angry if I should say: suppose only thirty are to be found there?"

"I will not do it, if I find thirty there," he said.

31 "Here I am venturing to speak to the Lord; suppose only twenty are to be found there?" he said.

"I will not destroy it for the sake of the twenty," he said.

32 Then he said,

"Pray, let not my Lord be angry if I should speak just once more; suppose only ten are to be found there?"

"I will not destroy it for the sake of the ten," he said.

33 As soon as he finished speaking to Abraham, the LORD went away,
while Abraham returned home.
19 The two angels arrived at Sodom in the evening while Lot was
sitting at the gate of Sodom. When Lot saw them, he rose to greet
2 them, bowing his face to the ground, and saying,
"If you please sirs, come over to your servant's house to pass the
night and wash your feet; in the morning you may rise early, and go
on your way."
But they said,
"No, we will pass the night in the open."
3 He pressed them so strongly, however, that they went over to his
home and entered his house, where he prepared a feast for them, and
4 baked unleavened cakes for them to eat. Before they lay down, the
townsmen, the men of Sodom, from the youngest to the oldest, all the
5 people to the last man, surrounded the house, and shouted to Lot,
"Where are the men who came to your house tonight? Bring them
out to us that we may have intercourse with them."
6 Then Lot went out to the doorway to them, and shutting the door
7 after him, said,
8 "Please, my friends, do not be so depraved. See, I have two daugh-
ters who have never had intercourse with a man; let me bring them
out to you to do what you like with them; only do nothing to these
men, inasmuch as they have come under the shelter of my roof."
9 But they said,
"Get out of the way!"
"This fellow came in as an immigrant," they said, "and now he
would make himself a judge! Here, we will treat you worse than
them!"
Then they pressed hard against the man, Lot, and tried to reach the
10 door to break it in; but the men reached out their hands, and pulling
11 Lot into the house with them, shut the door; while those who were at
the entrance to the house, from the least to the greatest, they struck
12 with blindness, so that they searched in vain for the entrance. Then
the men said to Lot,
"If there is anyone else belonging to you here, sons-in-law, sons,
daughters, or anyone at all that belongs to you in the city, take them
13 out of the place; for we are about to destroy this place, because the
outcry against them that has come to the LORD is so great that the
LORD has sent us to destroy it."

14 So Lot went out, and said to his sons-in-law who had married his daughters,

"Leave this place at once; for the LORD is about to destroy the city."

But his sons-in-law thought that he was jesting.

15 When dawn appeared, the angels urged Lot on, saying,

"Bestir yourself; take away your wife and the two daughters that are at hand, lest you be swept away in the punishment of the city."

16 When he hesitated, the men, because of the LORD's pity on him, seized his hand and those of his wife and two daughters, and bringing
17 him out, they left him outside the city. After they had brought them outside, they said,

"Fly for your life; do not look behind you, nor stop anywhere in the valley; fly to the hills, lest you be swept away."

18 Lot said to them,

19 "O no, sirs! Your servant has indeed found favor with you, and great is the kindness that you have done me in saving my life, but I cannot possibly fly to the hills, lest the disaster overtake me and I per-
20 ish. Here is this town near enough to fly to, and quite small; pray, let me fly there (is it not small?) to save my life."

21 The LORD said to him,

"See, I grant you this request as well, in that I will not overthrow
22 the town of which you speak. Hurry and fly there; for I can do nothing until you reach there."

Thus the name of the town came to be called Zoar [small].

23 Just as the sun rose over the earth and Lot entered Zoar, the LORD
24 25 rained sulphur and fire from the sky on Sodom and Gomorrah, devastating those cities and all the valley, with all the inhabitants of the
26 cities and the vegetation on the land. And Lot's wife had looked back, and had become a pillar of salt.

27 Next morning when Abraham went early to the place where he
28 had stood before the LORD, he gazed toward Sodom and Gomorrah, and all the region of the valley, and saw smoke from the land rising like smoke from a kiln.

29 Thus it was that God remembered Abraham when he destroyed the cities of the valley, by sending Lot away from the catastrophe when he devastated the cities where Lot lived.

30 Accompanied by his two daughters, Lot left Zoar to go up and live in the hills; for he was afraid to live in Zoar; and he lived in a cave
31 with his two daughters. The older one said to the younger,

"Since our father is old, and there is no one in the land to marry

32 us, as is customary for all the earth, come, let us make our father
drunk with wine, and then lie with him, and so preserve our race
through our father."
33 So that night they made their father drunk with wine, and the older
one went in and lay with her father, but he was unaware of her lying
34 down or getting up. Next morning the older said to the younger,
"I lay with my father last night; let us make him drunk with wine
again tonight, and then you go in and lie with him, so that we may
preserve our race through our father."
35 So that night too they made their father drunk with wine, and the
younger went and lay with him, but he was unaware of her lying
36 down or getting up. Thus the two daughters of Lot were with child
37 by their father. The older bore a son, and called his name Moab (he
38 is the ancestor of the present-day Moabites). The younger also bore
a son, and called his name Ben-ammi (he is the ancestor of the pres-
ent-day Ammonites).
20 From there Abraham set out for the region of the Negeb, and set-
tling between Kadesh and Shur, he established himself as an immi-
2 grant at Gerar. Since Abraham had said of his wife Sarah, "She is my
3 sister," Abimelech, king of Gerar, had sent and taken Sarah; but God
came to Abimelech in a dream by night, and said to him,
"You are going to die because of the woman whom you have taken,
since she is married."
4 Now Abimelech had not approached her, so he said,
5 "O Lord, wilt thou slay one who is clearly innocent? Did he not
himself say to me, 'She is my sister,' while she herself said, 'He is my
brother.' In purity of heart and innocence of hand have I done this."
6 Then God said to him in the dream,
"I do indeed know that it was in purity of heart that you did this;
and furthermore, it was I who kept you from sinning against me.
7 That is why I did not let you touch her. Now then, restore the man's
wife, and so save your life; for he is a prophet, and will intercede for
you. But if you do not restore her, be assured that you and all who
belong to you shall die."
8 So next morning Abimelech rose early, and summoning all his
slaves, he recounted all these words to them, so that the men were
9 much terrified. Abimelech then summoned Abraham, and said to him,
"What have you done to us? What harm have I done to you that
you should bring such a great sin on me and my kingdom? You have
done to me things that should not be done."

10 "What ever possessed you to do this?" Abimelech said to Abraham.
11 Abraham said,

"I simply thought that, since there was no reverence for God in this
12 place, I should be slain for the sake of my wife. Besides, she really
was my sister when I married her, being the daughter of my father,
13 but not of my mother. Accordingly, when God sent me wandering
from my father's home, I said to her, 'This is the kindness that you
must do me: at all the places to which we come, say of me, "He is
my brother." ' "

14 Thereupon Abimelech took sheep, oxen, and male and female slaves, and gave them to Abraham, and restored his wife Sarah to him.
15 "My country is at your disposal," said Abimelech; "settle wherever you like."
16 To Sarah he said,

"See, I have given your brother a thousand shekels of silver; it shall compensate you for all that has befallen you, and you yourself shall be completely exonerated."

17 Then Abraham prayed to God, and God cured Abimelech, as well
18 as his wife and female slaves, so that they could bear children; for the LORD had completely closed the wombs of all in Abimelech's household on account of Sarah, Abraham's wife.

21 1 The LORD dealt with Sarah, as he had said; the LORD did to Sarah
2 as he had promised. Sarah conceived, and at the time that God had
3 indicated she bore Abraham a son in his old age. Abraham gave the
4 name of Isaac to his son that had been born to him, whom Sarah bore
him; and as God had commanded him, Abraham circumcised his son
5 Isaac when he was eight days old, Abraham himself being one hundred years old when his son Isaac was born to him.
6 "God has made me a laughing-stock; everyone that hears of it will
7 laugh at me," Sarah said. "Who ever would have ventured to tell Abraham," she added, "that Sarah would be giving suck to children? And yet I have borne him a son in his old age!"
8 So the child grew and was weaned; and on the day that Isaac was
9 weaned Abraham held a great feast. But Sarah noticed the son of Hagar, the Egyptian, whom she had borne to Abraham, playing with
10 her son Isaac; so she said to Abraham,

"Get rid of this slave-girl and her son; for this slave-girl's son must not share the inheritance with my son Isaac."

11 The proposal, however, was very displeasing to Abraham, for his
12 son's sake; but God said to Abraham,

"Do not be distressed for the boy and your slave; follow Sarah's
bidding in all that she tells you; for it is through Isaac that you are
13 to have descendants bearing your name. As for the slave-girl's son,
I will make a nation of him too, because he is your child."
14 So next morning Abraham rose early, and taking some bread and a
skin of water, he gave them to Hagar, along with her son, and putting
them on her shoulder, he sent her away. So she departed, and wan-
15 dered about in the desert of Beersheba. Then the water in the skin
became exhausted, and throwing the child under one of the bushes,
16 she went and sat down about a bowshot away; "For," said she, "I
cannot bear to see the child die!" So she sat down some way off, and
lifted up her voice in weeping.
17 God, however, heard the boy's cry, and the angel of God called
from the heavens to Hagar, and said to her,
"What is the matter with you, Hagar? Fear not; for God has
18 heard the boy's cry, even here where he is. Come, pick up the boy, and
hold fast to him; for I am going to make a great nation of him."
19 Then God opened her eyes, and she saw a well of water, where-
upon she went and filled the skin with water, and gave the boy a
20 drink. So God was with the boy, and he grew up. He lived in the
21 desert, and became expert with the bow. He settled in the desert of
Paran, and his mother got a wife for him from the land of Egypt.
22 It was at that time that Abimelech and the general of his army,
Phicol, said to Abraham,
23 "God is with you in all that you do; swear to me, then, by God here
that you will never be false to me, nor to my children, nor to my
descendants, but that you will treat me and the land in which you
have settled as an immigrant as kindly as I have treated you."
24 "I swear it," said Abraham.
27 So Abraham took some sheep and oxen, which he gave to Abime-
31 lech, and the two of them made a covenant. Hence that place came
to be called Beersheba [well of the oath], because it was there that
the two took the oath.
25 Abraham kept making complaints to Abimelech about a well which
26 the slaves of Abimelech had seized; but Abimelech said,
"I do not know who did this. Neither have you informed me of it,
nor have I heard of it, until today."
28 Then Abraham set seven ewe lambs apart by themselves, whereupon
29 Abimelech said to Abraham,

"What is the significance of these seven ewe lambs which you have set apart?"

30 "You will accept the seven ewe lambs from my hand," he said, "to serve as witness for me that I dug this well."

32 After they had made the covenant at Beersheba, Abimelech and the general of his army, Phicol, went and returned to the land of the 33 Philistines, while Abraham planted a tamarisk at Beersheba, and 34 there called upon the name of the LORD, the eternal God. Abraham resided for a long time in the land of the Philistines.

22 Some time after this God put Abraham to the test.

"Abraham!" he said to him.

"Here am I," he said.

2 "Take your son," he said, "your only son Isaac, whom you love so well, and go to the land of Moriah, and there offer him as a burnt-offering on one of the hills which I shall designate to you."

So next morning Abraham rose early, and harnessing his ass, he took two of his servants with him and his son Isaac, and having cut wood for the burnt-offering, he started off for the place which God had designated to him. On the third day, when Abraham raised his eyes, he saw the place in the distance. So Abraham said to his servants,

"Stay here with the ass, while I and the boy go yonder to perform our devotions, after which we shall return to you."

6 So Abraham took the wood for the burnt-offering and put it on the back of his son Isaac, while he carried in his own hand the fire and the knife. So the two of them went off together.

7 "Father!" said Isaac to his father Abraham.

"Yes, my son," he responded.

"Here are the fire and the wood," he said, "but where is the sheep for a burnt-offering?"

8 "God will provide himself with the sheep for a burnt-offering, my son," said Abraham.

Thereupon the two of them proceeded on their way together.

9 When they arrived at the place which God had designated to him, Abraham built the altar there, arranged the wood, and binding his son 10 Isaac, laid him on the altar on top of the wood. But as Abraham put 11 out his hand to grasp the knife to slay his son, the angel of the LORD called to him from the heavens,

"Abraham, Abraham!"

"Here am I," he replied.

12 "Do not lay hands on the boy," he said, "do nothing of the sort to

him; for I know now that you revere God, in that you have not withheld your son, your only son, from me."

13 When Abraham looked up, there behind him was a ram caught in the brushwood by its horns! So Abraham went and took the ram, and
14 offered it up as a burnt-offering in place of his son. Then Abraham called the name of that place Yahweh-jireh, which is today interpreted as "At the hill of the LORD provision is made."

15 A second time the angel of the LORD called to Abraham from the heavens,

16 "I swear by myself"—it is the oracle of the LORD—"that since you
17 have done this, and have not withheld your son, your only son, I will indeed bless you, and will surely make your descendants as numerous as the stars in the sky, or the sands on the seashore, so that your de-
18 scendants shall take possession of the cities of their enemies, and through your descendants all the nations of the earth shall invoke blessings on one another—just because you heeded my injunction."

19 Abraham then returned to his servants, and together they started off for Beersheba; and in Beersheba Abraham made his home.

20 Some time after this word came to Abraham as follows: "Milcah,
21 too, has borne children to your brother Nahor: Uz, the first-born,
22 Buz, his brother, Kemuel (the ancestor of the Arameans), Chesed,
23 Hazo, Pildash, Jidlaph, and Bethuel"—which Bethuel became the father of Rebekah. These eight did Milcah bear to Nahor, Abra-
24 ham's brother. Moreover, his concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

23 The length of Sarah's life was one hundred and twenty-seven
2 years. Sarah died at Kirjath-arba (that is, Hebron), in the land of
3 Canaan, and Abraham proceeded to wail and weep for Sarah. Rising from the side of his dead, Abraham said to the Hittites,

4 "I am an immigrant, but one who has become your serf; so give me some property with you as a burial-ground, that I may inter my dead."

5 The Hittites answered Abraham,

6 "Listen, sir; you are a prince from God among us; bury your dead in the choicest of our sepulchres; none of us will deny you his sepulchre for the burial of your dead."

7 Abraham rose, and bowing to the Hittites, the natives of the land,
8 he said to them,

"If your consent to the burial of my dead is assured, listen to me;
9 approach Ephron, the son of Zohar, on my behalf, that he may give

me the cave of Machpelah which belongs to him, on the edge of his field. Let him sell it to me in your presence for its full value, as a burial-ground of my own."

10 Now Ephron was sitting among the Hittites. So Ephron, the Hittite, answered Abraham in the hearing of the Hittites, namely all those accustomed to enter the gates of his city,

11 "Not at all, sir; listen to me; I make you a present of the field; I make you a present of the cave as well; in the presence of my fellow-countrymen I present it to you; bury your dead in it."

12 13 Bowing to the natives of the land, Abraham said to Ephron in the hearing of the natives of the land,

"If really you are so obliging, please listen to me; I offer you money for the field; accept it from me, that I may bury my dead there."

14 Ephron answered Abraham,

15 "Sir, listen to me; a piece of land worth four hundred shekels of silver—what is that between us; bury your dead in it."

16 So Abraham accepted Ephron's terms, and Abraham paid over to Ephron the sum which he had named in the hearing of the Hittites, four hundred shekels of silver of commercial standard.

17 Thus the field of Ephron at Machpelah, which faces Mamre, the field together with the cave in it and all the trees that were in the 18 field, throughout its whole area, was conveyed in the presence of the Hittites, namely all those accustomed to enter the gates of his city, to 19 Abraham as his property. Following that Abraham buried his wife Sarah in the cave in the field of Machpelah, facing Mamre (that is 20 Hebron), in the land of Canaan. Thus the field with the cave that was in it passed from the possession of the Hittites to that of Abraham for use as a burial-ground.

24 Now that Abraham was old and well advanced in life, having been 2 blessed by the LORD in all things, Abraham said to the oldest slave of his household, who had charge of everything that belonged to him,

3 "Put your hand under my thigh, while I make you swear by the LORD, the God of the heavens and the earth, that you will not marry 4 my son to a daughter of the Canaanites, among whom I am living, but that you will go to my own land and kindred to get a wife for my son Isaac."

5 The slave said to him,

"Suppose the woman is unwilling to follow me to this land; am I to take your son back to the land that you left?"

6 Abraham said to him,
7 "See to it that you do not take my son back there! It was the LORD,
the God of the heavens, who took me from my father's home and the
land of my birth, who spoke to me and made me this promise, 'It is
to your descendants that I am going to give this land'—it is he who
will send his angel ahead of you, so that you shall get a wife for my
8 son there. But if the woman should be unwilling to follow you, then
you will be absolved from this oath to me; only you must never take
my son back there."
9 So the slave put his hand under the thigh of his master, Abraham,
and swore to him to this effect.
10 The slave took ten of his master's camels, and set out on his jour-
ney, taking with him all kinds of valuables from his master; he
started off, and eventually arrived at Aram-naharaim, the city of
11 Nahor. Toward evening, at the time that the women came out to
draw water, he made the camels kneel by the well outside the city.
12 "O LORD, the God of my master Abraham," he said, "pray give
13 me success today, and so be gracious to my master Abraham. Here I
am taking my stand beside the spring, as the daughters of the towns-
14 men come out to draw water. Let the girl, then, to whom I say, 'Will
you please let down your pitcher for me to drink?' and who says,
'Drink, and let me water your camels as well'—let her be the one
whom thou hast allotted to thy servant Isaac. By this I shall be assured
that thou wilt really be gracious to my master."
15 Before he had finished speaking, out came Rebekah, the daughter
of Bethuel, the son of Milcah, the wife of Abraham's brother Nahor,
16 with her pitcher on her shoulder. The girl was very beautiful, a vir-
gin with whom no man had ever had intercourse. She went down to
17 the spring to fill her pitcher, and when she came up, the slave ran to
her and said,
"Will you please let me drink a little water from your pitcher?"
18 "Drink, sir," she said; and quickly lowering the pitcher to her
19 hand, she gave him a drink. When she had finished giving him a
drink, she said,
"For your camels too, I will draw water, until they finish drink-
ing."
20 So she quickly emptied her pitcher into the trough, and ran back to
the well to draw more water. Thus she drew water for all his cam-
21 els, while the man gazed after her, eager to learn whether the LORD
22 had brought his errand to a successful issue or not. Accordingly, as

soon as the camels finished drinking, the man took a gold ring weighing half a shekel, and put it in her nose, as well as two gold bracelets
23 weighing ten shekels on her wrists. Then he said,

"Whose daughter are you? Pray tell me. Is there room in your father's house for us to spend the night?"

24 "I am the daughter of Bethuel, the son of Milcah, whom she bore
25 to Nahor," she replied. "We have plenty of both straw and fodder," she added, "and there is also room to spend the night."

26 Thereupon the man bowed in homage to the LORD, and said,
27 "Blessed be the LORD, the God of my master Abraham, who has not failed to be gracious and true to my master. I am on the right road; the LORD has led me to the home of my master's kinsfolk."

28 Then the girl ran, and gave an account of these things to her
29 mother's household. Now Rebekah had a brother, whose name was
30 Laban. So Laban ran out to the man at the spring, when he saw the ring and the bracelets on his sister's wrists and heard his sister Rebekah saying, "This is what the man said to me." When he reached the man, there he was, standing beside the camels near the spring.

31 "Come in," he said; "the LORD's blessings on you! Why do you stand outside, when I have the house ready, as well as a place for the camels?"

32 So he brought the man into the house, and unharnessed the camels. He brought straw and fodder for the camels, and water for him and
33 the men that were with him to wash their feet. Food was then set before him to eat, but he said,

"I will not eat until I have told my story."

"Say on," he said.

34 So he said,

35 "I am Abraham's slave. The LORD has richly blessed my master, so that he is a great man; he has given him flocks and herds, silver and
36 gold, male and female slaves, camels and asses. Now Sarah, my master's wife, after she was quite old, bore a son to my master, and to him
37 he is leaving everything that belongs to him. My master made me take this oath: 'You must not marry my son to any daughter of the
38 Canaanites in whose land I am living; but you must go to my father's
39 home and my own kindred to get a wife for my son.' I said to my
40 master, 'Suppose the woman will not follow me?' He said to me, 'The LORD, in whose favor I have lived, will send his angel along with you, and will bring your errand to a successful issue, so that you shall get a wife for my son from my own kindred and my father's

41 home. Then you shall be absolved from the oath to me; when you
come to my kindred, if they refuse you, you shall be absolved from
42 the oath to me.' So today when I came to the spring, I said, 'O LORD,
God of my master Abraham, if thou wouldst really bring success to
43 this errand in which I am engaged, grant that, as I stand beside the
spring, the girl who comes out to draw water, and to whom I say,
"Will you please give me a little water to drink out of your pitcher?"
44 and who says to me, "Not only drink yourself, but let me draw water
for your camels as well"—let that woman be the one whom the LORD
45 has allotted to my master's son.' Before I could finish my medita-
tions, out came Rebekah, with her pitcher on her shoulder, and went
down to the spring to draw water. So I said to her, 'Will you please
46 give me a drink?' whereupon she quickly lowered her pitcher from
her shoulder, and said, 'Drink, and let me water your camels as well.'
47 So I drank, and she gave the camels a drink too. Then I asked her,
'Whose daughter are you?' and she said, 'The daughter of Bethuel,
the son of Nahor, whom Milcah bore to him.' Then I put the ring
48 in her nose, and the bracelets on her wrists; and I bowed in homage
to the LORD, blessing the LORD, the God of my master Abraham, who
had led me by the right road to get the daughter of my master's kins-
49 man for his son. Now then, tell me whether you are ready to treat
my master kindly and honorably or not, so that I may turn one way
or the other."

50 Laban and Bethuel answered,

"This is the LORD's doing; we dare not answer you adversely or
51 favorably. Here is Rebekah for you; take her and go; let her become
the wife of your master's son, as the LORD has signified."

52 As soon as the slave of Abraham heard their words, he bowed to
53 the earth before the LORD. The slave then brought out articles of
silver and gold, and clothing, which he gave to Rebekah; he also gave
54 costly presents to her brother and mother. Then he and the men that
were with him had something to eat and drink, and retired for the
night.

When they rose next morning, he said,

"Let me go to my master."

55 But her brother and mother said,

"Let the girl stay with us a while longer, or at least ten days, after
which she may go."

56 "Do not hinder me," he said to them; "since the LORD has brought

my errand to such a successful issue, let me go that I may return to my master."

57 "We will call the girl, and consult her wishes," they said.

58 So they called Rebekah, and said to her,

"Will you go with this man?"

"I will," said she.

59 So they let their sister Rebekah go, and her nurse, and Abraham's
60 slave and his men. They blessed Rebekah, saying to her,

"May you, our sister, become a thousand myriads!
And may your descendants conquer the cities of their foes!"

61 Then Rebekah started off with her maids, and riding on the camels, they followed the man. Thus the slave took Rebekah and departed.

62 Now Isaac had moved from the neighborhood of Beer-lahai-roi,
63 and was living in the land of the Negeb. One evening Isaac went out to stroll in the fields, and raising his eyes, he saw camels coming.
64 Rebekah too raised her eyes, and seeing Isaac, she dismounted from
65 her camel, saying to the slave,

"Who is the man yonder that is walking through the field toward us?"

"He is my master," said the slave.

Then she took her veil, and covered herself.

66 67 The slave told Isaac all that he had done; so Isaac brought her into his tent. He married Rebekah and she became his wife; and in loving her, Isaac found consolation for the death of his mother.

25 2 Abraham married another wife whose name was Keturah, who
3 bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Sheba and Dedan. The descendants of Dedan
4 were the Ashurim, the Letushim, and the Leummim, while the descendants of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah.
5 All these were Keturah's children. To Isaac Abraham gave every-
6 thing that he had, while to the children that Abraham had by concubines, while he was still alive, Abraham gave presents, and sent them away eastward to the land of Kedem, so that they might not interfere with his son Isaac.

7 This was the total length of Abraham's life—one hundred and sev-
8 enty-five years. So Abraham came to his death, dying at a ripe old age, an old man, satisfied with life; and he was gathered to his
9 fathers. His sons, Isaac and Ishmael, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar, the Hittite, which
10 faces Mamre, the field which Abraham had bought from the Hittites.

11 There Abraham was buried, along with his wife Sarah. After the death of Abraham, God blessed his son Isaac, who made his home close to Beer-lahai-roi.

12 The following are the descendants of Ishmael, the son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham;
13 the following are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, Ishmael's first-born, Kedar, Adbeel,
14 15 Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish,
16 and Kedemah. These were the sons of Ishmael; these were their names as arranged by villages and encampments—twelve princes arranged by peoples.

17 This was the length of Ishmael's life—one hundred and thirty-seven years. So he came to his death; he died, and was gathered to his
18 fathers. He inhabited the region from Havilah as far as Shur, which is on the border of Egypt, in the vicinity of Ashur, having settled on the outskirts of all his kindred.

THE STORY OF JACOB, 25:19—37:1

19 The following are the descendants of Isaac, the son of Abraham.
20 Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, the daughter of Bethuel, the Aramean of Pad-
21 dan-aram, and the sister of Laban, the Aramean. Isaac besought the LORD on behalf of his wife, because she was barren; so the LORD
22 yielded to his entreaty, and his wife Rebekah conceived. While in her womb, the children jostled each other, so that she said,

"If it is to be thus, on whose side am I to be?"

23 So she went off to consult the LORD, and the LORD said to her,

"Two nations are in your womb,
And the two peoples have been hostile ever since conception in you;
The one people shall master the other,
And the older shall serve the younger."

24 When the time of her delivery came, there were indeed twins in
25 her womb. The first one was born red, his whole body like a hairy
26 garment; so his name was called Esau [hairy(?)]. Then his brother was born, with his hand gripping Esau's heel; so his name was called Jacob [heel-gripper]. Isaac was sixty years old when she bore them.
27 The boys grew up. Esau became a skilful hunter, a man of the open country, while Jacob became a man of peaceful pursuits, making

28 his home in tents. Isaac favored Esau, because he was fond of game,
while Rebekah favored Jacob.
29 Once when Jacob was making a stew, Esau came in from the fields
30 famishing; whereupon Esau said to Jacob,
"Let me have a swallow of that red stuff there; for I am famishing."
(That was how his name came to be called Edom [red].)
31 "First sell me your birthright," said Jacob.
32 So Esau said,
"Here I am at the point of death; so of what use is a birthright to me?"
33 "First give me your oath," said Jacob.
34 So he gave him his oath, and sold his birthright to Jacob. Jacob then gave Esau bread and stewed lentils. He ate and drank; then rose and went away. Thus lightly did Esau value his birthright.
26 A famine occurred in the land—a different one from the first famine which occurred in the time of Abraham—so Isaac went to
2 Gerar, to Abimelech, king of the Philistines. The LORD then appeared to him, and said,
"Do not go down to Egypt; settle in the land that I shall designate
3 to you. If you establish yourself as an immigrant in this land, I will be with you, and bless you; for to you and your descendants I am going to give this whole country, and so fulfill the oath which I made
4 to your father Abraham. I will make your descendants as numerous as the stars in the sky, and I will give your descendants this whole country, so that all the nations of the earth will invoke blessings on
5 one another through your descendants—just because Abraham heeded my instructions and kept my charge, my commands, statutes, and laws."
6 7 So Isaac settled at Gerar. When the men of the place asked him about his wife, he said,
"She is my sister."
For he was afraid to say, "She is my wife," lest the men of the place should slay him for the sake of Rebekah, since she was so good looking.
8 After he had been there quite a long time, Abimelech, king of the Philistines, looked out of his window, and saw Isaac fondling his wife
9 Rebekah. So Abimelech summoned Isaac, and said,
"So she really is your wife; then why did you say, 'She is my sister?' "

"I said so, that I might not lose my life through her," Isaac said to him.

10 "What a way to treat us!" said Abimelech. "One of my people might easily have lain with your wife, and then you would have brought guilt on us."

11 So Abimelech warned all his people,

"Anyone laying hands on this man or his wife shall be put to death."

12 Isaac sowed a crop in that country, using that year one hundred
13 measures of barley, and the LORD blessed him. The man grew rich, and kept on growing richer and richer, until he became very rich in-
14 deed; he had flocks of sheep and herds of cattle, and so many work-
15 animals that the Philistines vented their spite on him. All the wells which his father's slaves had dug in the time of his father Abraham,
16 the Philistines stopped up and filled with dirt. Accordingly, when Abimelech said to Isaac, "Leave our midst; for you are much too
17 powerful for us," Isaac left there, and camping in the valley of
18 Gerar, he settled there. Isaac then re-opened the wells which had been dug in the time of his father Abraham, but which the Philistines had stopped up after Abraham's death; and he gave them the same
19 names as his father had given them. But when Isaac's slaves dug in
20 the valley, and found a well of running water, the shepherds of Gerar got into a dispute with Isaac's shepherds, saying, "The water is ours." Hence the name of the well came to be called Esek [trou-
21 ble], because they got into trouble with him. Then they dug another well, but they got into a dispute over that too; so its name came to be
22 called Sitnah [hostility]. Moving from there, he dug another well, and there was no dispute over this; so he called its name Rehoboth [room], saying, "At last the LORD has made room for us, so that we shall become numerous in the land."

23 24 From there he went up to Beersheba; and that very night the LORD appeared to him, saying,

"I am the God of your father Abraham; do not be afraid; for I am with you. I will bless you and make your descendants numerous, for the sake of my servant Abraham."

25 So Isaac built an altar there, and called upon the name of the LORD. He pitched his tent there, and there also his slaves dug a well.

26 Then Abimelech came to him from Gerar, with Ahuzzath, one of
27 his ministers, and Phicol, the general of his army. Isaac said to them,

"Why have you come to me, seeing that you hate me, and drove me from your midst?"

28 They said,

"We see very clearly that the LORD is with you, so we make this proposal: 'Let there be an oath between us—between ourselves and
29 you; let us reach an agreement with you that you will do us no harm, since we did not hurt you, but only did you good, and let you go amicably.' And now, the LORD's blessings on you!"

30 Thereupon he made a feast for them, at which they ate and drank.
31 Rising early next morning, they took oath with each other, and then Isaac let them go, and they departed from him on friendly terms. It
32 was that same day that Isaac's slaves came and told him about the well that they had dug; "We have found water," they told him.
33 So he called it Shibah [oath]. That is why the name of the city is Beersheba [the well of the oath] to this day.

4 When Esau was forty years old, he married Judith, the daughter of Beeri, the Hittite, and Basemath, the daughter of Elon, the Hittite; and they were a source of distress to Isaac and Rebekah.

7 One day, after Isaac had become old and his eyes so dim that he could not see, he called his older son Esau.

"My son!" he said to him.

"Here I am," he replied.

2 He said,

3 "Here I am an old man, not knowing what day I may die. Get your weapons, then, your quiver and bow, and go out into the fields,
4 and hunt some game for me. Then make me a tasty dish, such as I like, and bring it to me to eat, that I may give you my blessing before I die."

5 Now Rebekah was listening when Isaac spoke to his son Esau; so
6 when Esau went off to the fields to hunt game for his father, Rebekah said to her son Jacob,

7 "I have just heard your father say to your brother Esau, 'Bring me some game, and make me a tasty dish to eat, that I may bless you be-
8 fore the LORD before I die.' Now then, my son, obey me in the
9 charge that I am giving you. Go to the flock and get two fat kids for me there, that I may make them into a tasty dish for your father,
10 such as he likes. Then you shall take it to your father to eat, that he may bless you before he dies."

11 But Jacob said to his mother Rebekah,

"Ah, but my brother Esau is a hairy man, while I am smooth.

12 Suppose my father were to feel me? I should look like an impious
person to him, and bring a curse on myself, and not a blessing."
13 "Let any curse for you, my son, fall on me!" his mother replied.
"Only obey me, and go and get them for me."
14 So he went and got them, and brought them to his mother. His
15 mother then made a tasty dish, such as his father liked; and taking
the best clothes of her older son Esau, which she had in the house,
16 Rebekah dressed her younger son Jacob in them; she put the skins of
17 the kids on his hands and on the smooth parts of his neck, and com-
mitted the tasty dish and bread which she had made into the hands of
18 her son Jacob. Then he went in to his father, and said,

"Father!"

"Yes," he said. "Who are you, my son?"

19 Jacob said to his father,

"I am Esau, your first-born; I have done as you told me; now sit up and eat once more of my game, that you may give me your blessing."

20 But Isaac said to his son,

"How ever did you come to find it so quickly, my son?"

"Because the LORD your God brought it in my path," he said.

21 Isaac then said to Jacob,

"Come up close that I may feel you, my son, to see whether you really are my son Esau or not."

22 So Jacob went up to his father Isaac, who felt him, and said,

"The voice is Jacob's voice, but the hands are those of Esau."

23 Hence he did not detect him, because his hands were hairy, like those of his brother Esau; so he blessed him.

24 "Are you really my son Esau?" he said.

"I am," he replied.

25 So he said,

"Bring me some of your game to eat, my son, that I may give you my blessing."

So he brought it to him, and he ate; he also brought him wine, and
26 he drank. Then his father Isaac said to him,

"Come here and kiss me, my son."

27 So he went up and kissed him; and when he smelt his clothes, he blessed him, saying,

"Ah, my son's smell is like that of a field that the LORD has blessed.

28 May God give you of the heavens' dew,
Of earth's fatness, with plenty of grain and wine!
29 Nations shall serve you,
And peoples bow down to you.
Be master of your brothers,
And let your mother's sons bow down to you!
Cursed be they who curse you,
And blessed be they who bless you!"

30 No sooner had Isaac finished blessing Jacob, indeed Jacob had just left the presence of his father Isaac, when his brother Esau came in
31 from his hunt. He too made a tasty dish, and brought it to his father.

"Let my father sit up," he said to his father, "and eat some of his son's game, that you may give me your blessing."

32 "Who are you?" his father Isaac said to him.

"I am your son," he said, "your first-born, Esau."

33 Thereupon Isaac was very greatly agitated, and said,

"Who was it then who got some game and brought it to me? I ate heartily of it before you came, and blessed him, so that he is indeed blessed."

34 On hearing his father's words, Esau cried loud and bitterly, and said to his father,

"Bless me also, my father!"

35 But he said,

"Your brother came under false colors, and stole your blessing."

36 "Is it because he is named Jacob that he has twice now got the better of me?" he said. "He stole my birthright, and now he has stolen my blessing!" "Have you not kept a blessing for me?" he added.

37 But Isaac in reply said to Esau,

"Since I have made him master over you, and have made all his brothers his slaves, and have provided grain and wine for his sustenance, what then is there that I can do for you, my son?"

38 Esau said to his father,

"Have you only one blessing, my father? Bless me too, my father."

39 Whereupon Esau lifted up his voice in weeping. So his father Isaac complied, and said to him,

"Away from the fat of the earth shall your dwelling be,
Away from the dew of the heavens on high.
40 By your sword you shall live,
And your brother you shall serve;

But when you become restive,
You shall break his yoke off your neck."

41 So Esau had a grudge against Jacob because of the blessing which his father had bestowed on him.

"It will soon be time to mourn for my father," Esau said to himself, "and then I will slay my brother Jacob."

42 But Rebekah was informed of the designs of her older son Esau, so she sent for her younger son Jacob, and said to him,

"Here is your brother Esau threatening to take revenge on you by
43 murdering you! Now my son, listen to me; flee at once to my
44 brother Laban at Haran, and stay awhile with him, until your broth-
45 er's anger subsides—until your brother's wrath against you relents, and he forgets what you have done to him; then I will send and fetch you from there. Why should I be bereft of both of you on the same day?"

46 So Rebekah said to Isaac,

"I am tired to death of the Hittite women. If Jacob marries a Hittite woman like these, one of the natives of the land, what good will life be to me?"

28 So Isaac called Jacob, and blessing him, gave him this charge:

2 "You must not marry any Canaanite woman; go at once to Paddan-aram, to the home of Bethuel, your mother's father, and procure a wife there from the daughters of Laban, your mother's brother.
3 May God Almighty bless you, and make you prolific, and so numer-
4 ous that you become a company of peoples! May he bestow the blessing vouchsafed to Abraham on you, and likewise on your descendants, that you may take possession of the land in which you are now only an immigrant, which God gave to Abraham."

5 So Isaac sent Jacob away, and he went to Paddan-aram, to Laban, the son of Bethuel, the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

6 When Esau discovered that Isaac had blessed Jacob, and had sent him off to Paddan-aram to procure a wife there, and on blessing him,
7 had charged him not to marry any Canaanite woman, and that Jacob had obeyed his father and mother, and had gone to Paddan-aram,
8 9 Esau realized that his father Isaac disliked Canaanite women, so he went to Ishmael, and married Mahalath, the daughter of Abraham's son Ishmael, the sister of Nebaioth, in addition to the wives that he had.

10 11 Leaving Beersheba, Jacob set out for Haran. Reaching a certain

place, he spent the night there; for the sun had set. He took one of
the stones in the place, and using it for a pillow, he lay down in that
12 place. He had a dream in which he saw a ladder set up on the earth,
with its top reaching the sky, and angels of God were ascending and
13 descending on it. Then the LORD stood over him, and said,

"I am the LORD, the God of your father Abraham and of Isaac.
The land on which you are lying, I am going to give to you and your
14 descendants. Your descendants shall be like the dust on the ground;
you shall spread to the west, to the east, to the north, and to the south,
so that all races in the earth will invoke blessings on one another
15 through you and your descendants. I will be with you, and guard
you wherever you go, until I bring you back to this land; for I will
never forsake you, until I have done what I have promised you."

16 When Jacob woke from his sleep, he said,

"The LORD must surely be in this place—and I did not know it!"

19 Accordingly, he called the name of that place Bethel [house of
God], whereas the earlier name of the city had been Luz.

17 He was awe-struck, and said,

"What an awesome place this is! This can be nothing other than
the house of God, and that the gate of the sky."

18 So when Jacob rose in the morning, he took the stone which he had
used as a pillow, and setting it up as a sacred pillar, he poured oil on
20 its top. Jacob then made this vow:

"If God will go with me, and watch over me on this journey that
21 I am making, and give me food to eat and clothes to wear, so that
I come home safely to my father's house, then the LORD shall be my
22 God, and this stone which I have set up as a sacred pillar shall be
God's house, and I will give to thee a portion of everything that thou
givest me."

29 Jacob then continued his journey, and came to the land of the
2 Kedemites. Looking round, he saw a well in the open, with three
flocks of sheep lying beside it; for it was from this well that the
flocks were watered, but the stone over the mouth of the well was so
3 large that it was only after all the shepherds had collected there that
they could roll the stone off the mouth of the well, and water the
sheep, after which they would replace the stone over the mouth of
the well.

4 "My friends, where do you come from?" Jacob said to them.

"We come from Haran," they said.

5 "Do you know Laban, the son of Nahor?" he said to them.
"We do," said they.
6 "Is he well?" he said to them.
"He is," they said, "and here is his daughter Rachel coming with his sheep!"
7 "Why," said he, "the day has still long to run! It is not yet time for the live stock to be gathered in; water the sheep, and go on pasturing them."
8 But they said,
"We cannot until all the shepherds assemble, and roll the stone off the mouth of the well so that we can water the sheep."
9 While he was still talking with them, Rachel arrived with her
10 father's flock; for she was a shepherdess. As soon as Jacob saw Rachel, the daughter of Laban, his mother's brother, with the flock of Laban, his mother's brother, Jacob went up, and rolling the stone off the mouth of the well, watered the flock of Laban, his mother's
11 brother. Then Jacob kissed Rachel, and lifted up his voice in weeping.
12 When Jacob told Rachel that he was a relative of her father and
13 the son of Rebekah, she ran and told her father. As soon as Laban heard about Jacob, his sister's son, he ran to meet him, embraced him, kissed him, and brought him home. Jacob then told Laban his whole
14 story, whereupon Laban said to him,
"You are my very own flesh and blood!"
So he stayed with him for a whole month.
15 Then Laban said to Jacob,
"Should you, just because you are a relative of mine, work for me for nothing? Let me know what your wages should be."
16 Now Laban had two daughters, the name of the older being Leah,
17 and that of the younger Rachel; Leah had weak eyes, while Rachel
18 was beautiful and lovely. Jacob had fallen in love with Rachel, so he said,
"I will work seven years for you in return for Rachel, your younger daughter."
19 Whereupon Laban said,
"It is better for me to give her to you than to anyone else; stay with me."
20 So Jacob worked seven years for Rachel, and they seemed to him
21 but a few days, because he loved her. Then Jacob said to Laban,
"Give me my wife; for my time is up, and I want to marry her."

22 So Laban gathered all the men of the place, and held a feast;
23 but in the course of the evening he took his daughter Leah and
24 brought her to Jacob, who married her. Laban gave his slave Zilpah
to his daughter Leah as her maid.
25 Next morning, however, Jacob discovered that it was Leah! So he
said to Laban,
"What a way for you to treat me! Did I not work with you for
Rachel? Why then have you cheated me?"
26 "It is not customary in our country to marry the younger daughter
27 before the older," Laban said. "Finish the week's festivities for this
one, and then I will give you the other also, in return for another
seven years' service with me."
28 Jacob did so; he finished her week's festivities, and then Laban
29 gave him his daughter Rachel in marriage; and to his daughter
30 Rachel he gave his slave Bilhah as her maid. So he married Rachel
also, and besides, he loved Rachel more than Leah. Thus he had to
work with Laban another seven years.
When the LORD saw that Leah was slighted, he made her pregnant,
while Rachel remained barren. So Leah conceived and bore a son,
whom she named Reuben [behold a son]; "For," said she, "the LORD
has taken note of my distress; now my husband will love me."
33 Again she conceived and bore a son; so she said,
"Because the LORD heard that I was slighted, he has given me this
one also."
Hence she called his name Simeon [hearing].
34 Again she conceived and bore a son; "This time," she said, "my
husband will surely become attached to me, seeing that I have borne
him three sons."
That was how he came to be called Levi [attachment].
35 Once more she conceived and bore a son, whereupon she said,
"Now do I praise the LORD!"
That was why she called his name Judah [praise].
Then she stopped bearing children.
30 When Rachel realized that she was not bearing children to Jacob,
she became jealous of her sister, and said to Jacob,
"Give me children, or else I die!"
2 Jacob blazed with anger against Rachel, and said,
"Can I take the place of God, who has kept you from having
children?"
3 Then she said,

"Here is my slave Bilhah; have intercourse with her, that she may
bear children for my knees, and that I too may build up a family
through her."

4 So she gave him her maid Bilhah in marriage, and Jacob had inter-
5 course with her. Bilhah conceived and bore Jacob a son, whereupon
6 Rachel said,

"God brought judgment upon me, but now he has heeded my cry
and given me a son."

That was why she called his name Dan [he brought judgment].

7 Again Rachel's maid, Bilhah, conceived and bore Jacob a second
son. Then Rachel said,

8 "It was a clever trick that I played my sister, and I succeeded too!"

So she called his name Naphtali [trick].

9 When Leah discovered that she had stopped bearing children, she
10 took her maid Zilpah and gave her to Jacob in marriage. Zilpah,
11 Leah's maid, bore Jacob a son, whereupon Leah said,

"How lucky!"

So she called his name Gad [luck].

12 Zilpah, Leah's maid, bore Jacob another son. So Leah said,
13

"How fortunate I am; for women will certainly call me fortu-
nate!"

So she called his name Asher [fortune].

14 At the time of the wheat-harvest Reuben went out into the fields,
where he found some mandrakes which he brought home to his
mother Leah.

"Please give me some of your son's mandrakes," Rachel said to
Leah.

15 But she said to her,

"Is the fact that you took away my husband such a trifle that you
should want to take my son's mandrakes as well?"

"Well then," said Rachel, "he may lie with you tonight in ex-
change for your son's mandrakes."

16 So when Jacob came home from the fields in the evening, Leah
went out to meet him, and said,

"You must come home with me; for I have hired you with my
son's mandrakes."

So he lay with her that night.

17 God gave heed to Leah, so that she conceived and bore a fifth son
18 to Jacob, whereupon Leah said,

"God has given me my reward for giving my maid to my husband."

So she called his name Issachar [reward].

19 20 Again Leah conceived and bore a sixth son to Jacob. Then Leah said,

"God has made me a magnificent present; my husband will surely stay with me now; for I have borne him six sons."

So she called his name Zebulun [abode].

21 She afterwards bore a daughter, whom she named Dinah.

22 God also remembered Rachel; God gave heed to her, and made her
23 pregnant, so that she conceived and bore a son, whereupon she said,

"God has taken away my reproach."

24 So she called his name Joseph [may he add], saying,

"May the LORD give me another son!"

25 It was after Rachel had given birth to Joseph that Jacob said to Laban,

"Let me go, that I may depart for my own home and country.
26 Give me my wives and children, for whom I have worked for you, that I may go; for you know how well I have worked for you."

27 But Laban said to him,

"If I may have your permission to say so, I have learned from
28 the omens that the LORD has blessed me because of you." "Name me your wage," he added, "and I will pay it."

29 But he said to him,

"You know yourself how I have worked for you, and what your
30 stock has become under my care; for it was little that you had before I came, whereas now it has expanded into a great deal, since the LORD blessed you upon my arrival. But when am I to make provision for my own household?"

31 "What should I give you?" he said.

"Give me nothing of the sort," said Jacob. "I will go on pasturing
32 and tending your flock, if you will do this for me: go through all the flock today, and remove from it every speckled and spotted sheep, every one of the lambs that is black, and any of the goats that is
33 spotted and speckled; such shall be my pay. At some future time, whenever you may come, my honesty toward you will answer for me in the matter of my hire; if there is any one among the goats that is not speckled and spotted, or among the lambs that is not black, it came into my possession by theft."

34 "Good," said Laban, "let it be as you say."

35 So that same day he removed the striped and spotted he-goats, all
the speckled and spotted she-goats, every one with white on it, and
all of the lambs that were black; and handing them over to his sons
36 he put a distance of three days' journey between himself and Jacob,
while Jacob remained in charge of the rest of Laban's flock.
37 Then Jacob procured some fresh boughs of poplar, almond, and
plane, and peeled white stripes in them, thus laying bare the white
38 on the boughs. He then placed the boughs which he had peeled in
front of the sheep in the troughs, that is, the water-troughs, where the
39 sheep came to drink. Since they bred when they came to drink, the
sheep bred among the boughs, and so had lambs that were striped,
40 speckled, and spotted. Jacob set the lambs apart, and so added the
best sheep in Laban's flock to those that were striped and all black.
He put his own flock off by themselves, and did not add them to
41 Laban's flock. Whenever the hardier ewes were breeding, Jacob used
to put the boughs in the troughs in front of the flock so that they
42 might breed among the boughs, but not in the case of the weaker ones.
43 Thus the weaker ones fell to Laban, and the hardier to Jacob. The
man, accordingly, grew richer and richer, and had large flocks, as
well as male and female slaves, camels and asses.

31 Now Jacob heard Laban's sons saying, "Jacob has taken all that
our father had; it is out of what our father had that he has acquired
2 all this wealth." Jacob saw too that the attitude of Laban toward
3 him was not what it used to be; so the LORD said to Jacob,

"Return to the land of your fathers and to your relatives; I will
be with you."

4 So Jacob sent for Rachel and Leah to come to his flock in the
5 fields, and said to them,

"I see that your father's attitude toward me is not what it used to
6 be. However, the God of my father is with me. You know your-
selves that I have worked for your father to the best of my ability,
7 whereas your father has cheated me, and has changed my wages ten
8 times. But God has not allowed him to do me any harm. Whenever
he said, 'The speckled animals are to be your wage,' then all the sheep
had speckled lambs; and whenever he said, 'The striped animals are
9 to be your wage,' all the sheep had striped lambs. Thus God has
10 taken away your father's stock, and given it to me.

"Once when the sheep were breeding, I had a dream, and raising
my eyes, I saw that the rams that were leaping on the goats were
11 striped, speckled, and mottled. Then the angel of God said to me in

12 the dream, 'Jacob!' 'Here I am,' said I. Whereupon he said, 'Raise
your eyes, and look; all the rams that are leaping on the goats are
striped, speckled, and mottled—for I have seen all that Laban has
13 been doing to you. I am the God who appeared to you at Bethel,
where you anointed a sacred pillar and made a vow to me. Come
then, leave this land, and return to the land of your birth.' "

14 In response Rachel and Leah said to him,

"Is there any share or heritage left to us in our father's house?
15 Are we not considered foreigners by him? For he sold us; and should
16 he also use up all the proceeds from us himself? All the property
which God has taken from our father really belongs to us and our
children; so do just what God has told you to do."

17 18 So Jacob proceeded to mount his sons and wives on camels, and
drove off all his stock, all the live stock which he had acquired, his
accumulated stock, which he had acquired in Paddan-aram, to go
home to his father Isaac in the land of Canaan.

19 When Laban was away shearing his sheep, Rachel stole the house-
20 hold gods that belonged to her father; and Jacob outwitted Laban,
21 the Aramean, by not telling him that he was going to flee. So he fled,
with all that belonged to him; starting forth, he crossed the River,
and set his face toward the highlands of Gilead.

22 23 Three days later Laban was told that Jacob had fled; so he took his
fellow-tribesmen with him, and pursued him for seven days, over-
24 taking him in the highlands of Gilead. But God had come to Laban,
the Aramean, in a dream one night, and had said to him, "Take care
25 to say nothing to Jacob, either good or bad." So when Laban came
up with Jacob, Jacob having pitched his tent on Mount Mizpah, and
26 Laban having encamped with his fellow-tribesmen on Mount Gilead,
Laban said to Jacob,

"What do you mean by outwitting me, and carrying off my daugh-
27 ters like prisoners of war? Why did you flee in secret without telling
me, and rob me? I would have sent you off with mirth and songs,
28 with tambourine and lyre. You did not even allow me to kiss my
grandsons and daughters goodbye! How foolishly you have acted!
29 I had it in my power to do you harm, but the God of your father said
to me the other night, 'Take care to say nothing to Jacob, either good
30 or bad.' So now you are off, because of course you longed for your
father's home! But why did you steal my gods?"

31 In reply Jacob said to Laban,
"I was afraid; for I thought that you would take your daughters
32 from me by force. The one in whose possession you find your gods
shall not live; in the presence of our tribesmen identify whatever is
yours among my belongings, and take it."
(But Jacob did not know that Rachel had stolen them.)
33 So Laban went into the tent of Jacob, the tent of Leah, and that
of the two maids, but found nothing. Leaving Leah's tent, he went
34 into Rachel's. Now Rachel had taken the household gods, and put-
ting them in the camel's saddle, had sat down on them. So when
35 Laban had felt all over the tent without finding anything, she said to
her father,
"Let not my lord be angry that I cannot rise in your presence; for
the ailment common to women is on me."
So he searched thoroughly, but did not find the household gods.
36 Then Jacob grew angry, and took Laban to task; Jacob spoke up,
and said to Laban,
"What is my offense; what is my misdeed, that you should have
37 come raging after me, and have felt all through my goods? What-
ever goods you have found belonging to your house, set out here in
the sight of my tribesmen and yours, that they may decide the issue
38 between us two. For the past twenty years I have been with you;
your ewes and she-goats have never miscarried; and I have never
39 eaten the rams of your flock. I never reported to you the animals
torn by wild beasts—I bore the loss myself. You held me responsible
40 for anything stolen by day or night. It was my lot to have the heat
wear me out in the day-time, and the cold at night, and to lose my
41 sleep. For twenty years now I have been a member of your house-
hold; I worked fourteen years for you for your two daughters, and
42 six years for your sheep. Ten times you changed my wages; and if
the God of my father, the God of Abraham and the Awe of Isaac,
had not been on my side, you would now have sent me away empty-
handed. God saw my suffering and the fruits of my toil, and he has
just recently set it right."
43 In reply Laban said to Jacob,
"The girls are my daughters, the children are my grandchildren,
the flocks are my flocks—indeed everything that you see is mine; but
what can I do now about these daughters of mine, or the children
44 that they have borne? Come then, let us make a covenant, you and
me, and let the LORD be witness between us."

45 So Jacob took a stone and set it up as a sacred pillar.
46 Jacob said to his men,
"Gather stones."
So they procured stones, and made a cairn. Then they had a meal
47 there beside the cairn. Laban called it Jegar-sahadutha [Aramaic for
"cairn of witness"], while Jacob called it Galeed [Hebrew for
"cairn of witness"].
48 "This cairn," said Laban, "is a witness between you and me today."
49 That was how it came to be named Galeed. Of the sacred pillar
he said,
"May the LORD keep watch between you and me when we are out
50 of one another's sight. If you illtreat my daughters, or marry other
wives beside my daughters, although there may be no man to watch
us, remember that God is witness between you and me."
51 Further, Laban said to Jacob,
"See, this cairn and the sacred pillar which I have erected stand
52 between you and me. This cairn is a witness, and the sacred pillar a
witness that I will not pass this cairn to harm you, and that you will
53 not pass this cairn and sacred pillar to harm me. May the God of
Abraham and the God of Nahor (the gods of their ancestors) be
judge between us!"
54 So Jacob swore to it by the Awe of his father Isaac. Jacob then
offered a sacrifice on the hill, and invited his relatives to partake of
the meal. They did so, and then spent the night on the hill.
55 Next morning Laban rose early, and after kissing his grandchildren
and his daughters, and giving them his blessing, he left and went
32 home, while Jacob resumed his journey. Then the angels of God
2 encountered him; and as soon as he saw them, Jacob said, "This is
God's camp," and so called the name of that place Mahanaim
[camps].
3 Jacob sent messengers ahead of him to his brother Esau in the land
4 of Seir, the country of Edom, commanding them as follows:
"Thus shall you speak to my lord Esau: 'Thus says your servant
Jacob: "I have been residing with Laban, and having stayed right up
5 to now, I have oxen, asses, flocks, male and female slaves; so I am
sending to tell my lord in the hope of finding favor with you." ' "
6 The messengers returned to Jacob, saying,
"We came to your brother Esau as he was on his way to meet you,
accompanied by four hundred men."

7 Very much terrified and distressed, Jacob divided the people that
were with him into two companies, as well as the flocks, herds, and
8 camels. "If Esau comes on one company and destroys it," he thought,
"then the remaining company can escape."
9 Then Jacob said,
"O LORD, God of my father Abraham and my father Isaac, who
didst say to me, 'Return to your country and your kindred, and I will
10 make you prosperous,' I do not deserve all the acts of kindness and
fidelity that thou hast shown thy servant; for with nothing but my
staff I crossed the Jordan here, but now I have become two com-
11 panies. Save me, I beseech thee, from the power of my brother Esau;
for I am afraid that he will come and slay me, as well as the mothers
12 and children. But thou didst say, 'I will be sure to make you pros-
perous, and I will make your descendants like the sands of the sea,
which are too numerous to count.' "
13 So Jacob stayed there that night.
From what he had at hand he selected a present for his brother
14 Esau: two hundred she-goats and twenty he-goats, two hundred ewes
15 and twenty rams, thirty milch camels with their colts, forty cows and
16 ten bulls, twenty she-asses and ten he-asses. Putting them in charge
of his slaves, with each drove by itself, he said to his slaves,
"Proceed ahead of me, and leave a space between one drove and
another."
17 To the leader he gave this order,
"When my brother Esau meets you, and asks you, 'To whom do
you belong; where are you going; and to whom do these animals be-
18 long that you are driving?' say, 'To your servant Jacob; they are a
present, sent to my lord Esau, while he himself is just behind us.' "
19 He gave the same orders to the second, and the third, and to all the
others who were driving the droves, saying,
20 "Give this same message to Esau, when you meet him. Also be
sure to say, 'Your servant Jacob is just behind us.' "
"For," thought he, "I may appease him with the present that pre-
cedes me, and then when he does see me, he may perhaps receive me
kindly."
21 So the present went on ahead of him, while he himself spent that
night in the camp.
22 That same night he rose, and taking his two wives, his two female
slaves, and his eleven children, he sent them across the ford of the
23 Jabbok. He took them, and sent them across the stream, and sent

24 everything that belonged to him across. Jacob himself was left be-
25 hind all alone. Then a man wrestled with him until daybreak, and
when he found that he could not master him, he touched the socket
of his thigh, so that the socket of Jacob's thigh was dislocated as he
26 wrestled with him. Then he said,
"Let me go; for the dawn is breaking."
But he replied,
"I will not let you go, unless you bless me."
27 "What is your name?" he said to him.
"Jacob," he replied.
28 Then he said,
"Your name shall no longer be Jacob, but Israel [wrestler with God], because you have wrestled with God and man, and have been the victor."
29 "Please tell me your name," requested Jacob.
"Why is it that you ask for my name?" he replied; nevertheless he blessed him there.
30 So Jacob called the name of that place Peniel [face of God]; "For," said he, "I have seen God face to face, and yet my life has been spared."
31 The sun rose on him just as he passed Penuel, limping because of
32 his thigh. That is why to this day the Israelites do not eat the hip muscle which is on the socket of the thigh; for the socket of Jacob's thigh was touched on the hip muscle.
33 Raising his eyes, Jacob saw Esau coming, accompanied by four hundred men; so he divided the children among Leah, Rachel, and
2 the two maids, and put the maids with their children in front, then Leah with her children, and finally Rachel and Joseph in the rear,
3 while he himself went on ahead of them, bowing seven times to the
4 earth until he reached his brother. Then Esau ran to meet him, and embracing him, fell on his neck, and kissed him, so that they wept.
5 When he raised his eyes, he saw the women and children, and said,
"What relation are these to you?"
"The children whom God has graciously bestowed on your servant," he replied.
6 Whereupon the maids came up with their children and bowed;
7 and likewise Leah with her children came up and bowed; and then Joseph and Rachel came up and bowed.
8 "What do you mean by all this company that I met?" he said.
"To win my lord's favor," he replied.

9 "I have plenty, my brother," said Esau; "keep what you have."
10 But Jacob said,
"Not at all; if perchance I find favor with you, accept my present
from me, since it is like seeing the face of God for me to see your
11 face, and you have received me favorably. Please accept my gift of
greeting that has been brought to you; for God has been good to me,
and I have all I need."
12 Thus he urged him until he took it, whereupon he said,
"Let us set out on our way; I will go alongside you."
13 But he replied,
"My lord can see for himself that the children are frail, and that
the sheep and cattle giving suck are a care to me; if they were to be
14 over-driven a single day, the whole flock would die. Pray let my lord
go on ahead of his servant, and I will proceed leisurely, at the pace of
the stock that I am driving, and at the pace of the children, until I join
my lord at Seir."
15 "At least," said Esau, "let me leave with you some of the troops
accompanying me."
"How can I thank my lord?" he said.
16 17 So Esau started back that day on his way to Seir, while Jacob set
out for Succoth, where he built a house for himself, and constructed
sheds for his cattle. That was how the place came to be named Suc-
coth [sheds].
18 In the course of his journey from Paddan-aram, Jacob arrived
safely at the city of Shechem, which is in the land of Canaan, and
19 camped in front of the city. For one hundred kesitas he bought the
piece of ground on which he had pitched his tent from the sons of
20 Hamor, the father of Shechem. There he erected an altar, which he
called El-elohe-Israel [El, the God of Israel].
34 Now Dinah, the daughter that Leah had borne to Jacob, went out
2 to visit the women of the district. When Shechem, the son of Hamor,
the Hivvite, the prince of the district, saw her, he seized her, and lay
3 with her, and ravished her. He had a passionate longing for Dinah,
the daughter of Jacob; he loved the girl, and spoke endearingly to
4 her. So Shechem said to his father Hamor,
"Get this girl for me in marriage."
5 Jacob heard that his daughter Dinah had been violated, but since
his sons were out in the country with the stock, Jacob took no action
until their return.
6 Hamor, the father of Shechem, went to Jacob to speak with him.

7 The sons of Jacob had come in from the country as soon as they heard
the news, and the men were distressed and very angry that such a
shameless act had been committed in Israel as the violation of Jacob's
8 daughter—which thing ought not to be done. But Hamor said to
them,

"My son Shechem has set his heart on your daughter; pray give
9 her to him in marriage. Intermarry with us, giving us your daugh-
10 ters in marriage, and marrying ours. If you will make your home
with us, the land will be at your disposal; settle down, engage in trade,
and acquire property in it."

11 Shechem said to her father and brothers,

"If I may find favor with you, I will pay anything that you de-
12 mand of me. Ask me ever so much in the way of marriage-price and
presents, and I will pay you just what you demand of me; only give
me the girl in marriage."

13 But the sons of Jacob answered Shechem and his father Hamor
craftily; they whose sister Dinah had been violated spoke up, and
14 said to them,

"We cannot do such a thing as to give our sister to a man that is
15 uncircumcised; for that would be a disgrace to us. Only on this con-
dition will we accede to your request, that you become like us, every
16 male among you becoming circumcised. Then we will give you our
daughters in marriage, and marry yours; we will make our home with
17 you, and become a single people. If you will not agree to our pro-
posal to become circumcised, we will take our daughters and go away."

18 The proposal was agreeable to Hamor, and to Shechem, the son
of Hamor.

19 The young man made no delay in carrying the matter through;
for he was in love with Jacob's daughter, and he himself was the most
important member in his father's family.

20 So Hamor and his son Shechem came to their city gate, and said
to their fellow-citizens,

21 "These men are well disposed towards us; let them make their
home in the land, and engage in trade in it, since the land is quite
spacious enough for them; let us marry their daughters, and give
22 them our daughters in marriage. It is only on this condition, how-
ever, that the men will agree to make their home with us, and form
a single people,—that all the males among us become circumcised
23 as they are. Will not their live stock and possessions and all their cat-

tle be to our advantage? If we will but agree to their proposal, they will make their home with us."

24 All those accustomed to go out through the gates of his city agreed with Hamor and his son Shechem, and all the males were circumcised, namely all those accustomed to go out through the gates of his city.

25 On the third day, when they were sore, the two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword, and advanc-
26 ing boldly against the city, they slew every male. Hamor and his son Shechem they put to the sword, and taking Dinah from the house of
27 Shechem, they made off. Coming upon the slain, the sons of Jacob
28 sacked the city that had violated their sister, taking its flocks, herds,
29 and asses, what was in the city and in the fields; all its wealth, and all its women and children they captured, and took as spoil everything that was in the houses.

30 Then Jacob said to Simeon and Levi,

"You have brought trouble on me by bringing me into bad odor with the inhabitants of the land, the Canaanites and Perizzites. My numbers are small, and if they combine against me and attack me, I shall be destroyed, both I and my family."

31 But they replied,

"Could our sister be treated like a harlot?"

35 Then God said to Jacob,

"Rise, go up to Bethel to live, and construct an altar there to the God who appeared to you when you fled from your brother Esau."

2 So Jacob said to his household and all who were with him,

"Get rid of the foreign gods that are in your midst, purify your-
3 selves, and change your garments. Then we can set out and go up to Bethel, where I am to construct an altar to the God who answered me at the time of my distress, and has accompanied me wherever I have gone."

4 So they handed over to Jacob all the foreign gods that they had, as well as the rings that were in their ears, and Jacob buried them at the
5 foot of the terebinth near Shechem. Then they set out, and so great was the terror of God on the cities around them that they did not
6 pursue the sons of Jacob. So Jacob and all the people that were with him reached Luz (that is, Bethel), which is in the land of Canaan,
7 and there he built an altar, calling the sanctuary El-Bethel, because it was there that God had revealed himself to him when he fled from his brother.

8 When Deborah, Rebekah's nurse, died, she was buried below
Bethel, at the foot of the oak; so it came to be named the Oak of
Weeping.
9 On his journey from Paddan-aram, God again appeared to Jacob,
10 and blessed him. God said to him,
"Your name has been Jacob; you shall no longer be called Jacob,
but Israel is to be your name."
So he came to be named Israel.
11 Further, God said to him,
"I am God Almighty; be fruitful and multiply; a nation, or
rather a company of nations shall come from you, and kings shall
12 spring from you. The land which I gave to Abraham and Isaac, I
will give to you, and to your descendants after you I will give it."
13 God then left him at the place where he spoke with him, where-
14 upon Jacob erected a sacred pillar at the place where he spoke with
him, a pillar of stone, poured a libation on it, and anointed it with
15 oil. So Jacob called the name of the place where God spoke with him
Bethel.
16 They then set out from Bethel, and while it was still some little
distance to the vicinity of Ephrath, Rachel gave birth to a child, with
17 terrible labor. In the midst of her labor, the midwife said to her,
"Do not be afraid; for here is another son for you."
18 Just as her spirit left her (for she died), she called his name Ben-
19 oni, but his father called him Benjamin. Thus Rachel died, and was
20 buried on the way to Ephrath (that is, Bethlehem). At her grave
Jacob set up a sacred pillar; it remains to this day as the Pillar of
Rachel's Grave.
21 Israel then moved on, and pitched his tent on the further side of
22 Migdal-eder. It was while Israel was living in that land that Reuben
went and lay with Bilhah, his father's concubine; and Israel heard
of it.
23 The sons of Jacob were twelve in number: the sons of Leah:
Reuben, Jacob's first-born, Simeon, Levi, Judah, Issachar, and Zebu-
24 lun; the sons of Rachel: Joseph and Benjamin; the sons of Bilhah,
25
26 Rachel's maid: Dan and Naphtali; and the sons of Zilpah, Leah's
maid: Gad and Asher. These were the sons of Jacob that were born
to him in Paddan-aram.
27 Then Jacob joined his father Isaac at Mamre or Kirjath-arba (that
is, Hebron), where Abraham and Isaac had settled as immigrants.
28 The length of Isaac's life was one hundred and eighty years; then
29

Isaac came to his death; he died and was gathered to his fathers, an
old man, satisfied with life; and his sons, Esau and Jacob, buried him.
36 2 The following are the descendants of Esau (that is, Edom). Esau
married Canaanite women: Adah, the daughter of Elon, the Hittite,
Oholibamah, the daughter of Anah, the son of Zibeon, the Hivvite,
3 and Basemath, the daughter of Ishmael, the sister of Nebaioth. Adah
4 bore Eliphaz to Esau, Basemath bore Reuel, and Oholibamah bore
5 Jeush, Jalam, and Korah. These were the sons of Esau that were
born to him in the land of Canaan.
6 Then Esau took his wives, his sons, his daughters, all the members
of his household, his flocks, all his cattle, and all the property that he
had acquired in the land of Canaan, and went away to another land
7 out of the way of his brother Jacob; for their possessions were too
great for them to live together, and the land in which they were living
8 as immigrants could not support them because of their live stock. So
Esau made his home in the highlands of Seir (Esau being Edom).
9 The following are the descendants of Esau, the ancestor of Edom
10 in the highlands of Seir; the following are the names of the sons of
Esau: Eliphaz, the son of Esau's wife Adah, and Reuel, the son of
11 Esau's wife Basemath. The sons of Eliphaz were Teman, Omar,
12 Zepho, Gatam, and Kenaz; while Timna was a concubine of Esau's
son Eliphaz, and bore Amalek to Eliphaz. These were the descend-
ants of Esau's wife Adah.
13 The following are the sons of Reuel: Nahath, Zerah, Shammah,
and Mizzah. These were the descendants of Esau's wife Basemath.
14 The following are the sons of Esau's wife Oholibamah, the daugh-
ter of Anah, the son of Zibeon: she bore Jeush, Jalam, and Korah
to Esau.
15 The following are the chieftains of the Esauites. The sons of
Eliphaz, the first-born of Esau: the chieftains of Teman, Omar,
16 Zepho, Kenaz, Korah, Gatam, and Amalek. These were the chief-
tains of Eliphaz in the land of Edom, the same being the descendants
of Adah.
17 The following are the sons of Esau's son Reuel: the chieftains of
Nahath, Zerah, Shammah, and Mizzah. These were the chieftains
of Reuel in the land of Edom, the same being the descendants of
Esau's wife Basemath.
18 The following are the sons of Esau's wife Oholibamah: the chief-
tains of Jeush, Jalam, and Korah. These were the chieftains of
Esau's wife Oholibamah, the daughter of Anah.

19 These were the sons of Esau (that is, Edom), and these their
chieftains.
20 The following are the sons of Seir, the Horite, the inhabitants of
21 the land: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
These were the chieftains of the Horites, the descendants of Seir in
22 the land of Edom. The sons of Lotan were Hori and Hemam, while
23 Lotan's sister was Timna. The following are the sons of Shobal:
24 Alvan, Manahath, Ebal, Shepho, and Onam. The following are the
sons of Zibeon: Aiah and Anah (he is the Anah who found the hot
springs in the desert while he was pasturing the asses of his father
25 Zibeon). The following are the sons of Anah: Dishon and Oholi-
26 bamah, the daughter of Anah. The following are the sons of Dishon:
27 Hemdan, Eshban, Ithran, and Cheran. The following are the sons
28 of Ezer: Bilhan, Zaavan, and Akan. The following are the sons of
Dishan: Uz and Aran.
29 The following are the chieftains of the Horites: the chieftains of
30 Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. These
were the chieftains of the Horites in the land of Seir, chieftain by
chieftain.
31 The following are the kings who reigned in the land of Edom be-
32 fore the Israelites had a king. Bela, the son of Beor, reigned in Edom,
33 the name of his capital being Dinhabah. After the death of Bela,
34 Jobab, the son of Zerah of Bozrah, succeeded to the throne. After
the death of Jobab, Husham from the land of the Temanites suc-
35 ceeded to the throne. After the death of Husham, Hadad, the son
of Bedad, who defeated the Midianites in the country of Moab, suc-
36 ceeded to the throne, the name of his capital being Avith. After the
37 death of Hadad, Samlah of Masrekah succeeded to the throne. After
the death of Samlah, Shaul of Rehoboth-nahar succeeded to the
38 throne. After the death of Shaul, Baal-hanan, the son of Achbor,
39 succeeded to the throne. After the death of Baal-hanan, the son of
Achbor, Hadar succeeded to the throne, the name of his capital being
Peor, and his wife's name Mehetabel, the daughter of Matred, the
son of Me-zahab.
40 The following are the names of the chieftains of Esau, arranged
according to their clans and places of residence, in the order of their
41 names: the chieftains of Timna, Alvah, Jetheth, Oholibamah, Elah,
42 Pinon, Kenaz, Teman, Mibzar, Magdiel, and Iram. These were
43 the chieftains of Edom (that is Esau, the ancestor of Edom), ar-

ranged according to their places of residence in the regions that they held.

37 Jacob, however, made his home in the land where his father had lived as an immigrant, the land of Canaan.

. THE STORY OF JOSEPH, 37:2—48:22

2 . The following are the descendants of Jacob.

At the age of seventeen Joseph used to accompany his brothers in looking after the flocks, being a mere lad alongside the sons of Bilhah and Zilpah, his father's wives; and Joseph brought a bad report of them to their father.

3 Now Israel loved Joseph more than any of his other sons, because he was the son of his old age; so he made a long cloak for him.
4 When his brothers saw that their father loved him more than any of his brothers, they hated him, and could not say a good word about him.
5 Joseph had a dream, which he told to his brothers, so that they
6 hated him all the more. He said to them,
7 "Listen to this dream that I have had. While we were binding sheaves in the field, my sheaf rose up and remained standing, while your sheaves gathered round it, and made obeisance to my sheaf!"
8 His brothers said to him,

"Are you indeed to be king over us; would you actually rule us?"

So they hated him still more because of his dream and his telling it.
9 Then he had another dream which he recounted to his brothers.

"I have just had another dream," he said, "and the sun, moon, and eleven stars made obeisance to me!"

10 When he recounted it to his father and brothers, his father reproved him, saying to him,

"What is this dream that you have had? Am I actually to come with your mother and brothers, and make obeisance to the earth to you?"

11 But while his brothers became jealous of him, his father kept the matter in mind.
12 After his brothers had gone off to pasture their father's flocks at
13 Shechem, Israel said to Joseph,

"Are not your brothers pasturing the flocks at Shechem? Come, let me send you to them."

"I am ready," he replied.
14 So he said to him,

"Go and see how your brothers are, and the flocks; and bring me back word."

So he despatched him from the valley of Hebron; and he arrived
15 at Shechem. But a man found him wandering about the country; so the man asked him,

"What are you looking for?"

16 "I am looking for my brothers," he said; "do tell me where they are pasturing the flocks."

17 The man said,

"They have moved from here; for I heard them say, 'Let us go to Dothan.' "

18 So Joseph followed his brothers, and found them at Dothan. But they saw him in the distance, and before he could reach them, they plotted to kill him.

19 "There comes the dreamer yonder!" they said to one another.
20 "Come now, let us kill him, and throw him into one of the pits. We can say that a wild beast devoured him. Then we shall see what his dreams will come to."

21 But when Reuben heard this, he tried to save him from their hands; so he said,

"Let us not take his life."

22 "Do not shed any blood," Reuben said to them; "throw him into the pit here in the wilderness, but do not lay hands on him;" (his idea being to save him from their hands, and restore him to his father).

23 As soon as Joseph reached his brothers, they stripped him of his
24 cloak (the long cloak that he was wearing), and seizing him, they threw him into the pit. The pit, however, was empty, with no water in it.

25 Then they sat down to eat a meal; but raising their eyes, they saw a caravan of Ishmaelites coming from Gilead, with their camels carrying gum, balm, and laudanum, which they were engaged in tak-
26 ing down to Egypt. Thereupon Judah said to his brothers,

"What is the good of killing our brother and covering up his
27 blood? Come, let us sell him to the Ishmaelites, and not lay hands on him; for after all he is our brother, our own flesh."

28 His brothers agreed. Some Midianite traders passed by, so pulling Joseph up, they lifted him out of the pit. They sold Joseph to the Ishmaelites for twenty shekels of silver; and they took him to Egypt.

29 So when Reuben went back to the pit, there was no Joseph in the

30 pit! Then he tore his clothes, and returning to his brothers, said,
"The boy is gone! And I, how can I go home?"
31 Then they took Joseph's cloak, and killing a goat, they dipped the
32 cloak in the blood. So they soiled the long cloak, and then they
brought it to their father, saying,
"We found this; see whether it is your son's cloak or not."
33 Examining it, he said,
"It is my son's cloak! Some wild beast has devoured him; Joseph
must be torn to pieces."
34 Then Jacob tore his clothes, and girded himself with sackcloth,
35 and mourned for his son for a long time. His sons and daughters all
tried to console him, but he would not be consoled.
"No," he said, "I will go down mourning to my son to Sheol."
Thus did his father weep for him.
36 Meanwhile the Midianites had sold him in Egypt to Potiphar, an
officer of Pharaoh, his head steward.
38 It was at that time that Judah separated from his family, and joined
2 an Adullamite whose name was Hirah. There Judah saw the daugh-
ter of a Canaanite whose name was Shua. Marrying her, he had in-
3 tercourse with her, and she conceived and bore a son, whom he named
4 Er. Again she conceived and bore a son, whom she named Onan.
5 She bore still another son whom she named Shelah. It was at Chezib
that she bore him.
6 For Er, his first-born, Judah chose a wife whose name was Tamar;
7 but Er, Judah's first-born, was so displeasing to the LORD that the
8 LORD killed him. Then Judah said to Onan,
"Marry your brother's widow; do the duty of a brother-in-law to
her, and rear a family for your brother."
9 But Onan, knowing that the family would not be his, took pre-
ventive measures whenever he had intercourse with his brother's
10 widow, so as not to give his brother a family. What he did was so
11 displeasing to the LORD that he killed him too. So Judah said to his
daughter-in-law Tamar,
"Remain a widow in your father's house until my son Shelah
grows up." "Lest," thought he, "he too should perish like his brothers."
So Tamar went away, and lived in her father's house.
12 In the course of time Judah's wife, the daughter of Shua, died.
After completing the mourning ceremonies, Judah went up to Timnah
with his friend Hirah, the Adullamite, to look after the shearing of
13 his sheep; and news of it was brought to Tamar, "Your father-in-law

14 is going up to Timnah to shear his sheep." So she took off her widow's
dress, and covered herself with a veil; and thus veiled, she sat down
at the gate-way of Enaim, which was on the road to Timnah; for she
realized that although Shelah had grown up she would not be given
15 to him in marriage. When Judah saw her, he took her for a harlot,
16 because she had veiled her face. So he stepped over to her at the road-
side, and said,

"Here, let me have intercourse with you" (for he did not know
that she was his daughter-in-law).

"What will you give me," she said, "for having intercourse with
me?"

17 "I will send you a kid from the flock," he said.

"Will you give me a pledge until you send it?" she asked.

18 "What pledge would you have of me?" he said.

"Your signet-ring," she said, "your cord for it, and the staff that is
in your hand."

So he gave them to her, and then had intercourse with her, and she
19 conceived by him. Then she rose and went away, and taking off her
veil, she put on her widow's dress.

20 When Judah sent the kid by his friend, the Adullamite, to recover
21 the pledge from the woman, he could not find her. So he asked the
men of the place,

"Where is the temple-prostitute who was by the roadside at
Enaim?"

"No temple-prostitute has been here," they said.

22 He then went back to Judah, and said,

"I cannot find her, and further, the men of the place say, 'No
temple-prostitute has been here.' "

23 So Judah said,

"Let her keep the things, lest we incur a scandal; anyway I sent
the kid, but you could not find her."

24 It was some three months later that Judah was told, "Tamar, your
daughter-in-law, has played the harlot, and further, she is with child
as a result of the harlotry."

"Bring her out, and let her be burned," said Judah.

25 But as she was being brought out, she sent word to her father-
in-law,

"By the man to whom these things belong, I am with child."
"Please note whose they are," she said, "this signet-ring and cord and
staff."

26 Judah acknowledged them, and said,
"She is more in the right than I, inasmuch as I did not marry her
to my son Shelah."
But never again did he have intercourse with her.
27 When the time of her delivery came, there were twins in her
28 womb! In the course of her delivery one put out his hand, where-
upon the midwife took a scarlet thread and tied it on his hand, saying,
"This one should be born first."
29 But just as he drew back his hand, his brother was born.
"How you have forged your way through!" she said.
So he was named Perez [a forging through].
30 Afterwards his brother was born, who had the scarlet thread on his
hand; so he was named Zerah [scarlet].
39 When Joseph was taken down to Egypt, Potiphar, an Egyptian,
an officer of Pharaoh, his head steward, bought him from the Ishma-
2 elites who had taken him down there. The LORD was with Joseph, so
that he became prosperous. He lived in the house of his master, the
3 Egyptian; and his master noticed that the LORD was with him and
that the LORD made everything prosper with him that he undertook;
4 so Joseph found favor with him, and was made his personal attend-
ant; then he made him superintendent of his household, and put him
5 in charge of all his property. From the time that he made him super-
intendent of his household and all his property, the LORD blessed the
house of the Egyptian for Joseph's sake, the LORD's blessing resting
6 on everything that belonged to him, both indoors and outdoors. So
he left everything that he had to Joseph's charge, and having him,
gave no concern to anything, except the food that he ate.
7 Now Joseph was so handsome and good-looking that some time
later the wife of his master took a fancy to Joseph, and said,
"Lie with me."
8 But he refused, saying to his master's wife,
"Having me, my master is giving no concern to anything in the
9 house, but has committed all his property to my charge; there is no
one in this house greater than I; he has kept nothing from me except
yourself, and that because you are his wife. How then can I commit
this great crime, and sin against God?"
10 Though she spoke to Joseph day after day, he would not listen to
11 her solicitations to lie with her, or be with her. One day, however,
when he went into the house to do his work, none of the household

12 servants being anywhere in the house, she caught hold of his coat,
saying,
"Lie with me."
But he fled, leaving the coat in her hands, and went outdoors.
13 When she saw that he had fled outdoors, leaving his coat in her hands,
14 she called her household servants, and said to them,
"See how he has brought this Hebrew fellow into our house to
violate us! He came into my room to lie with me, but I screamed;
15 and as soon as he heard me scream and call, he fled, leaving his coat
beside me, and went outdoors."
16 So she left the coat beside her until his master came home, and
17 then told him this same story,
"The Hebrew slave whom you brought into our house came into
18 my room to violate me, but as soon as I screamed and called, he fled
outdoors, leaving his coat beside me."
19 When Joseph's master heard the statements of his wife who said
20 to him, "This is the way your slave treated me," his anger blazed, and
Joseph's master took him and threw him into the prison where state
prisoners were confined. So he lay there in prison.
21 The LORD, however, was with Joseph and was kind to him, and
22 got him into the good graces of the jailer, so that the jailer put Joseph
in charge of all the prisoners who were in the jail, and he looked after
23 everything that was done there. The jailer exercised no oversight
over anything in his charge, because the LORD was with him, and the
LORD made whatever he undertook prosper.

40 Some time after these events the butler and the baker of the king
2 of Egypt offended their lord, the king of Egypt, so that Pharaoh be-
came angry with his two officers, the chief butler and the chief baker,
3 and put them in custody in the head steward's house, in the prison
4 where Joseph was confined. The head steward entrusted Joseph with
them, and he waited on them. After they had been in custody some
5 time, they both had dreams on the same night, each having a dream
of different meaning—the butler and the baker of the king of Egypt
6 who were confined in the prison. When Joseph came to them in the
7 morning, he saw that they were worried, so he asked Pharaoh's offi-
cers who were in custody with him in his master's house,
"Why do you look so gloomy today?"
8 "We have had dreams," they replied, "and there is no one to inter-
pret them."
Joseph said to them,

"Does not dream interpretation belong to God? Pray recount them to me."

9 So the chief butler recounted his dream to Joseph.

"In my dream," he said to him, "there was a vine in front of me,
10 and on the vine were three branches. As soon as it budded, its blos-
11 soms shot up, its clusters ripened into grapes. With Pharaoh's cup in my hand, I took the grapes, and squeezing them into Pharaoh's cup, I placed the cup in Pharaoh's hand."

12 Joseph said to him,

"This is the interpretation: the three branches represent three
13 days; within three days Pharaoh will release you, and restore you to your position, so that you shall place Pharaoh's cup in his hand as you
14 used to do when you were his butler; so, if you will be good enough to keep me in mind when prosperity comes to you, do me the kindness of mentioning me to Pharaoh, and so liberate me from this house;
15 for I was really kidnapped from the land of the Hebrews, and further, I have done nothing here that I should be put into a dungeon."

16 When the chief baker found that the interpretation was favorable, he said to Joseph,

"I too had a dream; in mine there were three open-work baskets on
17 my head, and in the top basket was some of every kind of baked food for Pharaoh, but the birds were eating it out of the basket on my head."

18 Joseph answered,

"This is the interpretation: the three baskets represent three days;
19 within three days Pharaoh will release you, and hang you on a tree, and the birds shall eat the flesh off you."

20 On the third day, which was Pharaoh's birthday, he held a feast for all his officials; and amongst his officials he released the chief but-
21 ler and the chief baker. The chief butler he restored to his duties,
22 so that he again placed the cup in Pharaoh's hand; but the chief baker
23 he hanged, as Joseph had told them in his interpretation. The chief butler, however, did not keep Joseph in mind, but forgot him.

41 Two whole years later Pharaoh dreamed that he was standing
2 beside the Nile, when seven beautiful fat cows came up out of the
3 Nile, and browsed in the sedge. After them seven other cows came up out of the Nile, ugly and thin, and stood beside the other cows on the
4 bank of the Nile. Then the thin, ugly cows ate up the seven beautiful,
5 fat cows, whereupon Pharaoh awoke. When he fell asleep again, he had a second dream: there were seven ears of grain growing on a

6 single stalk, fine and plump, and after them there sprouted seven
7 other ears, thin and blasted by the east wind. Then the thin ears
swallowed up the seven fine, full ears, whereupon Pharaoh awoke,
only to find it a dream!
8 Next morning he was so perturbed that he sent for all the magi-
cians and wise men of Egypt. To them Pharaoh recounted his dreams,
9 but no one could interpret them for Pharaoh. Then the chief butler
said to Pharaoh,
10 "I would today recall my offence, how Pharaoh became angry with
his servants, and put them in custody in the house of the head steward,
11 myself and the chief baker. One night we had dreams, he and I, each
12 of us having a dream of different meaning. With us there was a
Hebrew youth, a slave belonging to the head steward, and when we
recounted our dreams to him, he interpreted them for us, giving each
13 the proper interpretation of his dream. And it fell out just as he had
indicated in the interpretation; I was restored to my position, while
the other was hanged."
14 Thereupon Pharaoh sent for Joseph, and he was brought hurriedly
from the dungeon. After he had shaved and changed his clothes, he
came into Pharaoh's presence.
15 "I have had a dream," Pharaoh said to Joseph, "but there is no
one to interpret it. However, I have heard it said of you that you
know how to interpret dreams."
16 "Apart from God can Pharaoh be given a favorable response?"
Joseph answered Pharaoh.
17 Then Pharaoh said to Joseph,
18 "I dreamed that I was standing on the bank of the Nile, when
seven fat and beautiful cows came up out of the Nile, and browsed
19 in the sedge. After them there came up seven other cows, thin and
very ugly and lean—I have never seen such poor cows in all the land
20 of Egypt. Then the lean, ugly cows ate up the first seven fat cows;
21 they passed right into them, but no one would have known that they
had done so—they looked just as bad as before. Then I awoke.
22 "In another dream I saw seven ears of grain growing on a single
23 stalk, full and plump, and after them there sprouted seven other ears,
24 withered, thin, and blasted by the east wind. Then the thin ears swal-
lowed up the seven plump ears. I told this to the magicians, but
there was no one to explain it to me."
25 Joseph said to Pharaoh,
"Pharaoh's dream is simple; God would reveal to Pharaoh what

he is about to do. The seven fat cows represent seven years, and the
seven plump ears represent seven years—it is a single dream. The
seven lean and ugly cows that came up after them represent seven
years, and so do the seven empty ears blasted by the east wind; there
are to be seven years of famine. It is as I told Pharaoh, God would
show Pharaoh what he is about to do. Seven years of great plenty are
coming throughout all the land of Egypt, but following them there
will be seven years of famine, so that the plenty will all be forgotten
in the land of Egypt; the famine will devastate the land, and the
plenty will become quite unknown in the land because of that famine
which is to follow; for it will be very severe. The fact that the
dream was sent twice to Pharaoh in two forms means that the matter
is absolutely settled by God, and that God will soon bring it about.
Now then, let Pharaoh find a shrewd and prudent man, and put him
in control of the land of Egypt. Let Pharaoh proceed to appoint offi-
cials over the land to forearm the land of Egypt during the seven
years of plenty; let them collect all the food of these good years that
are coming, and under the authority of Pharaoh store up grain for
food in the cities, and hold it there. The food shall serve as a reserve
for the land against the seven years of famine that are to befall the
land of Egypt, so that the land may not perish from the famine."

The proposal commended itself to Pharaoh and all his courtiers,
and Pharaoh said to his courtiers,

"Can we find a man with the spirit of God in him like this one?"

So Pharaoh said to Joseph,

"Since God has made all this known to you, there is no one so
shrewd and prudent as you; you shall be in charge of my palace, and
all my people shall be obedient to your commands; it is only in the
matter of the throne itself that I shall be your superior."

Thereupon Pharaoh said to Joseph,

"I hereby put you in charge of the whole land of Egypt."

And taking the signet ring from his finger, Pharaoh put it on
Joseph's finger; he dressed him in linen robes, put a gold chain round
his neck, and had him ride in the second of his chariots, with people
shouting "Bow down!" before him, thus putting him in charge of the
whole land of Egypt.

"Although I continue as Pharaoh," said Pharaoh to Joseph, "yet
without your consent shall no one stir hand or foot in all the land of
Egypt."

45 Then Pharaoh called Joseph's name Zaphenath-paneah, and married him to Asenath, the daughter of Potiphera, priest of On; and Joseph's fame spread throughout the land of Egypt.

46 Joseph was thirty years old when he entered the service of Pharaoh, king of Egypt.

After leaving the presence of Pharaoh, Joseph made a tour through
47 the whole land of Egypt. During the seven years of plenty the land
48 produced abundant crops; so he collected all the food of the seven years when there was plenty in the land of Egypt, and thus stored food in the cities, storing in each city the food from the fields around
49 it. Joseph stored up grain like the sands of the sea, in great quantities, until he ceased to keep account of it; for it was past measuring.

50 Before the years of famine came, two sons were born to Joseph by
51 Asenath, the daughter of Potiphera, priest of On. Joseph called the name of the first-born Manasseh [forgetfulness]; "For," said he, "God has made me forget all about my hardships and my father's
52 home." The name of the second he called Ephraim [fruitfulness]; "For God has made me fruitful in the land of my misfortune."

53 When the seven years of plenty that had prevailed in the land of
54 Egypt came to an end, the seven years of famine set in, as Joseph had said.

There was famine in all lands, but throughout all the land of Egypt there was food.

55 When the land of Egypt became quite famished, the people cried to Pharaoh for food; so Pharaoh announced to all Egypt,

"Go to Joseph, and do what he tells you."

56 The famine spread all over the land, so Joseph threw open all that he had locked up, and sold grain to the Egyptians, since the famine
57 was severe in the land of Egypt. People from all lands came to Joseph in Egypt to buy grain; for the famine was severe all over the earth.

42 When Jacob learned that there was grain to be had in Egypt, he said to his sons,

2 "Why do you stare at one another?" "I have just heard," he said, "that there is grain to be had in Egypt; go down there, and buy some for us there, that we may live and not die."

3 So ten of Joseph's brothers went down to buy grain in Egypt,
4 since Jacob would not let Joseph's brother Benjamin go with his other
5 brothers; "Lest," thought he, "harm should befall him." Thus the

Israelites came with the rest to buy grain; for the famine was in the land of Canaan.

6 Now Joseph was the vizier of the land; it was he who sold the grain to all the people of the land. So Joseph's brothers came and prostrated themselves before him, with their faces to the ground.
7 When Joseph saw his brothers, he recognized them, but he treated them as if he were a stranger, and spoke harshly to them.

"Where have you come from?" he said to them.

"From the land of Canaan to buy food," they said.

8 Joseph recognized his brothers, but they did not recognize him.
9 Remembering the dreams that he had had about them, Joseph said to them,

"You are spies; you have come to find out the condition of the land!"

10 "No, my lord," they said to him, "your servants have come to buy
11 food. We are all sons of one man; we are honest men; your servants are not spies."

12 "Not so," he said to them; "but you have come to find out the condition of the land."

13 But they said,

"Your servants are brothers, twelve in all; we are sons of a certain man in the land of Canaan; the youngest is at present with our father, while the other is no more."

14 But Joseph said to them,

15 "It is as I told you; you are spies. By this you shall be put to the proof: as Pharaoh lives, you shall not leave this place unless your
16 youngest brother comes here. Send one of your number to fetch your brother, while the rest of you remain in custody. Thus shall your statements be put to the proof as to whether you are truthful or not. As Pharaoh lives, you are spies!"

17 18 So he bundled them off to prison for three days, but on the third day Joseph said to them,

"Since I am one who fears God, you may save your lives, if you
19 do this: if you are honest men, let one of you brothers remain confined in the prison where you are, and then the rest of you, go and
20 take grain home to your starving households; but you must bring me your youngest brother. Thus shall your words be verified, and you shall not die."

21 They proceeded to do so, saying to one another,

"Unfortunately, we were to blame about our brother, upon whose

distress, when he pleaded with us for mercy, we gazed unmoved; that is why this distress has come to us."

22 Then Reuben spoke up and said to them,

"Did I not say to you, 'Do not sin against the lad'? But you paid no attention; so now comes a reckoning for his blood!"

23 They did not know that Joseph heard them; for the intermediary
24 was between them. He turned from them, and wept. On coming back to them, he spoke to them, took Simeon from them, and im-
25 prisoned him in their presence. Joseph then ordered their receptacles to be filled with grain, the money of each of them to be replaced in his sack, and provisions to be given them for the journey. This was
26 done for them. Then they loaded their asses with their grain, and departed.

27 At the camping-place for the night one of them opened his sack to give his ass some fodder, and there he saw his money in the mouth of his sack!

28 "My money has been put back! It is right here inside my sack!" he said to his brothers.

Thereupon their hearts sank, and they turned to one another in fear, saying,

"What is this that God has done to us?"

29 On reaching their father Jacob in the land of Canaan, they told him all that had befallen them:

30 "The man who is lord of the land talked harshly to us, making us
31 out to be spies of the land. But we said to him, 'We are honest men;
32 we are not spies. We are brothers on our father's side, twelve in all; one is no more, and the youngest is at present with our father in the
33 land of Canaan.' Then the man who is lord of the land said to us, 'By this I shall find out whether you are honest men: leave one of your brothers with me, and taking something for your famishing
34 households, be off; and then bring me your youngest brother. Thus shall I know that you are not spies, but honest men. I will restore your brother to you, and you will be free to trade in the land.' "

35 When they came to empty their sacks, there was the money-packet of each in his sack! On seeing their money-packets, both they and
36 their father were dismayed, and their father Jacob said to them,

"It is I that you bereave. Joseph is no more, Simeon is no more, and now you would take Benjamin! It is on me that all this falls."

37 Reuben said to his father,

"You may kill my two sons if I do not bring him home to you!

Put him in my charge, and I will bring him back to you."

38 But he said,

"My son shall not go down with you; for his brother is dead, and he alone is left. If any harm were to befall him on the journey that you make, you would bring my gray hairs down to Sheol in sorrow."

43 2 The famine continued severe in the land, so when they had finished eating all the grain which they had brought from Egypt, their father said to them,

"Go again, and buy us a little food."

3 But Judah said to him,

"The man strictly warned us: 'You cannot have audience with me
4 unless your brother is with you.' If you are ready to let our brother
5 go with us, we will go down and buy food for you; but if you are not ready to let him go, we cannot go down; for the man said to us, 'You cannot have audience with me unless your brother is with you.' "

6 "Why did you bring this trouble on me," said Israel, "by telling the man that you had another brother?"

7 They said,

"The man persisted in asking about ourselves and our family—'Is your father still living? Have you another brother?' We only gave him the information demanded by these questions of his. How could we possibly know that he would say, 'Bring your brother down'?"

8 "Let the lad go with me," said Judah to his father Israel; "but we must go at once, if we would save our lives and not die, both we, you,
9 and our dependants. I will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him
10 before you, you may blame me for it all my life; in fact if we had not wasted so much time, we could have made a second trip by now."

11 Then their father Israel said to them,

"If it must be so, then do this: take some of the country's best in your receptacles, and take it down to the man as a present—a little balm, a little honey, gum, laudanum, pistachio nuts, and almonds.
12 Also take double the money with you, and so take back with you the money that was replaced in the mouths of your sacks—perhaps there
13 was a mistake. Take your brother too, and go, return to the man.
14 May God Almighty grant you such kindness with the man that he will release your other brother for you, as well as Benjamin. As for me, as I have already suffered bereavement, I may have to do so again."

15 So the men took this present, and taking double the money with

them, as well as Benjamin, they started off, went down to Egypt, and
16 stood in the presence of Joseph. When Joseph saw Benjamin with
them, he said to his house-steward,

"Take the men home, kill an animal, and get it ready; for the men are to dine with me at noon."

17 The man did as Joseph told him, and brought the men to Joseph's
18 house. On being brought to Joseph's house the men became frightened, saying,

"It is because of the money which reappeared in our sacks the first time that we are being brought into the house, in order that he may devise some pretext against us, and falling upon us, take us into slavery, together with our asses."

19 So they went up to Joseph's house-steward, and spoke to him at the doorway of the house.

20 "If you please sir," they said, "we came down the first time spe-
21 cially to buy food, but when we reached the camping-place for the night, and opened our sacks, there was each man's money in the mouth of his sack—our money in full. Accordingly we have brought it
22 back with us, and we have brought other money down with us to buy food. We do not know who put our money in our sacks."

23 "Be at ease," he said, "do not be afraid! It must have been your God, the God of your fathers, who put treasure in your sacks for you. I received your money."

Then he brought Simeon out to them.

24 After bringing the men into Joseph's house, the man gave them water to wash their feet, and he gave them fodder for their asses.
25 Then they set out the present in anticipation of Joseph's arrival at
26 noon; for they had heard that they were to dine there. When Joseph came home, they brought him the present that they had carried into
27 the house, and bowed to the ground before him. He asked after their health.

"Is your father well," he said, "the old man of whom you spoke? Is he still living?"

28 "Your servant, our father, is well; he is still living," they said, bowing in homage to him.

29 Raising his eyes, he saw his brother Benjamin, the son of his own mother, and said,

"Is this your youngest brother, of whom you told me?"

"May God be gracious to you, my son!" he said.

30 Thereupon Joseph hastily sought a place to weep; for his heart

was deeply stirred at sight of his brother; he retired to his room, and
31 wept there. Then he bathed his face, and came out, and controlling
himself, said,

"Serve the meal."

32 The meal was served, separately for him, for them, and for the
Egyptians that were dining with him; for the Egyptians could not
eat with the Hebrews, because that would be abhorrent to the Egyp-
33 tians. They were seated in his presence in order of age, from the
oldest to the youngest, so that the men stared at one another in
34 amazement. He carried portions from his own table to them, but
Benjamin's portion was five times as much as any other's. So they
feasted, and drank with him.

44 He then gave orders to his house-steward,

"Fill the men's sacks as full as they will hold with food, and put
2 each man's money in the mouth of his sack; in the mouth of the sack
belonging to the youngest put my cup, the silver cup, along with his
money for the grain."

He followed the instructions which Joseph gave.

3 With the dawn of morning the men with their asses were sent on
4 their way. Although they had left the city, they had not gone far,
when Joseph said to his house-steward,

"Run at once after the men, and when you overtake them, say to
them, 'Why have you returned evil for good? Why have you stolen
5 my silver cup? Is not this the one from which my lord drinks, which
in fact he uses for divination? It is a wicked thing that you have
done.' "

6 7 So he overtook them, and addressed these words to them; but they
said to him,

"Why should my lord speak like this? Your servants would never
8 think of doing such a thing! Why, we even brought you back from
the land of Canaan the money that we found in the mouths of our
sacks. How then could we steal silver or gold from your master's
9 house? That one of your servants in whose possession it is found
shall die, and the rest of us will become slaves to my lord."

10 "Although it may indeed be just as you say," he said, "yet the one
in whose possession it is found shall become my slave, but the rest of
you shall be held blameless."

11 Then each of them quickly lowered his sack to the ground, and
12 opened it, and search being made, beginning with the oldest and end-
13 ing with the youngest, the cup was found in Benjamin's sack. There-

upon they tore their clothes, and each having reloaded his ass, they returned to the city.

14 Judah and his brothers arrived at the house of Joseph, while he was still there, so they flung themselves on the ground before him.

15 "What is this that you have done?" Joseph said to them. "Did you not know that a man like me would be sure to use divination?"

16 Judah said,

"What can we say to my lord? What can we urge? How can we prove our innocence? God has discovered the crime of your servants; here we are, the slaves of my lord, both we and he in whose possession the cup has been found."

17 "I could not think of doing such a thing," he said; "only the man in whose possession the cup has been found shall be my slave; the rest of you are free to go back to your father."

18 Then Judah went up to him, and said,

"If you please my lord, let your servant speak a word in the ear of my lord, and your anger not blaze against your servant; for you
19 are the equal of Pharaoh himself. My lord asked his servants, 'Have
20 you a father or a brother?' And we said to my lord, 'We have an aged father, and a young brother, the child of his old age; his brother is dead, so that he alone is left of his mother's children, and his father
21 loves him.' Then you said to your servants, 'Bring him down to me
22 that I may see him.' But we told my lord, 'The boy cannot leave his
23 father; his father would die if he were to leave him.' Whereupon you said to your servants, 'Unless your youngest brother comes down with you, you cannot have audience with me again.'

24 "When we went back to your servant, my father, we reported to
25 him the words of my lord. Then our father said, 'Go again and buy
26 a little food for us.' But we said, 'We cannot go down; if our youngest brother accompanies us, we can go down; for we shall not be allowed to have audience with the man unless our youngest brother is
27 with us.' Then your servant, my father, said to us, 'You know that
28 my wife bore me only two children; then one of them left me, and I think he must surely have been torn to pieces; for I have never seen
29 him since. If then you take this one from me too, and harm befall him, you will bring down my gray hairs to Sheol in trouble.'

30 "And now, when I rejoin your servant, my father, and the boy not
31 with us, his life is so bound up with the boy's that he will die when he sees that there is no boy, and your servants will bring down the
32 gray hairs of your servant, our father, to Sheol in sorrow; for your

servant went surety for the boy to my father, saying, 'If I do not
33 bring him back to you, you may blame me for it all my life.' Now
then, pray let your servant remain in the boy's place as my lord's
34 slave, but let the boy go back with his brothers; for how can I go
back to my father unless the boy is with me, and witness the agony
that would come to my father?"

45 Joseph could no longer control himself before all the bystanders,
so he cried out,

"Have everyone withdraw from me."

So there was no one with Joseph when he made himself known to
2 his brothers; but he wept so loudly that the Egyptians heard it, and
3 Pharaoh's household heard it. Joseph said to his brothers,

"I am Joseph. Is my father still living?"

But his brothers could not answer him, because they were so dis-
4 mayed at being in his presence. So Joseph said to his brothers,

"Come nearer to me."

When they came nearer, he said,

5 "I am your brother Joseph whom you sold into Egypt. Now do
not be distressed nor angry with yourselves that you sold me here; for
6 it was to save life that God sent me ahead of you; for it is two years
now that the famine has prevailed in the land, but there are still five
7 years in which there will be no ploughing or reaping. God sent me
ahead of you to insure you a remnant in the earth, and to be the
8 means of a remarkable escape for you. So then it was not you, but
God who sent me here, and made me a father to Pharaoh, lord of all
9 his house, and ruler over all the land of Egypt. Hurry back to my
father and say to him, 'Thus speaks your son Joseph: "Since God has
10 made me lord of all Egypt, come down to me without delay. You
shall live in the land of Goshen, and be near me, you, your sons,
your grandsons, your flocks, your herds, and all that belong to you;
11 and there I will provide for you, lest you, your household and all that
belong to you come to want; for there are still five years of famine
12 to come." ' You can see for yourselves and my brother Benjamin for
13 himself that it is I who speak to you. You must tell my father all
about my splendor in Egypt, and all that you have seen; hurry and
bring my father here."

14 Then he fell on the neck of his brother Benjamin and wept, while
15 Benjamin wept on his neck. He kissed all his brothers, and wept on
their shoulders, after which his brothers talked with him.

16 When the news was received at Pharaoh's palace that Joseph's

brothers had arrived, Pharaoh was delighted, as were also his court-
17 iers. Pharaoh said to Joseph,

"Say to your brothers, 'Do this: load your animals, go back to the
18 land of Canaan, and taking your father and your households, come
to me, and I will give you the best of the land of Egypt, so that you
19 shall eat the fat of the land. Also, carry out this order: take wagons
from the land of Egypt for your little ones and your wives; convey
20 your father in them, and come back. Never mind your goods; for the
best of the whole land of Egypt will be yours.' "

21 The sons of Israel did so. Joseph gave them wagons in accord with
the command of Pharaoh, and he also gave them provisions for the
22 journey. To each of them he gave a festal garment, but to Benjamin
23 he gave three hundred shekels of silver and five festal garments. To
his father he sent likewise ten asses loaded with the best products of
Egypt, and ten she-asses loaded with grain, bread, and provisions for
24 his father on the journey. Then he sent his brothers away; and as
they left, he said to them,

"Do not get too excited on the way."

25 So they went up from Egypt, and came to the land of Canaan, to
their father Jacob.

26 "Joseph is still living, and he is ruler over all the land of Egypt,"
they told him.

27 But he was so stunned that he would not believe them. However,
when they told him all that Joseph had said to them, and he saw the
wagons that Joseph had sent to convey him, their father Jacob re-
covered.

28 "Enough!" said Israel; "my son Joseph is still living; I will go
and see him before I die."

46 So Israel set out with all that belonged to him. On reaching Beer-
2 sheba, he offered sacrifices to the God of his father Isaac. In a vision
by night God spoke to Israel.

"Jacob! Jacob!" he said.

"Here I am," he said.

3 "I am El, the God of your father," he said; "do not be afraid to
4 go down to Egypt; for there I will make you a great nation. I will
myself go down to Egypt with you—yes, and I will bring you up
again, when Joseph's hand shall close your eyes."

5 Then Jacob set out from Beersheba; and the sons of Israel con-
veyed their father Jacob, with their little ones and their wives, in the

6 wagons which Pharaoh had sent to convey him. Taking their live
stock and the property which they had acquired in the land of Canaan,
7 Jacob and all his descendants migrated to Egypt; his sons and his
grandsons accompanied him, as well as his daughters and his grand-
daughters; he brought all his descendants with him into Egypt.
8 The following are the names of the Israelites, Jacob and his chil-
9 dren, who migrated to Egypt: Reuben, Jacob's first-born, and the sons
10 of Reuben, Hanoch, Pallu, Hezron, and Carmi; the sons of Simeon,
Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Ca-
11 naanite woman; the sons of Levi, Gershon, Kohath, and Merari;
12 the sons of Judah, Er, Onan, Shelah, Perez, and Zerah, of whom Er
and Onan died in the land of Canaan, and the sons of Perez were
13 Hezron and Hamul; the sons of Issachar, Tola, Puvvah, Job, and
14 Shimron; the sons of Zebulun, Sered, Elon, and Jahleel (these were
15 the sons which Leah bore to Jacob in Paddan-aram, together with
his daughter Dinah, the total number of his sons and daughters being
16 thirty-three); the sons of Gad, Ziphion, Haggi, Shuni, Ezbon, Eri,
17 Arodi, and Areli; the sons of Asher, Imnah, Ishvah, Ishvi, and Be-
riah, with their sister Serah, and the sons of Beriah, Heber and Mal-
18 chiel (these were the sons of Zilpah, whom Laban gave to his daugh-
19 ter Leah; these she bore to Jacob—sixteen persons); the sons of
20 Jacob's wife Rachel, Joseph and Benjamin, and to Joseph in the land
of Egypt were born Manasseh and Ephraim, whom Asenath, the
21 daughter of Potiphera, priest of On, bore to him; the sons of Benja-
min, Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Hup-
22 pim, and Ard (these were the sons of Rachel, who were born to
23 24 Jacob—a total of fourteen persons); the son of Dan, Hushim; the
25 sons of Naphtali, Jahzeel, Guni, Jezer, and Shillem (these were the
sons of Bilhah, whom Laban gave to his daughter Rachel; these she
26 bore to Jacob—a total of seven persons). The total number of per-
sons belonging to Jacob who came to Egypt, his direct descendants,
27 excluding the wives of his sons, was sixty-six; but the sons of Joseph
that were born to him in Egypt were two, the total number of persons
belonging to Jacob's household who migrated to Egypt being seventy.
28 Israel sent Judah ahead of him to Joseph in Goshen, to appear be-
29 fore him. On their arrival in the land of Goshen Joseph hitched up
his chariot, and went up to meet his father Israel in Goshen. When
he presented himself to him, he fell on his neck, weeping again and
again on his neck.

30 "Now at last I can die," Israel said to Joseph, "now that I have
seen from your very self that you are still alive."
31 Then Joseph said to his brothers and his father's household,
"I will go and tell Pharaoh, and say to him, 'My brothers and my
father's household who used to live in the land of Canaan have come
32 to me. Since the men are shepherds, having to do with live stock, they
have brought their flocks and herds and everything that they own.'
33 Accordingly, when Pharaoh summons you, and says to you, 'What is
34 your occupation?' you must say, 'Your servants have been concerned
with live stock from our youth until now, both we and our fathers'—
in order that you may settle in the land of Goshen; for shepherds are
all abhorrent to the Egyptians."
47 So Joseph came and told Pharaoh.
"My father and brothers," he said, "together with their flocks and
herds and everything that they own, have come from the land of
Canaan, and are now in the land of Goshen."
2 Taking five of the ablest of his brothers, he presented them to
Pharaoh.
3 "What is your occupation?" Pharaoh said to his brothers.
"Your servants are shepherds," they said to Pharaoh, "both we and
4 our fathers." "We have come to settle as immigrants in the land,"
they said to Pharaoh; "for there is no pasture for the flocks belonging
to your servants, because the famine is so severe in the land of Canaan.
Pray let your servants settle, then, in the land of Goshen."
5 Then Pharaoh said to Joseph,
6 "Now that your father and brothers have joined you, the land of
Egypt is at your disposal; settle your father and brothers in the best
part of the land; let them settle in the land of Goshen, and if you
know of any competent men among them, put them in charge of my
own live stock."
7 Then Joseph brought his father Jacob and presented him to Pha-
raoh, and Jacob paid his respects to Pharaoh.
8 "How old are you?" Pharaoh said to Jacob.
9 "The length of my life as an immigrant has been one hundred and
thirty years," Jacob said to Pharaoh; "few and hard have been the
years of my life; they have not equaled the number of years that
my fathers lived in their lifetime as immigrants."
10 After paying his respects to Pharaoh, Jacob withdrew from the
presence of Pharaoh.
11 So Joseph settled his father and brothers, giving them property in

the land of Egypt in the very best part of the land, in the land of
12 Rameses, as Pharaoh had commanded. Joseph provided his father
and brothers and all his father's household with food sufficient for the
needs of the dependants.
13 There was now no food anywhere in the land; for the famine was
very severe, so that the lands of Egypt and Canaan were languishing
14 because of the famine. Joseph had gathered up all the money that
was to be found in the lands of Egypt and Canaan in payment for the
grain which was bought, and had brought the money to Pharaoh's
15 palace. So when the money was exhausted in the lands of Egypt and
Canaan, all the Egyptians came to Joseph, saying,

"Give us food; why should we die right under your eyes, just because our money is gone?"

16 "Give me your live stock," said Joseph; "I will give you food in
exchange for your live stock, if your money is gone."
17 So they brought their live stock to Joseph, and Joseph gave them
food in exchange for horses, sheep, cattle, and asses; thus he supported them with food that year in exchange for all their live stock.
18 When that year was over, they came to him the next year, and said
to him,

"We would hide nothing from my lord; but our money is gone, and our live stock has come into the possession of my lord; there is
19 nothing left for my lord except our persons and our lands. Why
should we perish before your very eyes, both we and our land? Buy
us and our land in exchange for food, and we and our land shall become feudatory to Pharaoh; but give us seed that we may live and
not die, and the land not become a waste."

20 So Joseph bought all the land of Egypt for Pharaoh; for everyone
of the Egyptians sold his field, because the famine was so severe on
21 them. Thus the land passed into Pharaoh's possession, and the people
themselves he reduced to slavery from one end of Egypt to the other.
22 It was only the priests' land that he did not buy; for the priests had
a subvention from Pharaoh, and lived off the subvention which Pharaoh gave them; that was why they did not have to sell their land.
23 "Observe," said Joseph to the people, "that I have today bought
you and your land for Pharaoh. Here is seed for you to sow the land;
24 one fifth of the crop you shall give to Pharaoh, and four-fifths shall
go to yourselves as seed for the fields, and as food for yourselves and
your households, and as food for your little ones."

25 "You have saved our lives," they said; "we would thank my lord;
and we will become slaves to Pharaoh."
26 So Joseph made it a statute for the land in Egypt, which continues
to this day, that a fifth of the produce should go to Pharaoh, the land
of the priests alone being exempt from Pharaoh's claims.
27 So the Israelites settled in the land of Egypt, in the land of Goshen,
where they acquired property, were prolific, and became very nu-
merous.
28 Jacob lived in the land of Egypt for seventeen years, so that the
length of Jacob's life was one hundred and forty-seven years.
29 When the time approached for Israel to die, he summoned his son
Joseph, and said to him,
"If I have found favor with you, pray put your hand under my
thigh and swear that you will deal kindly and faithfully by me;
30 please do not bury me in Egypt, but let me sleep with my fathers;
take me out of Egypt, and bury me in their burial-place."
"I will do as you say," he said.
"Give me your oath," he said.
So he gave him his oath, whereupon Israel settled back on the head
of his bed.
48 Some time after this word was brought to Joseph,
"Your father is ill."
So he took his two sons, Manasseh and Ephraim, with him, and
2 came to see Jacob. Then Jacob was told,
"Your son Joseph has just come to see you."
Collecting his strength, Israel sat up in bed.
3 "God Almighty appeared to me at Luz in the land of Canaan, and
4 blessed me," Jacob said to Joseph; "he said to me, 'I will make you
prolific and numerous, I will make you a company of peoples, and I
will give this land to your descendants as a possession for all time.'
5 I do therefore adopt your two sons that were born to you in the land
of Egypt before I joined you in Egypt; Ephraim and Manasseh shall
6 be as much mine as Reuben and Simeon. But the children that were
born to you after them are to be counted to you; upon receiving their
7 heritage they shall be called by the names of their brothers. It was
when I was coming from Paddan that Rachel to my sorrow died in
the land of Canaan, some little distance from the vicinity of Ephrath,
and I buried her there on the road to Ephrath (that is, Bethlehem)."
8 When Israel saw Joseph's sons, he said,
"Who are these?"

9 Joseph said to his father,
"They are my sons, whom God has given me here."
"Bring them to me," he said, "that I may bless them."
10 (Now Israel's eyes were so dim with age that he could not see.)
So Joseph brought them up to him, and he kissed them, and embraced them.
11 "I never expected to see even you," Israel said to Joseph, "and here
God has let me see your children as well!"
12 Then Joseph removed them from his knees, and bowed on his face
to the ground.
13 Joseph took the two of them, Ephraim in his right hand at Israel's
left, and Manasseh in his left hand at Israel's right, and he brought
14 them up to him. But Israel stretched out his right hand and put it on
the head of Ephraim, although he was the younger, and his left hand
on the head of Manasseh, confusing his hands, because Manasseh was
the first-born.
15 He blessed Joseph, saying,
"May the God in whose favor my fathers, Abraham and Isaac,
lived, the God who has been my shepherd all my life long until this
16 day, the angel who has delivered me from all harm—may he bless
the lads, so that my name may be carried on through them, together
with the names of my fathers, Abraham and Isaac; may they grow
into multitudes in the earth."
17 When Joseph saw that his father was putting his right hand on the
head of Ephraim, it distressed him; so he seized his father's hand in
order to remove it from the head of Ephraim to that of Manasseh.
18 "Not so, my father," Joseph said to his father; "for this one is
the first-born; put your right hand on his head."
19 But his father refused, saying,
"I know, my son, I know; he too shall become a people, and he
too shall be great, but his younger brother shall be greater than he,
and his descendants shall fill the world."
20 So he blessed them that day, saying,
"The Israelites will invoke blessings on one another through you,
saying, 'May God make you like Ephraim and Manasseh!' "—thus
putting Ephraim before Manasseh.
21 Then Israel said to Joseph,
"I am about to die, but God will be with you, and will bring you
22 back to the land of your fathers. As the one above your brothers I

hereby give you Shechem, which I captured from the Amorites with my sword and bow."

THE BLESSING OF JACOB, 49:1–28

49 Then Jacob summoned his sons, and said,
"Gather round that I may tell you what is to befall you in days to come:

2 Gather round and listen, you sons of Jacob;
Listen to Israel, your father.

3 Reuben, you are my first-born,
My strength and the first issue of my manly vigor;
Excessively proud and excessively fierce,
4 Impetuous as water—you shall no longer excel;
For you went up to your father's bed;
So I degraded him who went up to my couch.

Simeon and Levi are brothers;
Ruthless weapons are their daggers.
6 I will never enter their circle;
I will never join in their assembly;
For in their anger they slay men,
And in quieter mood they hamstring oxen.
7 Cursed be their anger, for it is fierce,
And their wrath, for it is cruel!
I will disperse them throughout Jacob,
And scatter them throughout Israel.

8 Your brothers shall praise you, O Judah;
With your hand on the necks of your foes,
Your father's sons shall bow down to you.
9 A lion's whelp is Judah;
On prey you have grown up, my son.
He crouches, he couches like a lion, like an old lion;
Who dare disturb him?

10 The sceptre shall never depart from Judah,
Nor the staff from between his feet;
For tribute shall be brought to him,
And to him shall the peoples be obedient.
11 He tethers his ass to the vine,

And his ass's colt to the choicest vine;
He washes his garments in wine,
And his robes in the blood of grapes;
12 His eyes are darker than wine,
And his teeth whiter than milk.

13 Zebulun shall dwell by the seashore;
He shall be a haven for ships,
With his flank at Sidon.

14 Issachar is a sturdy ass,
Lounging among the ravines;
15 He saw that settled life was good,
And that the land was pleasant;
So he offered his shoulder to bear burdens,
And became a gang-slave.

16 Dan shall judge his people,
As any other of the tribes of Israel.
17 May Dan be a serpent by the roadside,
A viper beside the path,
That bites the horse's hoofs,
So that its rider tumbles backward.

18 For succor from thee, O LORD, I wait!

19 As for Gad, raiders shall raid him,
But he shall raid their rear.

20 As for Asher, his food shall be rich,
And he shall yield royal dainties.

21 Naphtali is a free-ranging deer,
That bears beautiful fawns.

22 Joseph is a young bull,
A young bull at a spring,
A wild-ass at Shur.
23 Shooting at him in enmity,
The archers fiercely assailed him;
24 But their bow was broken by the Eternal,
And their arms and hands trembled,

At the might of the Mighty One of Jacob,
At the name of the Shepherd, the Rock of Israel,
25 At your father's God, who helps you,
And God Almighty, who blesses you
With the blessings of the heavens above,
The blessings of the abyss couching below;
The blessings of breast and of womb,
26 The blessings of fatherhood, yea of man and child;
The blessings of the ancient mountains,
The dainties of the eternal hills—
May these rest on the head of Joseph,
And on the brow of him who was cursed by his brothers!

27 Benjamin is a ravenous wolf;
Devouring prey in the morning,
And dividing spoil at evening."

28 All these constituted the twelve tribes of Israel, and this was what their father said to them. He blessed them, bestowing on each the blessing suited to him.

THE DEATH AND BURIAL OF JACOB, AND THE DEATH OF JOSEPH, 49:29—50:26

29 He then gave them a charge.

"I am about to be gathered to my fathers," he said to them; "bury me with my fathers in the cave which is in the field of Ephron, the
30 Hittite, the cave in the field at Machpelah, which faces Mamre, in the land of Canaan, which along with the field Abraham bought from
31 Ephron, the Hittite, for use as a burial-ground of his own. It was there that Abraham and his wife Sarah were buried; it was there that Isaac and his wife Rebekah were buried; and it was there that I bur-
32 ied Leah—the field with the cave in it having been purchased from the Hittites."

33 After Jacob had finished giving his instructions to his sons, he drew his feet up into the bed, breathed his last, and was gathered to his fathers.

50 Joseph fell on his father's face, weeping over him, and kissing him.
2 He then ordered the physicians among his slaves to embalm his father.
3 So the physicians embalmed Israel, spending forty days at it; for that

is the time that it takes to embalm. There was weeping for him in Egypt for seventy days.

4 After the days of weeping for him were over, Joseph said to Pharaoh's household,

5 "If perchance I find favor with you, please tell Pharaoh this: 'My father exacted an oath of me, saying, "Here am I at the point of death; you must bury me in the sepulchre that I dug for myself in the land of Canaan." Now then, let me go up and bury my father, after which I will return.' "

6 Whereupon Pharaoh said,

"Go up and bury your father, as he made you swear."

7 So Joseph went up to bury his father, and with him went all of Pharaoh's courtiers, the elders of his household, and all the elders of
8 the land of Egypt, as well as all of Joseph's own household, his brothers, and his father's household, leaving only their children and their
9 flocks and herds in the land of Goshen. Both chariotry and cavalry went up with him, so that there was a very large caravan.

10 Arriving at Goren-Atad, which is beyond the Jordan, they held a very great and sorrowful lamentation there; and Joseph observed a
11 seven day period of mourning for his father. When the inhabitants of the land, the Canaanites, saw the mourning at Goren-Atad, they said,

"This is a sorrowful mourning that the Egyptians are observing."

That is how its name came to be called Abel-Mizraim [mourning of the Egyptians], which is beyond the Jordan.

12 13 Jacob's sons did with him just as he had commanded them; his sons carried him to the land of Canaan, and buried him in the cave in the field at Machpelah, which faces Mamre, which field Abraham had bought for use as a burial-ground of his own from Ephron, the Hit-
14 tite. After burying his father, Joseph returned to Egypt with his brothers and all who had gone up with him to bury his father.

15 Realizing that their father was dead, Joseph's brothers said,

"Suppose Joseph should take an aversion to us, and pay us back for all the harm that we did him!"

16 So they sent a message to Joseph, saying,

17 "Before his death your father gave this command: 'Thus shall you say to Joseph: "Pray forgive the crime and sin of your brothers in doing you harm." ' So now, please forgive the crime of the servants of your father's God."

18 Joseph wept when they spoke to him, and his brothers themselves
went and fell down before him, saying,
"Here we are, your slaves!"
19 But Joseph said to them,
20 "Do not be afraid; for can I take God's place? You meant to do
me harm, but God accounted it good, in order to do as he has done to-
21 day, saving the lives of many people. So now, do not be afraid; I
myself will provide for you and your dependants."
Thus he reassured them, speaking kindly to them.
22 So Joseph and his father's household lived in Egypt. Joseph lived
23 one hundred and ten years, living to see the third generation of Eph-
raim's children; the sons, too, of Machir, the son of Manasseh, were
born on the knees of Joseph.
24 Then Joseph said to his brothers,
"I am about to die; but God will be sure to take note of you, and
take you up out of this land to the land which he promised on oath to
Abraham, Isaac, and Jacob."
25 Joseph then made the sons of Israel swear,
"When God does indeed take note of you, you must take my bones
up with you from here."
26 So Joseph died at the age of one hundred and ten years; and he was
embalmed, and placed in a coffin in Egypt.

THE BOOK OF EXODUS

THE OPPRESSION OF THE HEBREWS IN EGYPT, 1:1–22

1 The following are the names of the sons of Israel who came to
2 Egypt in the company of Jacob, each with his household: Reuben,
3 4 Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and
5 Naphtali, Gad and Asher. The total number of persons that were
6 direct descendants of Jacob was seventy, Joseph being already in
Egypt. Then Joseph died, and likewise all his brothers and all that
7 generation; but the Israelites were fruitful and prolific; they increased in numbers, and grew greater and greater, so that the land was filled with them.

8 Then a new king rose over Egypt, who knew nothing about Joseph;
9 he said to his people,

"See, the Israelite people have become too numerous and too strong
10 for us; come, let us take precautions against them lest they become so numerous that in the case of a war they should join forces with our enemies and fight against us, and so escape from the land."

11 Accordingly, gang-foremen were put in charge of them, to oppress them with their heavy labor; and they built Pithom and Raamses as
12 store-cities for Pharaoh. But the more they oppressed them, the more they multiplied and expanded, so that they became apprehensive about the Israelites.

13 14 The Egyptians reduced the Israelites to rigorous slavery; they made life bitter for them in hard work with mortar and bricks, and in all kinds of work in the fields, all the work that they exacted of them being rigorous.

15 Then the king of Egypt spoke to the midwives attending the Hebrew women, of whom the name of one was Shiphrah and that of the other Puah.

16 "When you act as midwives for the Hebrew women," he said, "you are to look at the genitals; if it is a boy, you must kill him, but if it is a girl, she may live."

17 But the midwives stood in awe of God, and so did not do as the
18 king of Egypt told them, but let the male children live. So the king of Egypt summoned the midwives, and said to them,

"Why have you done this, letting the male children live?"

19 The midwives said to Pharaoh,
"Because the Hebrew women are not like the Egyptian women;
but are animals, in that they are delivered before the midwife reaches
them!"
20 So God was good to the midwives; the people multiplied and grew
21 very numerous, and because the midwives stood in awe of God, they
established families for them.
22 So Pharaoh commanded all his people,
"Every boy that is born to the Hebrews, you must throw into the
Nile, but you are to let all the girls live."

THE RISE OF THE DELIVERER, MOSES, 2:1—7:13

2 Now a man belonging to the house of Levi went and married the
2 daughter of Levi. The woman conceived and bore a son, and seeing
that he was robust, she hid him for three months. When she could no
3 longer hide him, she procured an ark of papyrus reeds for him, and
daubing it with bitumen and pitch, she put the child in it, and placed
4 it among the reeds beside the bank of the Nile. His sister posted her-
self some distance away to see what would happen to him.
Presently Pharaoh's daughter came down to bathe at the Nile,
while her maids walked on the bank of the Nile. Then she saw the
6 ark among the reeds and sent her maid to get it. On opening it, she
saw the child, and it was a boy crying! She took pity on him, and
said,
"This is one of the Hebrews' children."
7 Thereupon his sister said to Pharaoh's daughter,
"Shall I go and summon a nurse for you from the Hebrew women,
to nurse the child for you?"
8 "Go," said Pharaoh's daughter to her.
9 So the girl went and called the child's mother, to whom Pharaoh's
daughter said,
"Take this child away and nurse it for me, and I will pay the
wages due you."
10 So the woman took the child and nursed him; and when the child
grew up, she brought him to Pharaoh's daughter, and he became her
son. She called his name Moses [drawn out]; "For," said she, "I
drew him out of the water."
11 It was in those days that Moses, now grown up, went out to visit
his fellow-countrymen and noted their heavy labor. He saw an Egyp-
12 tian kill a Hebrew, one of his own countrymen; so, looking this way

and that, and seeing that there was no one in sight, he killed the
13 Egyptian, and hid him in the sand. Another day, when he went out,
there were two Hebrews fighting! So he said to him that was in the
wrong,

"Why do you strike your companion?"

14 He replied,

"Who made you ruler and judge over us? Are you thinking of murdering me as you did the Egyptian?"

Then was Moses afraid. "The incident must surely be known," he thought.

15 When Pharaoh heard about the matter, he tried to kill Moses, but
Moses fled from Pharaoh and went to the land of Midian, and sat
down beside a well.

16 Now the priest of Midian had seven daughters, who came to draw
17 water, and fill the troughs to water their father's flock, but some
shepherds came and drove them off. So Moses went to their rescue
18 and watered their flock. When they came home to their father Reuel,
he said,

"How did you come to get home so soon today?"

19 They said,

"An Egyptian protected us against the shepherds; he even drew water for us, and watered the flock."

20 "Then where is he?" he said to his daughters. "Why did you
leave the man behind? Invite him to have a meal."

21 When Moses agreed to live with the man, he gave Moses his
22 daughter Zipporah in marriage; and she bore a son, whom he named
Gershom [immigrant]; "For," said he, "I am an immigrant in a
foreign land."

23 In the course of this long time the king of Egypt died. The Is-
raelites, groaning under their bondage, cried for help, and their cry
24 because of their bondage came up to God. God heard their moaning,
and God remembered his covenant with Abraham, Isaac, and Jacob;
25 God saw the plight of Israel, and took cognizance of it.

3 While Moses was tending the flock of his father-in-law, Jethro,
the priest of Midian, he led the flock to the western side of the desert,
2 and came to the mountain of God, Horeb. Then the angel of the
LORD appeared to him in a flame of fire, rising out of a bush. He
looked, and there was the bush burning with fire without being con-
3 sumed! So Moses said,

"I will turn aside and see this great sight, why the bush is not
burned up."
4 When the LORD saw that he had turned aside to look at it, God
called to him out of the bush.
"Moses, Moses!" he said.
"Here I am!" said he.
5 "Do not come near here," he said; "take your sandals off your
6 feet; for the place near which you are standing is holy ground." "I
am the God of your father," he said, "the God of Abraham, Isaac,
and Jacob."
Then Moses hid his face; for he was afraid to look at God.
7 "I have indeed seen the plight of my people who are in Egypt,"
the LORD said, "and I have heard their cry under their oppressors; for
8 I know their sorrows, and I have come down to rescue them from the
Egyptians and bring them up out of that land to a land, fine and large,
to a land abounding in milk and honey, to the country of the Canaan-
9 ites, Hittites, Amorites, Perizzites, Hivvites, and Jebusites. Now the
cry of the Israelites has reached me, and I have also seen how the
10 Egyptians are oppressing them; so come now, let me send you to Pha-
raoh, that you may bring my people, the Israelites, out of Egypt."
11 But Moses said to God,
"Who am I, to go to Pharaoh and bring the Israelites out of
Egypt?"
12 "I will be with you," he said; "and this shall be the sign for you
that I have sent you. When you bring the people out of Egypt, you
shall serve God at this mountain."
13 "But," said Moses to God, "in case I go to the Israelites and say to
them, 'The God of your fathers has sent me to you,' and they say to
me, 'What is his name?' what am I to say to them?"
14 "I am who I am," God said to Moses. Then he said, "This is
what you are to say to the Israelites: '"I am" has sent me to you.'"
15 God said further to Moses,
"This is what you are to say to the Israelites: 'The LORD, the God
of your fathers, the God of Abraham, Isaac, and Jacob, has sent me to
you.' This is my name for all time, and this is my title for age after
16 age. Go and assemble the elders of Israel, and say to them, 'The
LORD, the God of your fathers, the God of Abraham, Isaac, and Ja-
cob, has appeared to me, saying, "I have given careful heed to you and
17 your treatment in Egypt, and I have resolved to bring you up out of
your tribulation in Egypt to the land of the Canaanites, Hittites,

Amorites, Perizzites, Hivvites, and Jebusites, to a land abounding in
18 milk and honey.'' They will heed your appeal; and then you and the
elders of Israel shall come to the king of Egypt and say to him, 'The
LORD, the God of the Hebrews, has paid us a visit; so now, let us
make a three days' journey into the desert to offer sacrifices to the
19 LORD our God.' I know, however, that the king of Egypt will not
20 let you go without the use of force; so I will stretch out my hand and
smite Egypt with all the marvels that I shall perform in it; after that
21 he will let you go. And I will bring this people into such favor with
the Egyptians that you shall not go away empty-handed when you do
22 leave; each woman must ask her neighbor and the guest in her home
for articles of silver and gold, and for clothing, which you are to put
on your sons and daughters. Thus shall you despoil the Egyptians."

4 "But suppose they will not believe me," answered Moses, "nor
heed my plea, but say, 'The LORD did not appear to you.' "

2 The LORD said to him,

"What have you in your hand?"

"A staff," he said.

3 "Throw it on the ground," said he.

He threw it on the ground, and it became a snake. Moses ran away
4 from it, but the LORD said to Moses,

"Stretch out your hand and lay hold of its tail"—stretching out his
5 hand, he seized it, and it became a staff in his hand—"in order that
they may be convinced that the LORD, the God of their fathers, did
appear to you, the God of Abraham, Isaac, and Jacob."

6 The LORD said further to him,

"Put your hand into your bosom."

He put his hand into his bosom, and when he took it out, there was
his hand leprous, as white as snow!

7 "Put your hand back into your bosom," he said.

He put his hand back into his bosom, and when he took it out of
his bosom, there it was, like the rest of his body again.

8 "If they will not believe you, nor accept the evidence of the first
9 sign, they may acknowledge the evidence of the second. If they will
not be convinced by even these two signs, nor heed your plea, you are
to take some water from the Nile and pour it on the dry ground; and
the water that you take from the Nile shall become blood on the dry
ground."

10 But Moses said to the LORD,

"Pray, O Lord, I have been no speaker, neither in the past nor

recently, nor since thou hast spoken to thy servant; but I am slow of
speech and slow of tongue."
11 The LORD said to him,
"Who gives man a mouth, or makes him dumb, or deaf, or lame,
12 or blind? Is it not I, the LORD? Now go; I will help you to speak,
and will instruct you what to say."
13 But he said,
"Pray, O Lord, commission whom thou wilt."
14 Then the anger of the LORD blazed against Moses, and he said,
"Is there not your brother Aaron, the Levite? I know that he is a
ready speaker, and further, he is just coming out to meet you, and will
15 be overjoyed at seeing you. You must speak to him, and put the words
in his mouth; I will help both you and him to speak, and I will in-
16 struct you both what to do. He shall speak for you to the people; he
shall serve as a mouthpiece for you, and you shall act the part of God
17 to him. You must take this staff in your hand, with which to perform
the signs."
18 Then Moses went off, and returning to his father-in-law Jethro,
said to him,
"Pray let me go back to my relatives in Egypt, to see whether they
are still living."
"Go in peace," said Jethro to Moses.
19 The LORD said to Moses in Midian,
"Go, return to Egypt; for all the men who sought your life are
dead."
20 So Moses took his wife and sons, and mounted them on asses, to
return to the land of Egypt; Moses also took the staff of God in his
hand.
21 The LORD said to Moses,
"When you return to Egypt, see that you perform before Pharaoh
all the portents which I have put in your power; but I will make him
22 obstinate, so that he will not let the people go. You are to say to Pha-
23 raoh, 'Thus says the LORD: "Israel is my first-born son; so I said to
you, 'Let my son go, that he may serve me;' but you refused to let
him go; accordingly I am going to slay your first-born son." ' "
24 At a camping place in the course of the journey the LORD encoun-
25 tered him, and tried to kill him. So Zipporah took a flint, and cutting
off her son's foreskin, she touched his person with it, saying,
"You are my bridegroom in blood."
26 Then he let him alone.

At that time a person when circumcised was spoken of as a bridegroom in blood.

27 The LORD said to Aaron,

"Go into the desert to meet Moses."

So he went; and he met him at the mountain of God and kissed
28 him. Then Moses told Aaron all that the LORD had commissioned
him to say and all the signs that he had commanded him to perform.
29 So Moses and Aaron went and assembled all the elders of the Israel-
30 ites, and Aaron spoke all the words that the LORD had spoken to
31 Moses, and performed the signs in the sight of the people, so that the people believed. When they heard that the LORD had taken note of the Israelites and had marked their plight, they bowed their heads in homage.

5 Following this, Moses and Aaron came and said to Pharaoh,

"Thus says the LORD, the God of Israel: 'Let my people go, that they may hold a feast for me in the desert.' "

2 But Pharaoh said,

"Who is the LORD that I should heed his plea to let Israel go? I know nothing about the LORD, and besides, I will not let Israel go."

3 They said,

"The God of the Hebrews has paid us a visit; pray let us make a three days' journey into the desert to offer sacrifices to the LORD our God, lest he strike us with pestilence or sword."

4 "Moses and Aaron," said the king of Egypt to them, "why would you draw the people from their work? Mind your own business."

5 "The people of the land are lazy as it is," said Pharaoh, "and yet you would relieve them of their burdens!"

6 So that same day Pharaoh commanded the taskmasters in charge of the people and their foremen,

7 "You must no longer provide the people with straw for making
8 bricks as previously; let them go and gather straw for themselves. But you must require of them the same quantity of bricks that they have been making in the past, without diminishing it at all; for they are lazy; that is why they are crying, 'Let us go and offer sacrifices to our
9 God.' Let heavier work be loaded on the men, that they may give their attention to it and not to lying words."

10 So the taskmasters and foremen of the people departed, and said to the people,

"Thus says Pharaoh: 'I am not going to provide you with straw;

11 go and get straw for yourselves wherever you can find it; but there
is to be no reduction in your output."
12 So the people scattered all over the land of Egypt in search of
13 stubble for straw, while the taskmasters urged them on, saying,
"Complete your quota of work day by day, as when the straw was
provided for you."
14 The Israelite foremen were beaten, and Pharaoh's taskmasters took
them to task, saying,
"Why have you not completed your prescribed amount of brick-
making as usual, today just as previously?"
15 Then the Israelite foremen came and appealed to Pharaoh,
16 "Why do you treat your servants like this? There is no straw pro-
vided for your servants, and yet we are told to make bricks, and your
servants get beaten, whereas the fault lies with you."
17 But he said,
"You are lazy, lazy; that is why you say, 'Let us go and offer sac-
18 rifices to the LORD.' Be off now to your work; straw shall not be
provided for you, but you must deliver the set quantity of bricks."
19 Then the Israelite foremen saw that they were in an evil plight
in having to say, "You must make no reduction in your daily quota
of bricks."
20 On leaving the presence of Pharaoh they met Moses and Aaron
21 who were waiting for them, and said to them,
"May the LORD turn his attention to you, and punish you for giving
us an unsavory reputation with Pharaoh and his courtiers, by putting
a sword into their hands to slay us!"
22 Then Moses turned again to the LORD, and said,
"O Lord, why hast thou brought evil on this people? Why didst
23 thou ever send me? Ever since I came to Pharaoh to speak in thy
name, he has ill-treated this people; and thou hast done nothing to
deliver thy people!"
6 The LORD said to Moses,
"Now you shall see what I will do to Pharaoh; compelled by a
mighty power he will not only let them go, but will drive them out
of his land."
2 God spoke to Moses, saying to him,
3 "I am the LORD; I appeared to Abraham, Isaac, and Jacob as God
Almighty, but did not make myself known to them by my name
4 Yahweh [the LORD]. I also established my covenant with them, to
give them the land of Canaan, the land in which they settled as immi-

5 grants. And it is I too, who have heard the groaning of the Israelites
whom the Egyptians have enslaved, and I remember my covenant.
6 Accordingly, say to the Israelites, 'I am the LORD; I will free you
from the burdens of the Egyptians, and will deliver you from their
bondage, and will rescue you by an outstretched arm and by mighty
7 acts of judgment; I will take you as my own people, and I will be
your God, and you shall know that it is I, the LORD your God, who
8 shall free you from the burdens of the Egyptians. I will bring you to
the land which by uplifted hand I promised to give to Abraham, Isaac,
and Jacob, and I will give it to you as your very own, I, the LORD.' "
9 Moses told this to the Israelites, but they would not listen to Moses
10 because of their impatience and hard service. Then the LORD said to
Moses,
11 "Go in and speak to Pharaoh, king of Egypt, about letting the Is-
raelites leave his land."
12 But Moses protested to the LORD,
"Seeing that the Israelites have not listened to me, how will Phar-
aoh ever listen to me, poor speaker that I am?"
13 The LORD spoke to Moses and Aaron, and gave them a commis-
sion to the Israelites and to Pharaoh, king of Egypt, to bring the Is-
raelites out of the land of Egypt.
14 The following were the heads of their clans: the sons of Reuben,
Israel's first-born, Hanoch, Pallu, Hezron, and Carmi, these being the
15 families of Reuben; the sons of Simeon, Jemuel, Jamin, Ohad,
Jachin, Zohar, and Shaul, the son of a Canaanite woman, these being
the families of Simeon.
16 The following are the names of the sons of Levi in their genealog-
ical order: Gershon, Kohath, and Merari (the length of Levi's life
17 being one hundred and thirty-seven years); the sons of Gershon, ar-
18 ranged by families, Libni and Shimei; the sons of Kohath, Amram,
Izhar, Hebron, and Uzziel (the length of Kohath's life being one
19 hundred and thirty-three years); the sons of Merari, Mahli and
Mushi. These were the families of the Levites in their genealogical
order.
20 Now Amram married his father's sister Jochebed, who bore him
Aaron and Moses (the length of Amram's life being one hundred
21 and thirty-seven years). The sons of Izhar were Korah, Nepheg, and
22 23 Zichri; and the sons of Uzziel, Mishael, Elzaphan, and Sithri. Aaron
married Elisheba, the daughter of Amminadab and sister of Nahshon,
24 who bore him Nadab, Abihu, Eleazar, and Ithamar. The sons of

Korah were Assir, Elkanah, and Abiasaph; these were the families of
25 the Korahites. Aaron's son, Eleazar, married one of the daughters of
Putiel, who bore him Phinehas. These were the heads of the Levitical
clans, arranged by families.
26 Such were the Aaron and Moses, to whom the LORD said,
"Bring the Israelites out of the land of Egypt with their hosts."
27 It was they who spoke to Pharaoh, king of Egypt, about bringing
the Israelites out of Egypt; it was that Moses and Aaron.
28 29 The day that the LORD spoke to Moses in the land of Egypt, the
LORD said to Moses,
"I am the LORD; tell Pharaoh, king of Egypt, all that I am telling
you."
30 But Moses protested to the LORD,
"Seeing that I am a poor speaker, how will Pharaoh ever listen to
me?"
7 The LORD said to Moses,
"See, I make you a god to Pharaoh, and your brother Aaron shall
2 serve as your spokesman. You must tell him all that I command you,
and then your brother Aaron shall tell it to Pharaoh, to the end that he
3 may let the Israelites leave his land. But I will make Pharaoh ob-
stinate; then I will perform many signs and portents in the land of
4 Egypt, and if Pharaoh will not listen to you, I will lay my hand on
Egypt and will bring my hosts, my people, the Israelites, out of the
5 land of Egypt by mighty acts of judgment. Then shall the Egyptians
know that I am the LORD, when I stretch out my hand against Egypt
and bring the Israelites from their midst."
6 Moses and Aaron did so; they did just as the LORD commanded
7 them. Moses was eighty years old, and Aaron eighty-three, when they
spoke to Pharaoh.
8 The LORD said to Moses and Aaron,
9 "If Pharaoh says to you, 'Produce a portent,' you shall say to Aa-
ron, 'Take your staff and throw it down in front of Pharaoh,' and it
will become a reptile."
10 So Moses and Aaron obtained audience with Pharaoh and did just
as the LORD had commanded them; Aaron threw his staff down in
11 front of Pharaoh and his courtiers, and it became a reptile. Then
Pharaoh on his part summoned the sages and sorcerers, and they too,
12 the magicians of Egypt, did the same with their secret arts; each
threw down his staff, and they became reptiles; but Aaron's staff swal-

13,737

13 lowed up theirs. Pharaoh, however, remained obstinate and would not listen to them, just as the LORD had said.

THE PLAGUES ON EGYPT, 7:14—12:28

14 The LORD said to Moses,

15 "Pharaoh is stubborn; he refuses to let the people go. Go to Pharaoh in the morning, just as he is leaving the water; take your stand on the banks of the Nile so as to meet him, and take in your hand the
16 staff that was turned into a snake. You shall say to him, 'The LORD, the God of the Hebrews, sent me to you to say, "Let my people go, that they may serve me in the desert." Since you have not as yet
17 obeyed, thus says the LORD, "By this you shall know that I am the LORD"—"I am going to strike the water in the Nile with the staff that
18 is in my hand, and it will turn into blood, so that the fish in the Nile shall die and the Nile itself shall become foul, and the Egyptians shall search in vain for water to drink out of the Nile." ' "

19 The LORD said to Moses,

"Say to Aaron, 'Take your staff, and stretch out your hand over the waters of Egypt, over its rivers, streams, ponds, and all its reservoirs, that they may become blood, so that there may be blood all through the land of Egypt, in both pails and stone jars.' "

20 Moses and Aaron did so, just as the LORD commanded; he raised the staff and struck the water in the Nile in the sight of Pharaoh and
21 his courtiers, and all the water in the Nile turned into blood, while the fish in the Nile died, and the Nile itself became so foul that the Egyptians could not drink the water from the Nile; there was blood
22 all through the land of Egypt. But the magicians of Egypt did the same with their secret arts, so that Pharaoh remained obstinate and
23 would not listen to them, just as the LORD had said. Pharaoh turned
24 and went home, with no concern even for this. The Egyptians had to dig all around the Nile for water to drink; for they could not drink the water of the Nile itself.

25 When seven days had passed after the LORD had struck the Nile,
8 the LORD said to Moses,

"Obtain audience with Pharaoh, and say to him, 'Thus says the
2 LORD: "Let my people go, that they may serve me. If you refuse to
3 let them go, I will smite all your country with frogs; the Nile shall swarm with frogs, and they shall come up and enter your palace, your bedroom, your bed, the houses of your courtiers and your people, your

4 ovens, and your kneading-bowls; the frogs shall climb up on you,
your people, and all your courtiers." ' "
5 The LORD said to Moses,
"Say to Aaron, 'Stretch your hand with your staff over the rivers,
the streams, and ponds, and make frogs come up on the land of
Egypt.' "
6 So Aaron stretched his hand over the waters of Egypt, and frogs
7 came up, and covered the land of Egypt. But the magicians did the
same with their secret arts, making frogs come up on the land of
Egypt.
8 Then Pharaoh summoned Moses and Aaron, and said,
"Beseech the LORD to take the frogs away from me and my people,
and then I will let the people go, to sacrifice to the LORD."
9 So Moses said to Pharaoh,
"Make clear to me when I am to make supplication for you, your
courtiers, and your people, that the frogs be removed from you and
your houses, and be left only in the Nile."
10 "Tomorrow," he replied.
So he said,
"It shall be as you say, that you may know that there is no one like
11 the LORD, our God. The frogs shall leave you, your houses, your
courtiers, and your people, being left only in the Nile."
12 Moses and Aaron then left the presence of Pharaoh; and Moses
cried to the LORD in regard to the promise about the frogs that he had
13 made to Pharaoh, and the LORD did as Moses had promised; the frogs
14 perished from the houses, the courtyards, and the fields; they were
gathered into one heap after another, so that the land had a bad smell.
15 But when Pharaoh saw that relief had come, he became stubborn and
would not listen to them, just as the LORD had said.
16 The LORD then said to Moses,
"Say to Aaron, 'Stretch out your staff, and strike the dust of the
ground, that it may become mosquitoes all through the land of
Egypt.' "
17 They did so; Aaron stretched out his hand with his staff, and struck
the dust of the ground, and mosquitoes infested man and beast; all the
18 dust of the ground became mosquitoes all through the land of Egypt.
The magicians similarly tried to produce mosquitoes with their
19 secret arts, but they could not. The mosquitoes infested man and
beast; so the magicians said to Pharaoh,
"This is the finger of God!"

But Pharaoh was obstinate, and would not listen to them, just as the LORD had said.

20 Then the LORD said to Moses,

"Rise early in the morning and present yourself before Pharaoh, just as he leaves the water, and say to him, 'Thus says the LORD: "Let
21 my people go, that they may serve me; for if you will not let my people go, I will send swarms of gnats on you, your courtiers, your people, and into your houses, so that the houses of the Egyptians shall
22 teem with gnats, as well as the ground on which they stand. At that time, however, I will set apart the land of Goshen in which my people are living, so that there shall be no gnats there, in order that you
23 may know that I, the LORD, am in the land; thus shall I make a distinction between my people and your people. Tomorrow shall this sign occur." ' "

24 The LORD did so; masses of gnats entered the palace of Pharaoh, the houses of his courtiers, and all the land of Egypt, the land being ruined by reason of the gnats.

25 Then Pharaoh summoned Moses and Aaron, and said,

"Go, sacrifice to your God in the land."

26 But Moses said,

"It would not be proper to do so; for we would have to offer to the LORD our God sacrifices abhorrent to the Egyptians; if we were to offer sacrifices abhorrent to the Egyptians before their very eyes,
27 would they not stone us? We wish to travel a three days' journey into the desert to offer sacrifices to the LORD our God, as he tells us."

28 So Pharaoh said,

"I will let you go, that you may offer sacrifices to the LORD your God in the desert; only you must not go very far away; make supplication on my behalf."

29 Moses said,

"I now withdraw from your presence, but I will make supplication to the LORD that the gnats leave Pharaoh, his courtiers, and his people tomorrow; only Pharaoh must not again play false, by not letting the people go, to offer sacrifices to the LORD."

30 After leaving the presence of Pharaoh, Moses made supplication to
31 the LORD, and the LORD did as Moses promised; he removed the gnats
32 from Pharaoh, his courtiers, and his people, not one being left. But this time also Pharaoh became stubborn and would not let the people go.

9 Then the LORD said to Moses,
"Obtain audience with Pharaoh, and say to him, 'Thus says the
LORD, the God of the Hebrews: "Let my people go, that they may
2 serve me." For if you refuse to let them go and continue to detain
3 them, the hand of the LORD will fall on your live stock in the fields,
on horses, asses, camels, herds, and flocks, with a very severe pest.
4 But the LORD will make a distinction between the live stock of Israel
and that of Egypt, so that nothing shall die of all that belongs to the
Israelites.' "
5 Then the LORD fixed a time for it, saying,
"Tomorrow the LORD will do this in the land."
6 And next day the LORD did it; the live stock of the Egyptians all
7 died, but of the live stock of the Israelites not one died. Pharaoh sent
and found that not so much as a single one of the live stock of Israel
had died. But Pharaoh remained stubborn and would not let the peo-
ple go.
8 Then the LORD said to Moses and Aaron,
"Take two handfuls of soot from a kiln, and let Moses toss it up
9 to the sky in sight of Pharaoh; it shall become fine dust over all the
land of Egypt, and produce sores that break into pustules on man and
beast all through the land of Egypt."
10 So they took some soot from a kiln, and as they stood in front of
Pharaoh, Moses tossed it up to the sky, and it produced sores that break
11 into pustules on man and beast. The magicians could not appear be-
fore Moses because of the sores; for the sores attacked the magicians,
12 as well as all the Egyptians. But the LORD made Pharaoh obstinate,
so that he would not listen to them, just as the LORD had said to Moses.
13 Then the LORD said to Moses,
"Rise early in the morning and present yourself before Pharaoh,
and say to him, 'Thus says the LORD, the God of the Hebrews: "Let
14 my people go, that they may serve me; for this time I am going to
send all my plagues on you, your courtiers, and your people, in order
15 that you may know that there is no one like me in all the earth. For
by now I could have stretched out my hand and struck you and your
people with pestilence, so that you would have been effaced from the
16 earth; but this is why I have preserved you, to show you my power,
17 and to have my fame recounted throughout all the earth. Since you
18 continue still to make a toy of my people by not letting them go, about
this time tomorrow I am going to send down a very heavy fall of hail,
such as there has never been in Egypt from the day that it was found-

19 ed until now. Send therefore, and bring your live stock and everything that belongs to you in the fields, to a place of safety; for the hail shall fall on every man and beast that is found in the fields and is not brought indoors, and they shall die." ' "

20 Then those of Pharaoh's courtiers who stood in awe of the word of
21 the LORD made their slaves and live stock hurry indoors, while those that disregarded the word of the LORD left their slaves and live stock out in the fields.

22 The LORD said to Moses,

"Stretch your hand up to the sky, that hail may fall all through the land of Egypt on man and beast, and on all vegetation in the fields throughout the land of Egypt."

23 So Moses stretched his staff up to the sky, and the LORD sent thunder and hail, and fire descended on the earth; the LORD rained hail on
24 the land of Egypt, and there was hail with fire darting in the midst of the hail, very severe, such as there had never been in all the land of
25 Egypt since it became a nation. The hail struck down everything in the fields throughout all the land of Egypt, both man and beast; the hail struck down all the vegetation in the fields, and shattered every
26 tree in the fields; only in the land of Goshen, where the Israelites were, there was no hail.

27 Then Pharaoh sent for Moses and Aaron and said to them,

"I have sinned this time; the LORD is in the right, while I and my
28 people are in the wrong. Make supplication to the LORD; for there has been enough of God's thunder and hail; so I will let you go, you need not stay any longer."

29 Moses said to him,

"As soon as I leave the city, I will spread out my hands to the LORD; the thunder shall cease, and there shall be no more hail, in or-
30 der that you may know that the earth belongs to the LORD. But as for you and your courtiers, I know that you do not yet stand in awe of the LORD God."

31 The flax and barley were ruined, for the barley was in ear, and the
32 flax in bud; but the wheat and spelt were not ruined, for they were still under ground.

33 After retiring from the presence of Pharaoh outside the city, Moses spread out his hands to the LORD, and the thunder and hail
34 ceased, and rain was no longer poured on the earth. When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and
35 became stubborn, both he and his courtiers. Pharaoh became obstinate,

and would not let the Israelites go, just as the LORD had declared through Moses.

10 Then the LORD said to Moses,

"Obtain audience with Pharaoh; for I have made him and his courtiers stubborn, that I may perform these signs of mine among
2 them, and that you may tell your sons and grandsons how I made a toy of the Egyptians and what signs I performed among them; so that you may know that I am the LORD."

3 So Moses and Aaron obtained audience with Pharaoh, and said to him,

"Thus says the LORD, the God of the Hebrews: 'How long are you going to refuse to submit to me? Let my people go, that they may
4 serve me; for if you refuse to let my people go, then tomorrow I will
5 bring locusts on your country; they shall cover the surface of the earth, so that the earth will not be visible; they shall eat up the residue that escaped, that was left to you from the hail; they shall eat up all
6 the trees that you have growing out of the fields; and your palaces, the houses of your courtiers, and the houses of all the Egyptians shall be filled with them, as neither your fathers nor grandfathers have ever seen from the time that they appeared on the earth to this day.' "

Then he turned, and left the presence of Pharaoh.

7 Thereupon Pharaoh's courtiers said to him,

"How long is this fellow going to endanger us? Let the men go, that they may serve the LORD their God. Are you not yet aware that Egypt is ruined?"

8 So Moses and Aaron were brought back to Pharaoh, and he said to them,

"Go and serve the LORD your God. But which ones are to go?"

9 Moses said,

"We would go with our young and our old, with our sons and our daughters; we would go with our flocks and our herds; for it is the LORD's festival that we have to celebrate."

10 "May the LORD be with you," he said to them, "just as soon as I let you and your dependants go! See, you have some evil purpose in
11 mind. Not so; but you that are warriors, go and serve the LORD; for that is what you want."

Whereupon they were driven out of Pharaoh's presence.

12 Then the LORD said to Moses,

"Stretch out your hand over the land of Egypt for locusts, that they

may come up on the land of Egypt, and eat up all the vegetation of
the land, all that the hail has left."
13 So Moses stretched out his staff over the land of Egypt, and the
LORD directed an east wind on the land all that day and night. As
14 morning came, the east wind brought the locusts, and the locusts
came up over all the land of Egypt, and settled down on the whole
country of Egypt, a great mass of them; never previous to them had
15 there been so many locusts, nor would there ever be after them; they
covered the surface of the whole land, so that the land was dark; they
ate up all the vegetation of the land, and all the fruit on the trees that
the hail had left, so that nothing green was left on tree or shrub in the
fields throughout the whole land of Egypt.
16 Then Pharaoh hurriedly summoned Moses and Aaron, and said,
17 "I have sinned against the LORD your God and against you; pray
then, forgive my sin just this once, and make supplication to the LORD
your God, that he at least remove from me this deadly thing."
18 After leaving the presence of Pharaoh, Moses made supplication
19 to the LORD, and the LORD changed the wind into a very strong west
wind, which caught up the locusts and blew them into the Red Sea,
20 not a single locust being left in all the territory of Egypt. Neverthe-
less, the LORD made Pharaoh obstinate, so that he would not let the
Israelites go.
21 Then the LORD said to Moses,
"Stretch out your hand to the sky, that darkness may fall on the
land of Egypt, and people grope in darkness."
22 So Moses stretched out his hand to the sky, and there was thick
23 darkness throughout the whole land of Egypt for three days; people
could not see one another, nor could anyone leave his place for three
days, although the Israelites all had light in their places of abode.
24 Then Pharaoh summoned Moses, and said,
"Go and serve the LORD; your dependants may go with you; it is
only your flocks and herds that are to be detained."
25 But Moses said,
"In that case you would have to provide us with sacrifices and
26 burnt-offerings to make to the LORD our God; so our live stock must
also go with us; not a hoof can be left behind; for we will have to
take some of them to use in the service of the LORD our God, and we
do not know what we shall have to use in the service of the LORD until
we arrive there."

27 But the LORD made Pharaoh obstinate, so that he would not agree
to let them go.
28 "Leave my presence," Pharaoh said to him; "beware; never come
to see me again; for the day that you come to see me you die."
29 "Just as you say," said Moses; "never again will I come to see
you."
11 Then the LORD said to Moses,
"One more plague will I bring on Pharaoh and on Egypt; after
that he will let you go from here; indeed when he does let you go, he
2 will absolutely drive you out of here. So announce to the people that
each man is to ask his neighbor, and each woman her neighbor, for
articles of silver and gold."
3 Now the LORD put the people in favor with the Egyptians; besides,
the man Moses came to be very greatly esteemed in the land of Egypt
by Pharaoh's courtiers and by the people.
4 So Moses said,
"Thus says the LORD: 'At midnight I am going to go forth among
5 the Egyptians, when all the first-born in the land of Egypt shall die,
from Pharaoh's first-born who is to sit on his throne to the first-born of
the slave-girl who sits behind the mill, as well as the first-born of the
6 live stock; all through the land of Egypt there shall be loud wailing,
7 such as there never has been and never will be again.' But against none
of the Israelites, either man or beast, shall even a dog bark, in order
that you may know that the LORD does make a distinction between
8 Egypt and Israel. Then shall all these courtiers of yours come down
to me and make obeisance to me, saying, 'Depart with all your follow-
ers.' Then only will I leave."
Thereupon he left the presence of Pharaoh in hot anger.
9 Then the LORD said to Moses,
"Pharaoh does not listen to you, in order that my portents may be
multiplied in the land of Egypt."
10 So Moses and Aaron performed all these portents before Pharaoh;
but the LORD made Pharaoh stubborn, so that he would not let the Is-
raelites leave his land.
12 Then the LORD said to Moses and Aaron in the land of Egypt,
2 " 'This month shall be the first of the months for you; it shall be
3 the first month of the year for you,' announce to the whole commu-
nity of Israel; 'on the tenth day of this month they must provide for
themselves one sheep each for their several families, a sheep per house-
4 hold; if any household is too small for a sheep, it shall provide one

along with its neighbor who is nearest to its own household in the number of persons, charging each for the proportionate amount of the
5 sheep that it ate. Your sheep must be a perfect male, a year old; you
6 may take one of the lambs or goats. You must keep it until the fourteenth day of this same month, and then the whole assembly of the
7 community of Israel shall slaughter it at twilight, and taking some of the blood, they shall apply it to the two door-posts and the lintels for
8 the sake of the houses in which they eat it. That same night they must eat the flesh, eating it roasted, along with unleavened cakes and bitter
9 herbs; do not eat any of it raw, nor cooked in any way with water, but
10 roasted, its head as well as its legs and entrails; and you must not leave any of it over until morning; any that might be left over until
11 morning you must burn up. This is how you are to eat it: with your loins girded, your sandals on your feet, and your staff in your hand;
12 you shall eat it in trepidation, since it is a passover to the LORD. This very night I will pass through the land of Egypt, striking down all the first-born in the land of Egypt, both man and beast, and executing
13 judgment on all the gods of Egypt, I, the LORD. The blood will serve as a sign for you on the houses where you live; and when I see the blood, I will pass by you, so that no deadly plague will fall on you
14 when I smite the land of Egypt. This day shall be a memorial for you, and you shall keep it as a festival to the LORD; age after age shall
15 you keep it as a perpetual ordinance. For seven days you shall eat unleavened cakes; on the very first day you must clear your houses of leaven; for if anyone eats leavened bread from the first day to the
16 seventh, that person shall be cut off from Israel. On the first day you shall hold a religious assembly, and on the seventh day a religious assembly; no work at all is to be done on these days; only what every
17 person has to have to eat, that alone may be prepared by you. You must observe this command; for it was on this day that I brought your hosts out of the land of Egypt; so you must observe this day, age after
18 age, as a perpetual ordinance. On the evening of the fourteenth day of the first month you shall eat unleavened cakes, and so on until the
19 evening of the twenty-first day of the month; for the seven days no leaven must be found in your houses; for if anyone eats anything leavened, that person shall be cut off from the community of Israel,
20 whether he is a resident alien or a native of the land; you must not eat anything leavened; in all your places of abode you are to eat unleavened cakes.' "

21 Then Moses summoned all the elders of Israel, and said to them,

"Go and provide yourselves with sheep, family by family, and kill
22 it as a passover-sacrifice. Then you are to take a bunch of hyssop, and
dipping it in the blood that is in the basin, smear the lintel and the two
door-posts with the blood in the basin, and none of you is to go outside
23 his house until morning; for the LORD will be passing through to
strike down the Egyptians, and when he sees the blood on the lintel
and the two door-posts, the LORD will pass by that door, and not let
24 the destroyer enter your houses to strike you down. You must observe
25 this as a rite prescribed for you and your descendants forever. And
when you enter the land which the LORD shall give you, as he prom-
26 ised, you must observe this service. When your children say to you,
27 'What do you mean by this service?' you shall say, 'It is the passover-
sacrifice to the LORD, who passed by the houses of the Israelites in
Egypt when he struck down the Egyptians, but spared our houses.' "
28 Then the people bowed their heads in reverence. The Israelites
went and did so; they did just as the LORD had commanded Moses and
Aaron.

THE EXODUS FROM EGYPT, 12:29—15:21

29 At midnight the LORD struck down all the first-born in the land of
Egypt, from Pharaoh's first-born who was to sit on his throne to the
first-born of the captive in the dungeon, as well as all the first-born of
30 the live stock. Then Pharaoh rose in the night, he and his courtiers
and all the Egyptians, and there arose a loud cry in Egypt; for there
31 was not a house where there was not someone dead. So he summoned
Moses and Aaron in the night, and said,

"Withdraw at once from my people, both you and the Israelites,
32 and go, serve the LORD as you suggested. Take both your flocks and
herds as you suggested, and begone; also ask a blessing on me."
33 The Egyptians became urgent with the people in their hurry to get
34 them out of the land; "For," said they, "we shall all be dead." So
the people snatched up their dough before it was leavened, and shoul-
dered their kneading-bowls, wrapped up in their cloaks.
35 The Israelites followed the instructions of Moses; they asked the
36 Egyptians for articles of silver and gold and for clothing, and the
LORD had put the people in such favor with the Egyptians that they
granted them their requests, and thus they despoiled the Egyptians.
37 So the Israelites set out from Rameses for Succoth, about six hun-
38 dred thousand men on foot, besides the dependants; a great crowd
went up with them, as well as very much live stock, both flocks and

39 herds. With the dough that they brought out of Egypt they baked
unleavened cakes; for it was not leavened, because they had been
driven out of Egypt and could not wait, nor had they prepared any
provisions for themselves.
40 The length of time that the Israelites lived in Egypt was four hun-
41 dred and thirty years; and at the end of the four hundred and thirty
years, on that very day all the hosts of the LORD left the land of
42 Egypt; that was a night of vigil on the part of the LORD to bring
them out of the land of Egypt, and so this night shall be one of vigil
for the LORD on the part of all the Israelites from one generation to
another.
43 Then the LORD said to Moses and Aaron,
"This is the regulation for the passover: no foreigner may eat of it,
44 but any slave that has been purchased may eat of it after you have cir-
45 cumcised him; no serf or hired laborer may eat of it. It must be eaten
46 in one house; you may not take any of the flesh outside the house; nor
47 may you break a bone in it. The whole community of Israel must
48 offer it. If a resident alien is staying with you and would offer a pass-
over-sacrifice to the LORD, all the male members of his family must
be circumcised; then he may draw near to offer it; he shall count as a
49 native of the land; but no uncircumcised person shall eat of it, the
law being the same for the alien residing in your midst as for the
native."
50 Thus did all the Israelites; they did just as the LORD commanded
51 Moses and Aaron. And that very day the LORD brought the Israelites
out of the land of Egypt with their hosts.
13 Then the LORD said to Moses,
2 "Consecrate to me every first-born, everything that first opens the
womb among the Israelites, both man and beast, since it is mine."
3 Moses said to the people,
"Commemorate this day, in which you came out of Egypt, out of a
state of slavery; for it was by a strong hand that the LORD brought
4 you out of there; so no leavened bread must be eaten. Today you are
5 about to leave, on the new moon of Abib. And when the LORD brings
you into the land of the Canaanites, Hittites, Amorites, Hivvites, and
Jebusites, which he swore to your fathers to give you, a land abound-
ing in milk and honey, you must hold this service on this new moon;
6 for seven days you shall eat unleavened cakes, and on the seventh day
7 there shall be a festival to the LORD; unleavened cakes shall be eaten
throughout the seven days; nothing leavened must be seen in your

8 possession, nor any leaven anywhere in your territory. And you must
tell your son on that day, 'It is because of what the LORD did for me
9 when I left Egypt.' It shall serve you as a sign on your hand and a
memorial on your forehead, in order that instruction about the LORD
may be in your mouth, how the LORD with a strong hand brought you
10 out of Egypt. So you must observe this institution at its proper time
from year to year.

11 "When the LORD brings you into the land of the Canaanites, as he
12 swore to you and your fathers, and gives it to you, you must make over
to the LORD whatever first opens the womb, and all the firstlings of
13 the live stock that you have, that are males, shall go to the LORD. Ev-
ery firstling ass, however, you may redeem with a sheep, but if you
do not redeem it, you must break its neck; and every first-born son of
14 yours you must redeem. And if in time to come your son asks you,
'What does this mean?' you must say to him, 'By a strong hand the
15 LORD brought us out of Egypt, out of a state of slavery; and when
Pharaoh put obstacles in the way of letting us go, the LORD slew every
first-born in the land of Egypt, the first-born of both man and beast;
that is why I sacrifice to the LORD all the males that first open the
16 womb, but every first-born of my sons I redeem. It shall serve as a
sign on your hand, and as a mark on your forehead, that the LORD by
a strong hand brought us out of Egypt.' "

17 Now when Pharaoh let the people go, God did not lead them in the
direction of the land of the Philistines, although that was near at
hand. "Lest," thought God, " the people be filled with regret when
18 they experience war, and return to Egypt." So God turned the people
in the direction of the desert and the Red Sea. And the Israelites went
19 up armed out of the land of Egypt. Moses took the bones of Joseph
with him; for he had made the Israelites take a solemn oath, saying,
"God will be sure to take note of you, and then you must take my
bones up from here with you."

20 Setting out from Succoth, they camped at Etham on the edge of
21 the desert. The LORD used to go in front of them, in a column of
cloud by day to guide them along the road, and in a column of fire by
night to give them light, in order that they might travel by day and
22 night; the column of cloud by day and the column of fire by night
never moved from the head of the people.

14 Then the LORD said to Moses,

2 "Tell the Israelites to turn back and camp in front of Pi-hahiroth,
between Migdol and the sea, in front of Baal-zephon; you must camp

3 opposite it, beside the sea. Pharaoh will say of the Israelites, 'They
are wandering aimlessly in the land; the desert has shut them in.'
4 Then I will make Pharaoh obstinate, so that he will pursue them, and
thus I will gain honor through Pharaoh and all his army, and the
Egyptians shall know that I am the LORD."

They did so.

5 When the news was brought to the king of Egypt that the people
had fled, Pharaoh and his courtiers changed their minds about the
people.

"Whatever have we done," they said, "to let Israel leave our serv-
ice?"

6 So he hitched up his chariot, and took his people with him; he took
7 six hundred chariots, picked from all the chariots of Egypt, with
8 charioteers in charge of them all. The LORD made Pharaoh, king of
Egypt, obstinate, so that he pursued the Israelites, as they were going
9 triumphantly out; the Egyptians pursued them, all of Pharaoh's
horses and chariots, his cavalry and infantry, and overtook them,
10 camping by the sea, near Pi-hahiroth, in front of Baal-zephon. As
Pharaoh drew near, the Israelites raised their eyes, and there were the
Egyptians setting out in pursuit of them! The Israelites were terribly
11 afraid, and cried to the LORD. And they said to Moses,

"Was it because there were no graves in Egypt that you have taken
us away to die in the desert? What a way to treat us, bringing us out
12 of Egypt! Isn't this what we told you in Egypt would happen, when
we said, 'Leave us alone and let us serve the Egyptians; for it is better
for us to serve the Egyptians than to die in the desert.' "

13 But Moses said to the people,

"Do not be afraid; stand by and see how the LORD is going to save
you today; for although you see the Egyptians today, you shall never
14 see them again. The LORD will fight for you, while you have only to
keep still."

15 Then the LORD said to Moses,

16 "Why do you cry to me? Tell the Israelites to set forth; and then
raise your staff and stretch out your hand over the sea, and thus divide
it in two, so that the Israelites may proceed on dry ground right into
17 the sea. Then I will make the Egyptians obstinate, so that they will
go in after them, and thus I will gain honor through Pharaoh and all
18 his infantry, chariotry, and cavalry, so that the Egyptians may know
that I am the LORD, when I have gained honor through Pharaoh, his
chariotry and cavalry."

19 Then the angel of God who was accustomed to go in front of the
army of Israel left his position and went behind them; the column of
cloud also left its position in front of them and took its place behind
20 them, and came between the army of Egypt and that of Israel, so that
the cloud was there with its darkness, and the night passed by without
the one coming near the other all night.
21 Then Moses stretched out his hand over the sea, and the LORD
moved the sea away by means of a strong east wind all night, and
22 turned the sea into dry land. The waters were divided, so that the
Israelites proceeded on dry ground right into the sea, the waters form-
23 ing a wall for them to right and left of them. Pursuing them, the
Egyptians followed them right into the sea, all of Pharaoh's horses,
24 his chariotry and cavalry. At the morning watch the LORD lowered
himself toward the Egyptian army in the column of fire and cloud,
25 and threw the Egyptian army into a panic. He clogged their chariot-
wheels, and caused them to proceed with such difficulty that the Egyp-
tians said,

"Let us flee from the Israelites; for the LORD is fighting for them
against the Egyptians."

6 Then the LORD said to Moses,

"Stretch out your hand over the sea, that the water may flow back
upon the Egyptians, upon their chariotry and cavalry."

27 So Moses stretched out his hand over the sea, and as morning broke,
the sea returned to its steady flow; and as the Egyptians fled before it,
28 the LORD shook the Egyptians right into the sea. The water returned,
and covered the chariotry and cavalry belonging to the whole army of
Pharaoh that had followed them into the sea, not so much as one be-
29 ing left. But the Israelites had walked through the middle of the sea
on dry ground, the water forming a wall for them to right and left of
them.
30 Thus did the LORD save Israel that day from the power of the
Egyptians. So Israel saw the Egyptians lying dead on the seashore;
31 and when Israel saw the mighty act which the LORD had performed
against the Egyptians, the people stood in awe of the LORD and trusted
the LORD and his servant Moses.

15 Then Moses and the Israelites sang this song to the LORD; they
said,

"I will sing to the LORD, for he has completely triumphed;
The horse and its rider he has hurled into the sea.
2 The LORD is my strength and song, for he saved me;

He is my God whom I shall praise, my father's God whom I shall extol.
3 The LORD is a warrior, the LORD is his name.
4 Pharaoh's chariots and his army he cast into the sea,
And the best of his charioteers were engulfed in the Red Sea;
5 The floods covered them, they sank into the depths like a stone.
6 It was thy right hand, O LORD, glorious in power,
It was thy right hand, O LORD, that shattered the foe.
7 By the greatness of thy majesty thou didst overthrow thy adversaries;
Thou didst let loose thy wrath, it consumed them like stubble.
8 By the blast of thy nostrils the waters were piled up;
The streams stood up like a heap, the floods were congealed in the heart of the sea.
9 The foe said, 'I will pursue them, I will overtake them,
I will divide the spoil, I will work my will on them;
I will unsheath my sword, my hand shall conquer them.'
10 Thou didst blow with thy breath, the sea covered them;
They sank like lead into the mighty waters.
11 Who is there like thee among the gods, O LORD?
Who is there like thee, so glorious in holiness,
So awe-inspiring in renown, such a wonder worker?
12 Thou didst stretch out thy right hand, the earth swallowed them.
13 In thy grace thou didst lead the people whom thou didst redeem;
In thy strength thou didst guide them to thy holy abode.
14 When the nations heard of it, they trembled,
Agony seized the inhabitants of Philistia;
15 Then were the chieftains of Edom dismayed,
The lords of Moab—trembling seized them;
All the inhabitants of Canaan melted away,
16 Terror and dread fell upon them;
Because of the greatness of thy arm they became as dumb as a stone,
Until thy people, O LORD, passed over;
Until the people whom thou didst acquire passed over.
17 Thou hast brought them and planted them in the highlands of thy own,
The place of thy abode which thou, O LORD, hast made,
The sanctuary, O Lord, which thy hands have established.
18 The LORD shall reign for ever and ever!"

19 For the horses of Pharaoh, with his chariotry and cavalry, entered
the sea, and the LORD made the waters of the sea flow back on them,
while the Israelites had walked through the middle of the sea on dry
ground.
20 Then the prophetess Miriam, the sister of Aaron, took a tambour-
ine in her hand, and all the women went out after her with tambour-
21 ines and dancing, while Miriam responded to them in song,
"Sing to the LORD, for he has completely triumphed;
The horse and its rider he has hurled into the sea."

THE JOURNEY FROM THE RED SEA TO SINAI, 15:22—18:27

22 Then Moses had Israel set out from the Red Sea, and they pro-
ceeded to the desert of Shur; they journeyed for three days in the des-
23 ert without finding water. Then they reached Marah, but they could
not drink the water at Marah because it was so bitter. That was how
24 it came to be named Marah [bitterness]. So the people grumbled
against Moses, saying,
"What are we to drink?"
25 So he cried to the LORD, and the LORD showed him a tree, which he
threw into the water, so that the water became sweet.
It was there that he made a statute and ordinance for them, and
put them to the test.
26 "If you will but heed the injunction of the LORD your God," he
said, "and do what is right in his eyes, and pay attention to his com-
mands, and observe all his statutes, I will inflict none of the diseases
on you which I inflicted on the Egyptians; for I, the LORD, make you
immune to them."
27 Then they came to Elim, where there were twelve springs of water
and seventy palm-trees; and they camped there beside the water.
16 1 Setting out from Elim, the whole Israelite community came to the
desert of Sin, which is between Elim and Sinai, on the fifteenth day
of the second month after their departure from the land of Egypt.
2 Then the whole Israelite community grumbled against Moses and
Aaron in the desert.
3 "O that we had died by the hand of the LORD in the land of Egypt,
when we sat by pots of flesh and had plenty of food to eat," the Israel-
ites said to them; "for you have brought us into this desert, to make
this whole crowd die of famine."
4 Then the LORD said to Moses,

"I am going to rain food out of the sky for you, but the people are
to go out and gather only a day's ration each day, in order that I may
5 test them to see whether they will follow my instructions or not. On
every sixth day, however, when they measure what they bring home,
it shall be twice as much as what they gather from day to day."
6 So Moses and Aaron said to all the Israelites,
"At evening you shall know that it was the LORD who brought you
7 out of the land of Egypt; and in the morning you shall see the glory
of the LORD, since he has heard your grumbling against the LORD;
for what are we that you should grumble against us?"
8 "This shall be," said Moses, "when the LORD gives you flesh to eat
in the evening, and plenty of bread to satisfy you in the morning,
since the LORD has heard the grumbling that you have muttered against
him; for what are we? Your grumbling has really not been against
us, but against the LORD."
9 Then Moses said to Aaron,
"Say to the whole Israelite community, 'Present yourselves before
the LORD; for he has heard your grumbling.' "
10 When Aaron said this to the whole Israelite community, they
looked toward the desert, whereupon the glory of the LORD appeared
in the cloud.
11 Then the LORD said to Moses,
12 "I have heard the grumbling of the Israelites; say to them, 'At
twilight you shall have flesh to eat, and in the morning plenty of
bread to satisfy you; and thus shall you know that I am the LORD your
God.' "
13 So it came about at evening that quails came up and covered the
camp, and in the morning there was a fall of dew around the camp;
14 when the fall of dew evaporated, there, on the surface of the desert,
15 was a fine scaly substance, as fine as hoar-frost on the ground! When
the Israelites saw it, they said to one another,
"What is it?"—for they did not know what it was.
Then Moses said to them,
16 "That is the bread which the LORD is giving you to eat. This is
the command which the LORD has given: 'Each of you gather as
much of it as he can use, an omer apiece, according to the number of
your members, each taking it for those in his tent.' "
17 The Israelites did so; they gathered it, some a large amount, some
18 a small amount; but when they measured it with an omer, he who
had gathered much did not have too much, and he who had gathered

little did not have too little, each having gathered only as much as he could use.

19 Then Moses said to them,

"No one is to leave any of it over until morning."

20 But they did not obey Moses; certain ones left some of it over until morning, and it bred maggots and became foul. So Moses became angry with them.

21 Morning after morning they gathered it, each as much as he could
22 use; and when the sun grew hot, it melted. On the sixth day they gathered twice as much food, two omers apiece; and when the leaders
23 of the community all came and told Moses, he said to them,

"That is what the LORD meant; tomorrow is to be a day of complete rest, a sabbath sacred to the LORD; bake what you need to bake, and boil what you need to boil, and all that is left over put aside as a reserve until tomorrow morning."

24 So they put it aside until next morning, as Moses had commanded
25 them, and it did not become foul, nor did maggots appear in it. Then Moses said to them,

"Eat this today; for today is a sabbath to the LORD; you will not
26 find any in the fields today. It is only for six days that you are to gather it; on the seventh day which is a sabbath there will be none."

27 On the seventh day, however, some of the people did go out to
28 gather it, but they found none. Then the LORD said to Moses,

"How long are you going to refuse to keep my commands and in-
29 structions? Mark this: since the LORD has given you the sabbath, he will accordingly give you enough food on the sixth day for two days; stay everyone of you in his place; let no one leave his home on the seventh day."

30 So the people rested on the seventh day.

31 The Israelites called it manna; it was as white as coriander seed, and its taste was like that of wafers made with honey.

32 "This is the command," said Moses, "which the LORD has given: 'Keep an omerful of it for your descendants, that they may see the food with which I fed you in the desert when I brought you out of the land of Egypt.' "

33 So Moses said to Aaron,

"Take a jar and put an omerful of manna in it, and deposit it before the LORD, to be kept for your descendants."

34 As the LORD had commanded Moses, Aaron deposited it in front of the decrees for safe keeping.

35 For forty years the Israelites ate manna, until they reached an inhabited land; they ate manna until they reached the outskirts of the land of Canaan.

36 (Now an omer is the tenth of an ephah.)

17 From the desert of Sin the whole Israelite community traveled by stages, in accord with the command of the LORD, and camped at
2 Rephidim. As there was no water for the people to drink, the people found fault with Moses.

"Give us water to drink," they said.

"Why do you find fault with me?" Moses said to them. "Why do you put the LORD to the test?"

3 The people became so thirsty for water there that they grumbled against Moses, and said,

"Why have you brought us up out of Egypt to have us and our children and live stock die of thirst?"

4 So Moses cried to the LORD,

"What am I to do with this people? They are almost ready to stone me."

5 The LORD said to Moses,

"Pass on ahead of the people, taking with you some of the elders of Israel; take the staff in your hand with which you struck the Nile,
6 and go on. I will station myself there before you on the rock at Horeb, and when you strike the rock, water will gush out of it, so that the people may drink."

Moses did so, in sight of the elders of Israel.

7 So he called the name of the place Massah [testing], as well as Meribah [finding fault], because of the fault-finding of the Israelites, and their testing of the LORD by saying, "Is the LORD in our midst, or not?"

8 Then came Amalek, and fought with Israel at Rephidim. So Mo-
9 ses said to Joshua,

"Pick out some men for us, and hurry out to fight with Amalek, while I will take my stand on the top of the hill, with the staff of God in my hand."

10 Joshua did as Moses told him, and went out to fight against Amalek, while Moses, Aaron, and Hur ascended to the top of the hill.
11 Whenever Moses held up his hand, Israel prevailed; and whenever
12 he let down his hand, Amalek prevailed. When Moses' hands became tired, they took a stone and put it under him to sit on, while Aaron and Hur held his hands up, the one on one side, and the other on the other

13 side. Thus it was that his hands were kept stationary until sunset, so
that Joshua put Amalek and his people to the sword.
14 Then the LORD said to Moses,
"Write this as a memorandum in a book, and recite it to Joshua;
for I will blot out the very memory of Amalek from under the
heavens."
15 Then Moses built an altar, and called its name Yahweh-nissi [the
LORD is my banner].
16 "Because a hand has been raised against the throne of the LORD,"
he said, "the LORD has had war with Amalek from age to age."
18 Now Jethro, the priest of Midian, the father-in-law of Moses,
heard of all that God had done for Moses and his people Israel, how
2 the LORD had brought Israel out of Egypt. Jethro, the father-in-law
3 of Moses, had taken Moses' wife, Zipporah, after her dismissal, along
with her two sons, of whom the name of the one was Gershom [immi-
4 grant] ("For," said he, "I am an immigrant in a foreign land"), and
the name of the other was Eliezer [My God is a help] ("For the God
of my father has been my help, in delivering me from the sword of
5 Pharaoh"). Then Jethro, the father-in-law of Moses, came with
his sons and his wife to Moses, to the place in the desert where he was
6 camped, namely the mountain of God. When Moses was told, "Here
is your father-in-law Jethro coming to see you, accompanied by your
wife and her two sons," Moses went out to meet his father-in-law;
he bowed before him, and kissed him, and when they had asked after
8 each other's health, they entered the tent. Moses then told his father-
in-law all that the LORD had done to Pharaoh and the Egyptians for
Israel's sake, all the hardship that they had encountered on the jour-
9 ney, and how the LORD had delivered them. Jethro rejoiced over all
the goodness which the LORD had shown Israel, in delivering them
from the power of the Egyptians.
10 "Blessed be the LORD," said Jethro, "who delivered you from the
power of the Egyptians and the power of Pharaoh, who delivered the
11 people from under the power of the Egyptians. Now I know that the
LORD is greater than all other gods, in that his power prevailed over
them."
12 So Jethro, the father-in-law of Moses, procured a burnt-offering
and sacrifices for God, whereupon Aaron came with all the elders of
Israel to participate with Moses' father-in-law in the meal before
God.
13 Next day Moses held court for the people, and the people stood

14 about Moses from morning until evening. When Moses' father-in-
law saw all that he had to do for the people, he said,
"What ever is this that you are doing for the people? Why do you
hold court all alone, with the people all standing about you from
morning until evening?"
15 "Because the people come to me to inquire of God," said Moses to
16 his father-in-law. "Whenever they have a dispute, they come to me,
that I may decide between one man and another, and let them know
the statutes of God and his decisions."
17 "You are not doing right," said Moses' father-in-law to him.
18 "You will wear yourself out, both you and the people here with you;
19 for the task is too heavy for you; you cannot do it alone. Now listen
to me; let me advise you, that God may be with you: You be the peo-
20 ple's advocate with God, and bring the cases to God; instruct them in
the statutes and decisions, and let them know the way in which they
21 are to walk and what they are to do; but do you yourself select out of
all the people some capable, God-fearing, honest men, with an aver-
sion to improper gain, and set them over them as captains of divisions
22 of a thousand, of a hundred, of fifty, and of ten; let them act as
judges for the people on ordinary occasions; all important cases they
shall bring to you, but all ordinary cases they shall judge themselves.
Thus it will be lighter for you, since they will share the burden with
23 you. If you do this—and God so commands you—you will be able
to stand it, and also, this whole people can then have their cases settled
near home."
24 Moses agreed with the suggestion of his father-in-law, and did all
25 that he said; Moses chose capable men out of all Israel, and set them
as chieftains over the people, as captains of divisions of a thousand, of
26 a hundred, of fifty, and of ten; they acted as judges for the people
on ordinary occasions; the difficult cases they brought to Moses, but all
27 ordinary cases they judged themselves. Then Moses saw his father-
in-law off, and he betook himself to his own land.

THE SOJOURN AT SINAI, 19:1—40:38

19 On the third new moon after leaving the land of Egypt, on that
2 very day the Israelites entered the desert of Sinai. Setting out from
Rephidim, they entered the desert of Sinai, and camped in the desert;
3 Israel camped there in front of the mountain, while Moses went up to
God. Then the LORD called to him from the mountain, saying,
"Thus shall you say to the house of Jacob, and tell the Israelites:

4 'You have seen for yourselves what I did to the Egyptians, and how I
5 bore you on eagles' wings, and brought you to myself. Now then, if
you will but heed my injunctions, and keep my covenant, you shall
6 be my very own out of all the peoples (for all the earth is mine), and
you shall be a kingdom of priests to me, and a holy nation.' These
are the words that you are to speak to the Israelites."

7 So Moses came and summoned all the elders of the people, and set
before them all these words which the LORD had commanded him.
8 Then the people all answered together,

"Whatever the LORD says we will do."

And Moses reported the words of the people to the LORD.

9 The LORD said to Moses,

"See, I am coming to you in a thick cloud, in order that the people
may hear me speaking with you, and may then always trust you too."

When Moses reported the words of the people to the LORD, the
10 LORD said to Moses,

"Go to the people, and have them go through a period of conse-
11 cration today and tomorrow; let them wash their clothes, and be ready
by the day after tomorrow; for on the day after tomorrow the LORD
12 is going to descend on Mount Sinai in sight of all the people. You
must mark off the mountain all around, saying, 'Take care not to
ascend the mountain, nor even to touch the edge of it; whoever
13 touches the mountain must be put to death, having no hand touch him,
but stoned or shot through; whether it is man or beast, he shall not be
allowed to live. When a long blast is blown on the ram's horn, they
may come up to the mountain."

14 So Moses descended from the mountain to the people; he conse-
crated the people, and they washed their clothes.

15 "Be ready by the day after tomorrow," he said to the people; "ap-
proach no woman."

16 On the third day, when morning came, there was thunder and
lightning, with a heavy cloud over the mountain, and a very loud
trumpet-blast, so that all the people that were in the camp trembled.
17 Then Moses brought the people out of the camp to meet God, and
18 they took their stand at the foot of the mountain. Mount Sinai was
completely enveloped in smoke, because the LORD had descended upon
it in fire; its smoke ascended like the smoke from a kiln, so that the
19 people all trembled violently. As the blast of the trumpet grew louder
and louder, Moses spoke, and God answered him with a thunder-
20 peal. The LORD descended upon Mount Sinai, to the top of the

mountain; the LORD then summoned Moses to the top of the moun-
21 tain, and when Moses went up, the LORD said to Moses,

"Go down and warn the people not to break through to the LORD
22 to see him, or many of them will fall. The priests, also, whose place it is to approach the LORD, are to sanctify themselves, lest the LORD break loose upon them."

23 Moses said to the LORD,

"The people may not come up to Mount Sinai; for thou thyself didst charge us, saying, 'Mark off the mountain, and make it taboo.' "

24 The LORD said to him,

"Go down, and then come up again, accompanied by Aaron; but the priests and the people are not to break through to come up to the LORD, lest he break loose upon them."

25 So Moses went down to the people, and told them.

20 God spoke all these words, saying,

2 "I, the LORD, am your God, who brought you out of the land of
3 Egypt, out of a state of slavery. You must have no other gods beside me.

4 "You must not carve an image for yourself in the shape of anything that is in the heavens above, or that is on the earth below, or that
5 is in the waters under the earth; you must not pay homage to them, nor serve them; for I, the LORD your God, am a jealous God, punishing children for the sins of their fathers, to the third or fourth genera-
6 tion of those who hate me, but showing grace to the thousandth generation of those who love me and keep my commands.

7 "You must not invoke the name of the LORD your God to evil intent; for the LORD will not excuse anyone who invokes his name to evil intent.

8 "Remember to keep the sabbath day holy. Six days you are to labor
9 10 and do all your work, but on the seventh day, the sabbath of the LORD your God, you must not do any work at all, neither you, nor your son, nor your daughter, nor your male or female slave, nor your cattle,
11 nor the alien in your employ residing in your community; for in six days the LORD made the heavens, the earth, and the sea, together with all that is in them, but rested on the seventh day; that is how the LORD came to bless the seventh day and to hallow it.

12 "Honor your father and mother, that you may live long in the land that the LORD your God is giving you.

13 "You must not commit murder.

14 "You must not commit adultery.

15 "You must not steal.
16 "You must not bring a false charge against your fellow.
17 "You must not covet your neighbor's home; you must not covet your neighbor's wife, nor his male or female slave, nor his ox, nor his ass, nor anything at all that is your neighbor's."
18 As the people all perceived the thunder and lightning, the blast of the trumpet, and the mountain smoking, the people became afraid, and fell back, standing off at a distance.
19 "If you yourself will speak to us," they said to Moses, "we will listen; but do not let God speak to us, lest we die."
20 "Fear not," said Moses to the people; "for it is only to test you that God has come, and in order that the fear of him may be present with you to keep you from sinning."
21 The people, however, stood off at a distance, while Moses approached the dense darkness where God was.
22 Then the LORD said to Moses,

"Thus shall you say to the Israelites: 'You have seen for yourselves that I have been talking with you out of the heavens. You must not make gods of silver along with me, nor must you make gods of gold for yourselves. You must construct an altar of earth for me, and sacrifice on it your burnt-offerings, your thank-offerings, your sheep, and your oxen; at every sanctuary where I record my name, I will come to you and bless you. If, however, you construct an altar of stones for me, you must not build it of dressed stones; for if you were to use your tools on it, you would pollute it. Further, you must never ascend my altar on steps, so that your nakedness may not be exposed on it.'

21 "The following are the ordinances which you are to lay before them:

2 " 'When you buy a Hebrew slave, he is to work for you for six years, but in the seventh year he is to go free without paying anything. 3 If he came in single, he shall go out single; if he was married, his 4 wife shall go out with him. If his master gives him a wife, and she bears him sons or daughters, the wife with her children shall belong 5 to her master, while he shall go out alone. But if the slave declares, "I am fond of my master, my wife, and my children; I will not go 6 free," his master shall bring him up to God; he shall bring him up to the door or the door-post, and his master shall pierce his ear with an awl; he shall then be his slave permanently.

7 " 'If a man sells his daughter as a slave, she shall not go free as

8 the male slaves do. If she is displeasing to her master, who acquired
her for himself, he shall let her be redeemed; he shall have no right
9 to sell her to a foreign people, since he has treated her unfairly. If he
10 acquires her for his son, he must treat her like a daughter. If he mar-
ries another, he must not diminish her food, nor her clothes, nor her
11 conjugal rights; if he does not observe these three duties to her, she
shall go free without any money payment whatsoever.

12 " 'Whoever strikes another, so that he dies, must be put to death;
13 if, however, he did not lie in wait for him, but God let him fall into
14 his hands, I will designate a place for you to which he may flee. If a
man wilfully plans to murder another treacherously, even from my
altar you must take him, that he may be put to death.

15 " 'Whoever strikes his father or mother must be put to death.

16 " 'Whoever kidnaps a man, and sells him, or if he is found in his
possession, must be put to death.

17 " 'Whoever reviles his father or mother must be put to death.

18 " 'If men get into a quarrel, and one strikes the other with a stone
19 or with his fist, so that he does not die, but is laid up in bed, if he gets
up again, and can go out walking on his staff, the one who struck him
shall be let off, except that he must pay for his loss of time, and have
him thoroughly restored to health.

20 " 'If a man strikes his male or female slave with a stick, so that
21 he dies under his hand, he must be avenged. If, however, he survives
a day or two, he is not to be avenged; for he is his own property.

22 " 'If men get into a fight, and hurt a pregnant woman so that she
has a miscarriage, without further harm, he must pay such fine as the
woman's husband imposes on him, and so pay for the miscarriage;
23 24 but if there is further harm, you must give life for life, eye for eye,
25 tooth for tooth, hand for hand, foot for foot, burn for burn, wound
for wound, lash for lash.

26 " 'If a man strikes the eye of his male or female slave, and destroys
27 it, he must let him go free in compensation for his eye; if he knocks
out the tooth of his male or female slave, he must let him go free in
compensation for his tooth.

28 " 'If an ox gores a man or a woman to death, the ox must be stoned
to death, but its flesh is not to be eaten; the owner of the ox is blame-
29 less. If, however, the ox has been in the habit of goring, and its own-
er has been warned, but still does not keep it in, and it kills a man or
a woman, the ox must be stoned, and its owner must also be put to
30 death. If only a fine is imposed on him, he must pay in redemption of

31 his life whatever amount is imposed on him. Whether it is a free
man or a free woman that it gores, he is to be dealt with in accord-
32 ance with this same ordinance. If the ox gores a male or a female
slave, he must pay their master thirty shekels of silver, and the ox must
be stoned.

33 " 'If a man opens a cistern, or if a man digs a cistern and does not
34 cover it, and an ox or an ass falls into it, the owner of the cistern must
make restitution by reimbursing its owner with money, but the carcass
is to be his.

35 " 'If a man's ox hurt another's ox, so that it dies, they shall sell the
live ox and divide its price between them, and the dead animal as well.
36 Or, if the ox is known to have been in the habit of goring, and its
owner has not been keeping it in, he must make restitution with an ox
for the ox, but the dead animal is to be his.

22 " 'If a man steals an ox or a sheep, and kills it or sells it, he must
pay an indemnity of five oxen for the ox, and four sheep for the
3[b] sheep; he simply must make restitution; if he has nothing, he must be
4 sold to pay for what he stole. If the stolen animal is found alive in
his possession, whether it is an ox, an ass, or a sheep, he must make
two-fold restitution.

2 " 'If the thief is caught in the act of breaking in, and is struck a
3[a] fatal blow, there is no guilt of blood in his case; if the sun has risen on
him, then there is guilt of blood.

5 " 'If a man in burning over a field or vineyard lets the fire spread
so that it burns in another man's field, he must make restitution with
6 the very best of his own field or vineyard. If fire breaks out and
catches in a thorn-hedge, so that the shocks of grain or the standing
grain or the field itself is consumed, he who lit the fire must make
restitution.

7 " 'If a man gives money or other articles to another to keep, and
it is stolen from the latter's house, if the thief is found, he must make
8 two-fold restitution; if the thief is not found, the owner of the house
must be brought into the presence of God to determine whether he
himself has not laid hands on the other's property.

9 " 'In every case of breach of trust, whether it concerns ox, or ass,
or sheep, or clothing, or any article at all that has disappeared, con-
cerning which claim is made, "This is it," the case of both parties
shall come before God; he whom God convicts must make two-fold
restitution to the other.

10 " 'If a man gives an ass, or an ox, or a sheep, or any kind of animal

to another to keep, and it dies, or is injured, or is taken as booty when
11 no one was looking, there must be an oath by the LORD between the
two of them as to whether one did not lay hands on the other's prop-
erty; the owner must then accept it, and no restitution shall be made.
12 But if it is really stolen from him, he must make restitution to its
13 owner. If it is torn in pieces, let him bring it as evidence; he need
not make good what has been torn.
14 " 'If a man borrows an animal from another, and it is injured or
dies, its owner not being employed with it, he must make restitution;
15 if the owner is employed with it, he need not make restitution; if it
was hired, the owner is to receive the price of its hire.
16 " 'If a man seduces a virgin who is not betrothed, and lies with her,
17 he must pay the marriage-price for her, and marry her; if her father
absolutely refuses to give her to him, he must pay money equivalent
to the marriage-price of virgins.
18 " 'You must not let a sorceress live.
19 " 'Whoever lies with an animal must be put to death.
20 " 'He who sacrifices to any god except the LORD alone must be de-
stroyed.
21 " 'You must not ill-treat a resident alien, nor oppress him; for you
22 were once resident aliens yourselves in the land of Egypt. You must
23 not wrong any widow or orphan. If you ever wrong them and they
24 cry aloud to me, I will be sure to hear their cry, and my anger will
blaze, and I will slay you with the sword; thus shall your own wives
become widows and your children orphans.
25 " 'If you lend money to my people, to any poor person among you,
you must not behave like a creditor toward him; you must not charge
26 him any interest. If you ever take another's cloak in pledge, you must
27 return it to him by sunset; for that is his only covering; it is his cloak
for his body. What else could he sleep in? And if he should cry to
me, I would respond; for I am kind.
28 " 'You must not revile God, nor curse a ruler of your people.
29 " 'You must not be dilatory with your offering, whether much or
30 little. You must give me the first-born of your sons; you must do the
same with your oxen and your sheep; for seven days it may remain
with its dam; on the eighth day you must give it to me.
31 " 'Since you are men sacred to me, you must not eat flesh that has
been torn in the field; you must throw it to the dogs.
23 " 'You must not give false, hearsay evidence; do not join hands
2 with a wicked person by being a malicious witness. You must not fol-

low the majority by doing wrong, nor give evidence in a suit so as to
3 pervert justice, by turning aside with the majority. Neither must you
favor a poor man in his case.
4 " 'If you come across your enemy's ox or ass going astray, you must
be sure to take it home to him.
5 " 'If you see the ass of one who hates you lying prostrate under its
load, you must refrain from deserting him; you must be sure to help
him get it up.
6 " 'You must not pervert the justice due your poor in his case. Avoid
7 false charges; do not have innocent and guiltless people put to death,
8 nor acquit the wicked. You must never take a bribe; for a bribe blinds
the open-eyed, and subverts even a just case.
9 " 'You must not oppress a resident alien, since you know the feel-
ings of an alien; for you were once aliens yourselves in the land of
Egypt.
10 " 'For six years you may sow your land and gather in its crops, but
11 during the seventh year you must leave it alone and let it lie fallow,
so that the poor of your people may eat of it, and what they leave the
wild animals may eat. You must do the same with your vineyards and
olive groves.
12 " 'On six days you are to do your work, but on the seventh day you
must desist, in order that your ox and ass may rest, and that your
slave's son and the resident alien may refresh themselves.
13 " 'Give heed to all that I have told you; never mention the names
of alien gods; do not let them be heard on your lips.
14 " 'Three times a year you are to hold a festival for me. You must
15 keep the festival of unleavened cakes, eating unleavened cakes for
seven days, as I commanded you, at the appointed time, the new moon
of Abib (for it was then that you came out of Egypt); none may come
16 to see me empty-handed. There is also the harvest festival, that of the
first-fruits of your labor, of what you sowed in the field; and the fes-
tival of ingathering at the end of the year, when you gather in the
17 fruit of your labor from the field. Three times a year all your males
must appear before the Lord GOD.
18 " 'You must not offer the blood of any sacrifice to me with leaven,
nor may the fat of my festivals be left over night until morning.
19 " 'The very first of the first-fruits of your soil you must bring to
the house of the LORD your God.
" 'You must not boil a kid in its mother's milk.
20 " 'See, I am sending an angel before you, to guard you on the way,

21 and to bring you to the place that I have prepared. Pay attention to
him and heed his injunctions; do not oppose him, because he will not
22 pardon your offence; for I will manifest myself in him. But if you
do heed his injunctions, and do just what I say, I will be an enemy to
23 your enemies, and an adversary to your adversaries. When my angel
goes before you, and brings you to the Amorites, Hittites, Perizzites,
24 Canaanites, Hivvites, and Jebusites, and I exterminate them, you must
not pay homage to their gods, nor serve them, nor make anything like
them; but you must be sure to overthrow them, and smash their sacred
25 pillars. You must serve the LORD your God, and then I will bless
26 your food and water, and I will free you from disease; there shall be
none in your land who miscarries or is barren; I will bring to com-
27 pletion the full number of your days. I will send my terror before
you, and will throw all the peoples to whom you come into a panic; I
28 will make all your enemies turn their backs to you; I will send lep-
rosy ahead of you to drive the Hivvites, Canaanites, and Hittites out
29 of your way; I will not drive them out of your way in a single year,
lest the land become desolate, and the wild beasts become too numer-
30 ous for you; I will drive them out of your way little by little, until
31 you grow in numbers and can take full possession of the land. I will
make your domain the region from the Red Sea as far as the sea of
the Philistines, and from the desert as far as the Euphrates; for I will
32 deliver the inhabitants of the land into your power, and drive them
out of your way. You must make no covenant with them, nor with
33 their gods; they must not remain in your land lest they make you sin
against me; for if you were to serve their gods, it would endanger
you.' "

24 "Come up to the LORD," he said to Moses, "you, and Aaron, Na-
dab, Abihu, and seventy of the elders of Israel, and worship at a dis-
2 tance; Moses alone is to come near the LORD; the others are not to
come near, nor are the people to go up with him."

3 Then Moses came, and recounted to the people all the regulations
of the LORD and all the ordinances; and the people all answered with
one voice,

"All the regulations that the LORD has given we will observe."

4 So Moses wrote down all the regulations of the LORD, and rising
early next morning, he built an altar at the foot of the mountain,
along with twelve sacred pillars, one for each of the twelve tribes of
5 Israel. Then he sent the young men of the Israelites to offer burnt-

6 offerings and to sacrifice oxen as thank-offerings to the LORD, while
Moses himself took half of the blood, and put it in basins, dashing the
7 other half on the altar. He then took the book of the covenant, and
read it in the hearing of the people, who said,

"All that the LORD has directed we will obediently do."

8 Then Moses took the blood and dashed it on the people, saying,

"That is the blood of the covenant which the LORD has made with
you on the basis of all these regulations."

9 Moses then went up, with Aaron, Nadab, Abihu, and seventy of
10 the elders of Israel, and they saw the God of Israel, with some-
thing like a sapphire pavement under his feet, as clear as the sky itself.
11 And God did not lay hands on the leaders of the Israelites, but they
beheld God, and ate and drank.

12 The LORD said to Moses,

"Ascend the mountain to me, and be present there, that I may give
you the stone tablets, with the instructions and commands that I have
written on them for their instruction."

13 So Moses, with his attendant Joshua, rose; and Moses ascended the
14 mountain of God, saying to the elders,

"Wait here for us until we come back to you. Aaron and Hur are
here with you; whoever has a dispute may bring it to them."

15 So Moses ascended the mountain, while the cloud covered the
16 mountain, and the glory of the LORD rested on Mount Sinai; for six
days the cloud covered it, but on the seventh day he called to Moses
17 from the midst of the cloud. The glory of the LORD looked to the
18 Israelites like a consuming fire on the top of the mountain. Moses
penetrated the cloud, and ascended the mountain; Moses remained on
the mountain for forty days and nights.

25 The LORD said to Moses,

2 "Tell the Israelites to procure a contribution for me; get the con-
3 tribution for me from everyone whose heart makes him willing. And
this is the contribution that you are to procure from them: gold, sil-
4 ver, and bronze, violet, purple, and scarlet material, fine linen, goats'
5 6 hair, tanned rams' skins, porpoise skins, acacia wood, oil for the lamps,
7 spices for the anointing oil and the fragrant incense, onyx stones, and
set stones for the sacred apron and pouch.

8 "They must also make me a sanctuary, that I may dwell among
9 them; you must make it exactly as I have shown you, after the plan
for the dwelling and all its fittings.

10 "They must also make an ark of acacia wood, two and a half cubits

long, a cubit and a half wide, and a cubit and a half high; you must
overlay it with pure gold, overlaying it both inside and outside, and
run a molding of gold around it. You must cast four rings of gold
for it, and fasten them on its four feet, with two rings on one side of
it and two rings on the other side of it; then you must make poles of
acacia wood, overlaying them with gold, and put the poles through the
rings on the sides of the ark, with which to carry the ark; the poles
are to remain in the rings of the ark, never to be removed from it.
Inside the ark you must place the decrees which I give you. You must
also make a propitiatory of pure gold, two and a half cubits long, and
a cubit and a half wide; and make two cherubs of gold at the two
ends of the propitiatory, making them of beaten work, making one
cherub at one end and the other cherub at the other end, and making
the cherubs of one piece with the propitiatory at its two ends; and the
cherubs are to have their wings spread out on high, overshadowing the
propitiatory with their wings and facing each other, with the faces of
the cherubs directed toward the propitiatory. You must place the pro-
pitiatory on top of the ark, and inside the ark you must place the de-
crees that I give you. I will meet you there; from the place above the
propitiatory, between the two cherubs on the ark of the decrees, I
will communicate to you all the commands that I have to give you for
the Israelites.

"You must also make a table of acacia wood, two cubits long, a
cubit wide, and a cubit and a half high; you must overlay it with pure
gold, and run a molding of gold around it; you must make a rail
around it a handbreadth wide, and run a molding of gold around its
rail; you must make four rings of gold for it, and fasten the rings on
the four corners of its four feet; the rings are to lie close to the rail
as holders for the poles for carrying the table. You must make the
poles of acacia wood, overlaying them with gold, that the table may
be carried with them. You must also make its plates, its cups, its flag-
ons, and its bowls with which libations are made, making them of pure
gold. You must always have presence-bread set out on the table be-
fore me.

"You must also make a lampstand of pure gold; the base and shaft
of the lampstand are to be made of beaten work, its cups, each with
its calyx and petals, to be of one piece with it; six branches are to ex-
tend from its sides, three branches of the lampstand from the one
side of it, and three branches of the lampstand from the other side of
it; there are to be three cups, shaped like almond-blossoms, each with

calyx and petals, on one branch, three cups, shaped like almond-blossoms, each with calyx and petals, on another branch, and so for the
34 six branches extending from the lampstand; and on the lampstand itself there are to be four cups, shaped like almond-blossoms, each
35 with its calyx and petals; there is to be a calyx of one piece with it under two branches, another calyx of one piece with it under two branches, and another calyx of one piece with it under two branches,
36 for the six branches extending from the lampstand; their calyxes and branches are to be of one piece with it, the whole of it forming a single
37 piece of beaten work of pure gold. You must then make the seven lamps for it; and its lamps are to be put up so as to shed light on the
38 space in front of it. Its snuffers and snuffdishes are to be of pure gold.
39 A talent of pure gold is to be used to make it, with all these fittings.
40 And see that you make them after the model for them that was shown you on the mountain.

26 "The dwelling itself you must make out of ten curtains, making them of fine twisted linen, violet, purple, and scarlet material, with
2 cherubs, the work of artists; the length of each curtain is to be twenty-eight cubits, and the width of each curtain four cubits, all the cur-
3 tains to have the same measurements. Five of the curtains are to be joined to one another, and the other five curtains joined to one anoth-
4 er; and on the edge of the outermost curtain in the one set you are to make loops of violet, and you are to make the same on the edge of the
5 outermost curtain in the other set, making fifty loops on the one curtain, and fifty loops on the edge of the curtain in the other set, the
6 loops to be opposite each other. You must then make fifty gold clasps, and join the curtains to one another with the clasps, so that the dwelling may be a unit.

7 "Further, you must make curtains of goats' hair for a tent over the
8 dwelling, making eleven curtains in all, the length of each curtain to be thirty cubits, and the width of each curtain four cubits, the eleven
9 curtains to have the same measurements. You must join five of the curtains by themselves, and the other six curtains by themselves, dou-
10 bling the sixth curtain to hang in front of the tent. Then you must make fifty loops on the edge of the outermost curtain in the one set,
11 and fifty loops on the edge of that in the other set, and you must also make fifty bronze clasps, and put the clasps into the loops, thus joining
12 the tent together so that it becomes a unit. The overhanging part that is left over in the tent curtains, the half curtain that is left over, is to
13 hang over the rear of the dwelling, while the cubit left over on each

side in the length of the tent curtains is to hang over each side of the
14 dwelling to cover it. Also, you must make a covering for the tent of
tanned rams' skins, and above that a covering of porpoise skins.
15 "You must make the frames for the dwelling of durable acacia
16 wood, ten cubits to be the length of the frames, and a cubit and a half
17 the width of each frame; each frame is to have two arms, joined to
each other by cross rungs; you are to do the same with all the frames
18 for the dwelling. You must make the frames for the dwelling as fol-
lows: twenty frames for the side toward the Negeb to the south,
19 making forty silver pedestals as bases for the twenty frames, two ped-
estals as bases for one frame with its two arms, and two pedestals as
20 bases for another frame with its two arms; twenty frames for the
21 second side of the dwelling, the northern side, with their forty silver
pedestals, two pedestals as bases for one frame, and two pedestals as
22 bases for another frame; and you must make six frames for the rear
23 of the dwelling to the west, as well as two frames for the corners of
24 the dwelling at the rear; they are to be double at the bottom, and like-
wise double at the top of it, up to the first ring, and so with both of
25 them; they are to form the two corners; thus there shall be eight
frames, with their sixteen silver pedestals, two pedestals as bases for
26 one frame, and two pedestals as bases for another frame. You must
also make bars of acacia wood, five for the frames on the one side of
27 the dwelling, and five bars for the frames on the other side of the
dwelling, and five bars for the frames on the side of the dwelling at
28 the rear to the west; the middle bar in the centre of the frames is to
29 run through from end to end. You must overlay the frames with
gold, and make the rings on them of gold as holders for the bars, and
30 also overlay the bars with gold. So you must erect the dwelling after
the plan for it that was shown you on the mountain.
31 "You must also make a veil of violet, purple, and scarlet material,
and fine twisted linen, and it is to be made with cherubs, the work of
32 artists; you must fasten it on four columns of acacia wood overlaid
with gold, with their hooks of gold, standing on four silver pedestals;
33 you must hang the veil from the clasps, and you must bring the ark of
the decrees in there, inside the veil, so that the veil shall divide the
34 sacred place from the most sacred place for you. You must put the
35 propitiatory on the ark of the decrees in the most sacred place, and
place the table outside the veil, and the lampstand opposite the table at
36 the south side of the dwelling, placing the table at the north side. You
must also make a screen for the doorway of the tent of violet, purple,

37 and scarlet material, and fine twisted linen, in variegated work; and
for the screen you must make five columns of acacia wood, and over-
lay them with gold; their hooks are to be gold, and you must cast five
bronze pedestals for them.
27 "You must make the altar of acacia wood, five cubits long, and five
2 cubits wide; the altar is to be square, and its height three cubits; you
must make the horns for it on its four corners, its horns to be of one
3 piece with it; and you must overlay it with bronze. You must make
its ash-pans, its shovels, its basins, its forks, and its firepans, making all
4 its utensils of bronze. You must make a bronze grating of network
for it, and on the net you must make four bronze rings at its four cor-
5 ners; you must then place it under the ledge around the altar, that
6 the net may reach half-way up the altar. You must also make poles
7 for the altar, poles of acacia wood, and overlay them with bronze; its
poles are to be put through the rings, with the poles resting on the two
8 sides of the altar when it is carried. You are to make it hollow, with
boards; it is to be made just as it was shown you on the mountain.
9 "Then you must make the court of the dwelling: for the southern
side toward the Negeb there are to be hangings for the court of fine
10 twisted linen, extending one hundred cubits along the one side, with
twenty columns for them, and twenty bronze pedestals for these, the
11 hooks of the columns and their bands to be silver. Similarly, for the
north side there are to be hangings, extending to a length of one hun-
dred cubits, and twenty columns for them, with twenty bronze ped-
estals for these, the hooks of the columns and their bands to be silver.
12 For the west side, the width of the court, there are to be hangings ex-
tending for fifty cubits, ten columns for them, and ten pedestals for
13 these; and the width of the court at the front, the east side, is to be
14 fifty cubits, with hangings on the one wing for fifteen cubits, three
15 columns for them, and three pedestals for these, and hangings on the
other wing for fifteen cubits, three columns for them, and three ped-
16 estals for these; while the gate of the court is to have a screen measur-
ing twenty cubits, of violet, purple, and scarlet material, and fine
twisted linen, in variegated work, with four columns for it, and four
17 pedestals for these. All the columns around the court are to be bound
with silver, their hooks also to be silver, but their pedestals bronze.
18 The length of the court is to be one hundred cubits, the width fifty
19 cubits, and the height five cubits, hung with fine twisted linen. All
the utensils of the dwelling, used in all its service, as well as all its
pegs, and all the pegs for the court are to be bronze.

20 "You must order the Israelites to provide you with pure oil from
crushed olives for the lights, so that there may always be a lamp to
21 lift in place; in the tent of meeting, outside the veil which screens the
decrees, Aaron and his sons are to keep it supplied from evening until
morning before the LORD; it is to be a perpetual statute with the
Israelites, age after age.

28 "From among the Israelites have your brother Aaron, accompanied
by his sons, present himself to you to serve as priest to me, Aaron and
2 his sons, Nadab and Abihu, Eleazar and Ithamar. You must make
sacred vestments for your brother Aaron to his honor and adornment;
3 you must tell all the skilful persons, whom I have endowed with skill,
to make vestments for Aaron, to consecrate him to serve as priest to
4 me. The following are the vestments that they must make: a pouch,
an apron, a robe, a tunic in checkered work, a turban, and a sash.
They must make the sacred vestments for your brother Aaron and his
5 sons, that he may serve as priest to me; and they must use gold, violet,
purple, and scarlet material, and fine linen.

6 "They must make the apron of gold, violet, purple, and scarlet ma-
7 terial, and fine twisted linen, in skilled work; it must have two shoul-
8 der-straps joined to it at the two ends, and thus be joined. The skil-
fully made girdle on it must be made like it, of one piece with it, of
9 gold, violet, purple, and scarlet material, and fine twisted linen. You
must then procure two onyx stones, and engrave on them the names of
10 the Israelites, six of their names on the one stone, and the remaining
11 six on the other stone, in the order of their origin; with seal engrav-
ings, the work of a jeweler, you must engrave the two stones with the
various names of the Israelites, setting them in filigree work of gold;
12 and you must fasten the two stones on the shoulder-straps of the apron,
as memorial stones for the Israelites, and so Aaron shall carry their
names on his shoulders in the presence of the LORD as a memorial.

13 14 "You must also make filigree objects of gold, and two chains of
pure gold, making them of twisted material, of cordage-work, and
you must fasten the corded chains to the filigree objects.

15 "Further, you must make an oracle pouch in skilled work; you
must make it in the same way as the apron, making it of gold, violet,
16 purple, and scarlet material, and fine twisted linen; it is to be square,
17 and folded double, a span long, and a span wide; and you must insert
in it a setting of stones, four rows of stones, the first row to be a row of
18 carnelian, topaz, and emerald, the second row a ruby, a sapphire, and a
19 20 crystal, the third row a jacinth, an agate, and an amethyst, and the

fourth row a chrysolite, an onyx, and a jasper; they are to be inclosed
21 with gold in their settings. The stones, corresponding to the names of
the Israelites, are to be twelve in number, as their names are, each to be
22 engraved like a seal with its proper name for the twelve tribes. On
the pouch you must make chains of twisted material, of cordage-work
23 of pure gold; you must then make two rings of gold on the pouch,
24 fastening the two rings at the two ends of the pouch; you must fasten
25 the two gold cords to the two rings at the ends of the pouch, while the
other two ends of the two cords you must fasten to the two filigree
objects, fastening them to the shoulder-straps of the apron on the
26 front of it. You must make two rings of gold, and attach them to the
27 two ends of the pouch, on its inner edge next to the apron. You must
then make two rings of gold, and fasten them to the shoulder-straps
in front of the apron, underneath, close to the place where it is joined,
28 above the skilfully made girdle; and the pouch is to be tied by its rings
to the rings of the apron with a violet cord, so as to lie on the skil-
fully made girdle, so that the pouch may not swing loose from the
apron. Aaron shall carry the names of the Israelites on the oracle
pouch over his heart whenever he enters the sacred place, as a mem-
29 orial before the LORD always. You must put the Urim and Thum-
mim in the oracle pouch, that they may lie over Aaron's heart when-
ever he enters the presence of the LORD, that Aaron may always carry
the oracle of the Israelites over his heart in the presence of the LORD.
31 "You must make the robe belonging to the apron entirely of violet
32 material; and it must have an opening at the top, in the middle of it;
its opening is to have a binding of woven work around it; it is to have
33 an opening like that of a corselet, so that it may not be torn. On its
skirts you must make pomegranates of violet, purple, and scarlet ma-
34 terial, all around its skirts, with gold bells among them all around, a
gold bell alternating with a pomegranate all around the skirts of the
35 robe. Aaron must wear it in ministering, that the tinkling of it may
be heard when he enters the sacred place in the presence of the LORD,
and when he leaves it, and then he will not die.
36 "You must also make a diadem of pure gold, and with seal engrav-
37 ings you must engrave on it, 'Sacred to the LORD;' you must attach
it to a violet cord, and it is to rest on the turban; at the front of the
38 turban shall it be; it is to rest on Aaron's forehead, so that Aaron him-
self shall bear any guilt connected with the sacred offerings which the
Israelites may ever make as their sacred gifts; it must always be on his
forehead to win acceptance for them before the LORD.

39 "You must weave the tunic of fine linen; and make a turban of
fine linen, and a sash in variegated work.
40 "For Aaron's sons, too, you must make tunics; you must make
sashes for them, and you must also make caps for them, to their honor
41 and adornment. You must dress your brother Aaron in these, and his
sons along with him, anointing them, installing them, and consecrat-
42 ing them to serve as priests to me. You must also make linen breeches
for them, to cover their bare flesh, reaching from the loins to the
43 thighs; and Aaron and his sons must wear them whenever they enter
the tent of meeting, or approach the altar to minister in the sacred
place, lest they incur guilt, and so die; it is to be a perpetual statute for
him and his descendants.
29 "The following is what you must do with them in consecrating
them to serve as priests to me: take a young bullock, two perfect rams,
2 unleavened bread, unleavened cakes mixed with oil, and unleavened
3 wafers smeared with oil, making them of fine wheat flour; you must
put them in a basket, and present them in the basket, along with the
4 bullock and the two rams. Then you must have Aaron and his sons
come up to the doorway of the tent of meeting, and wash them with
5 water; and taking the vestments, you must dress Aaron in the tunic,
the robe belonging to the apron, the apron itself, and the pouch, and
6 gird him with the skilfully made girdle; you must set the turban on
7 his head, and place the sacred crown on the turban; you must then
8 take the anointing oil, and pouring it on his head, anoint him. You
9 must also have his sons come up, and then dress them in tunics, gird
them with sashes, namely Aaron and his sons, and fasten caps on
them; they are to have the priesthood by a perpetual statute. Thus
shall you install Aaron and his sons.
10 "You must then bring the bullock to the front of the tent of meet-
ing; Aaron and his sons must lay their hands on the head of the bul-
11 lock, and then you must slaughter the bullock before the LORD at the
12 doorway of the tent of meeting; you must take some of the bullock's
blood, and put it on the horns of the altar with your finger, pouring
13 out all the rest of the blood at the base of the altar; you must take all
the fat covering the entrails, the lobe on the liver, and the two kidneys
14 with the fat that is on them, and burn them on the altar; but the flesh
of the bullock, with its hide and offal, you must burn up outside the
15 camp; it is a sin-offering. You must then take one of the rams; Aa-
16 ron and his sons must lay their hands on the head of the ram, and then
you must slaughter the ram, and taking its blood, dash it all around the

17 altar; you must cut the ram into pieces, and washing its entrails and
18 legs, put them with its other pieces and its head, and then burn the
whole ram on the altar; it is a burnt-offering to the LORD, a soothing
19 odor, a sacrifice to the LORD. You must then take the other ram;
20 Aaron and his sons must lay their hands on the head of the ram, and
then you must slaughter the ram, and taking some of its blood, put it
on the tip of Aaron's ear, on the tips of his sons' right ears, on the
thumbs of their right hands, and on the great toes of their right feet,
21 dashing the rest of the blood all around the altar; you must then take
some of the blood that is on the altar and some of the anointing oil,
and sprinkle it on Aaron and his vestments, as well as on his sons and
the vestments of his sons with him, so that he and his vestments may be
consecrated, as well as his sons and the vestments of his sons with him.
22 You must also take the fat from the ram, the fat tail, the fat covering
the entrails, the lobe of the liver, the two kidneys with the fat that is
23 on them, and the right thigh (for it is an installation ram), together
with a loaf of bread, a cake made with oil, and a wafer from the
4 basket of unleavened cakes which lies before the LORD; you must lay
all this in the hands of Aaron and his sons, and present them as a
5 wave-offering before the LORD; then you must take them from their
hands, and burn them on the altar for burnt-offerings, as a soothing
26 odor to the LORD; it is a sacrifice to the LORD. You must take the
breast of Aaron's installation ram, and wave it as a wave-offering be-
27 fore the LORD, after which it is to become your share. You must con-
secrate the waved breast of the ram used for the installation of Aaron
and his sons, which was waved, and the thigh which was contributed;
28 it must go to Aaron and his sons as their due for all time from the
Israelites; for it is a contribution; it is a contribution from the Israel-
ites out of their thanksgiving sacrifices, their contribution to the LORD.
29
30 "The sacred vestments of Aaron shall pass to his sons after him,
that they may be anointed and installed in them; for seven days shall
that one of his sons who is to be priest in his place wear them when he
enters the tent of meeting to minister in the sacred place.
31 "Taking the installation ram, you must boil its flesh at a sacred
32 place, and then Aaron and his sons must eat the flesh of the ram and
33 the bread in the basket at the doorway of the tent of meeting; they
may eat these things for whose installation and consecration atone-
ment was made by them, but no layman may eat them; for they are
34 sacred. If any of the flesh used in the installation, or any of the bread

is left over until morning, you must burn up what is left; it is not to be eaten, because it is sacred.

35 "This, then, is what you must do with Aaron and his sons, just as I have commanded you. You must spend seven days installing them;
36 each day you must offer a bullock as a sin-offering to make atonement; you must make a sin-offering on the altar when you make
37 atonement for it, and then anoint it to make it sacred; you must spend seven days making atonement for the altar in order to make it sacred; the altar will then be completely taboo, so that everyone touching the altar will become taboo.

38 "This is what you are to offer on the altar: two yearling lambs
39 regularly each day, offering one lamb in the morning, and the other
40 lamb at twilight, and with the former lamb a tenth of an ephah of fine meal mixed with a fourth of a hin of oil from crushed olives,
41 and a libation of a fourth of a hin of wine; and the other lamb you must offer at twilight as a soothing odor, a sacrifice to the LORD, accompanying it with the same cereal-offering and libation as the
42 offering in the morning—a regular burnt-offering to be made by you from generation to generation at the doorway of the tent of meeting before the LORD, where I will meet you to speak to you there.

43 "I will meet the Israelites there, and it shall be consecrated by my
44 glory; I will consecrate the tent of meeting and the altar, and I will
45 also consecrate Aaron and his sons to serve as priests to me; I will
46 dwell in the midst of the Israelites, and will be their God; they shall know that I, the LORD, am their God, who brought them out of the land of Egypt that I might dwell in the midst of them, I, the LORD their God.

30 "You must also make an altar for burning incense, making it of
2 acacia wood; it is to be square, a cubit long and a cubit wide, while its
3 height is to be two cubits, with its horns of one piece with it; you must overlay it with pure gold, its top, its sides all around, and its horns;
4 and you must run a gold molding around it. You must make two gold rings for it underneath its molding, on its two sides, making them on the two opposite sides of it, as holders for the poles by which
5 to carry it. You must make the poles of acacia wood, and overlay
6 them with gold. You must then place it in front of the veil which screens the ark of the decrees, in front of the propitiatory that lies
7 over the decrees, where I will meet you. On it Aaron must burn spices as incense, burning it from morning to morning when he trims
8 the lamps; also when Aaron puts up the lamps at twilight, he must

burn it, as a regular incense-offering before the LORD throughout
9 your generations. You must not offer improper incense on it, nor
10 burnt-offerings, nor cereal-offerings, nor pour libations on it. Once
a year Aaron must make atonement on its horns; with the blood of
the sin-offering of atonement he must make atonement on it once a
year throughout your generations, since it is most sacred to the LORD."
11 The LORD said to Moses,
12 "When you take a census of the Israelites, each of them must pay
a ransom for himself to the LORD at the time that they are numbered,
13 that no plague may fall on them when they are numbered. And this
is what every one must pay as he joins those already numbered, a half-
shekel, in terms of the sacred shekel, the shekel of twenty gerahs, a
14 half-shekel as a contribution to the LORD; every one from twenty
years old and upward, as he joins those already numbered, must make
15 this contribution to the LORD; the rich are not to give more, nor the
poor less than a half-shekel in making the contribution to the LORD
16 to make atonement for yourselves. On taking the atonement money
from the Israelites you must use it for the service of the tent of meet-
ing, that it may be for the Israelites a memorial before the LORD to
make atonement for yourselves."
17 The LORD said to Moses,
18 "You must make a bronze laver with a bronze base for washing,
and place it between the tent of meeting and the altar, putting water
19 in it, so that Aaron and his sons may wash their hands and feet from
20 it; whenever they enter the tent of meeting, they must wash them-
selves with water, that they die not; or whenever they approach the
21 altar to minister, by burning a sacrifice to the LORD. So they must
wash their hands and feet, that they die not, and it is to be a perpetual
statute for them, for him and his descendants from generation to gen-
eration."
22 The LORD said to Moses,
23 "Procure the finest spices, five hundred shekels of pure myrrh, half
that amount of fragrant cinnamon, namely two hundred and fifty
24 shekels, two hundred and fifty shekels of fragrant calamus, five hun-
dred shekels of cassia, in terms of the sacred shekel, and a hin of olive
25 oil; you must then make it into a sacred anointing oil, a compound
made according to the art of the compounder of oils; it is to be a
26 sacred anointing oil, and with it you must anoint the tent of meeting,
27 the ark of the decrees, the table and all its fittings, the lampstand and
28 its fittings, the incense altar, the altar for burnt-offerings and all its

29 fittings, the laver and its base, and thus make them sacred, so that they
become completely taboo, with everyone touching them becoming
30 taboo. You must also anoint Aaron and his sons, consecrating them to
31 serve as priests to me. You must then say to the Israelites, 'This is to
32 be a sacred anointing oil for me throughout your generations; it is
not to be used for anointing the body of an ordinary person, nor are
you to make anything like it in composition for yourselves; being
33 sacred, it is taboo to you. Whoever compounds anything like it, or
puts any of it on a layman, shall be cut off from his people.' "

34 The LORD said to Moses,

"Procure spices, stacte, onycha, galbanum, spices, and pure frank-
35 incense, the same amount of each, and make it into incense, a com-
36 pound made by the compounder's art, clarified, pure and sacred. You
must pulverize some of it very fine, and place some of it in front of
the decrees in the tent of meeting, where I will meet you; it is to be
37 completely taboo to you. The incense which you are to make accord-
ing to its formula, you must never make for yourselves; you must
38 regard it as sacred to the LORD; whoever makes anything like it just
to smell shall be cut off from his people."

31 The LORD said to Moses,

2 "See, I have specifically chosen Bezalel, the son of Uri, the son of
3 Hur, belonging to the tribe of Judah, filling him with the spirit of
4 God, in skill, intelligence, and knowledge in every craft, to devise
5 ingenious things in working with gold, silver, and bronze, and in the
cutting of stones to be set, and in wood carving, that he may work at
6 every craft. However, along with him I have also appointed Oholiab,
the son of Ahisamach, belonging to the tribe of Dan, and I have en-
dowed all those of skilful mind with skill to make all that I have
7 commanded you, the tent of meeting, the ark of the decrees, and the
8 propitiatory on it, all the fittings of the tent, the table and its fittings,
9 the lampstand of pure gold and its fittings, the incense altar, the altar
10 for burnt-offerings and all its fittings, the laver and its base, the
woven vestments, the sacred vestments for Aaron, the priest, and the
11 vestments for his sons, to serve as priests, the anointing oil, and the
incense made of spices for the sacred place; they shall make them
just as I have commanded you."

12 The LORD said to Moses,

13 "Say to the Israelites, 'You must be sure to keep my sabbaths; for
that will be a sign between me and you throughout your generations,
14 so that it may be known that I, the LORD, am consecrating you. So

you must keep the sabbath; for it is to be sacred to you; anyone desecrating it must be put to death; if there is anyone who does work on
15 it, that person is to be cut off from his people. For six days work may be done, but on the seventh day there is to be the sabbath of complete rest, sacred to the LORD; anyone who does work on the sabbath day
16 must be put to death. So the Israelites must keep the sabbath, observing the sabbath from generation to generation as a perpetual cove-
17 nant; it is a sign between me and the Israelites forever; for in six days the LORD made the heavens and the earth, but on the seventh day he rested and refreshed himself.' "

18 As soon as he had finished talking with Moses on Mount Sinai, he gave him the two tablets of the decrees, the stone tablets, inscribed by God's own finger.

32 When the people saw that Moses was long in coming down from the mountain, the people gathered about Aaron, and said to him,

"Come, make us a god to go ahead of us; for this is the way it is with Moses, the man who brought us up out of the land of Egypt,—we do not know what has become of him."

2 So Aaron said to them,

"Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me."

3 So all the people tore off the gold rings which were in their ears,
4 and brought them to Aaron, who took the material from them, and pouring it into a mold, made it into a molten bull, whereupon they said,

"Here is your god, O Israel, who brought you up out of the land of Egypt!"

5 On seeing this, Aaron built an altar in front of it, and Aaron made proclamation,

"Tomorrow a festival shall be held to the LORD."

6 So next day the people rose early, and offered burnt-offerings, and presented thank-offerings; the people sat down to eat and drink, after which they rose to make merry.

7 Then the LORD said to Moses,

"Go down at once; for your people whom you brought up out of
8 the land of Egypt have acted perniciously, in that they have been quick to swerve from the path that I appointed them, by making themselves a molten bull, doing homage to it, sacrificing to it, and saying, 'This is your god, O Israel, who brought you up out of the land of Egypt!' "

9 Further, the LORD said to Moses,

10 "I have watched this people, and it is indeed a stiff-necked people. Now then, let me alone, that my anger may blaze against them, and that I may consume them; and then I will make a great nation of you."

11 But Moses tried to mollify the LORD his God.

"O LORD," he said, "why does thy anger blaze against thy own people whom thou didst bring out of the land of Egypt by great power
12 and a strong hand? Why should the Egyptians say, 'It was at a bad time that he brought them out, slaying them in the highlands and obliterating them from the face of the earth?' Turn from thy fierce
13 anger, and change thy mind about doing evil to thy people. Remember concerning Abraham, Isaac, and Israel, thy servants, that thou didst swear by thyself to them, saying to them, 'I will make your descendants as numerous as the stars in the sky, and all this land that I have spoken of, I will give to your descendants to have as their own forever.' "

14 So the LORD changed his mind about the evil that he said he would do to his people.

15 Moses then turned and descended from the mountain, with the two tablets of the decrees in his hand, tablets written on both their
16 sides, being written on one side and on the other. The tablets were the work of God, and the writing was the writing of God, engraved upon the tablets.

17 When Joshua heard the sound of the people shouting, he said to Moses,

"There is the sound of war in the camp."

18 But he said,

"It is not the sound of the cry of might, nor is it the sound of the cry of defeat; it is the sound of singing that I hear."

19 As soon as he came near the camp, he saw the bull and the dancing, whereupon Moses' anger blazed, and he flung the tablets from his
20 hands, and broke them at the foot of the mountain; then he took the bull which they had made, and burned it up, and grinding it to powder, he scattered it on the surface of the water, and made the Israel-
21 ites drink it. Then Moses said to Aaron,

"What did this people do to you, that you have let them incur such great guilt?"

22 Aaron said,

"Let not my lord's anger blaze; you know yourself how bad the

23 people are. They said to me, 'Make us a god to go ahead of us; for
this is the way it is with Moses, the man who brought us up out of the
24 land of Egypt,—we do not know what has become of him.' So I said
to them, 'Whoever has any gold, let them tear it off'; and when they
gave it to me, I threw it into the fire, and out came this bull!"
25 When Moses saw that the people had become unruly (for Aaron
had let them get unruly, to be a derision among their assailants)
26 Moses stood at the gate of the camp, and said,
"To me, whoever is for the LORD!"
27 Whereupon all the Levites gathered to him. Then he said to them,
"Thus says the LORD, the God of Israel: 'Let each fasten his
sword on his hip, and go back and forth from gate to gate in the
camp, slaying each his kinsman, his friend, and his neighbor.' "
28 The Levites followed Moses' instructions, so that about three thou-
sand of the people fell that day.
29 Then Moses said,
"You have installed yourselves today as priests to the LORD, each
at the cost of his son and his kinsman, that he may bestow a blessing
on you today."
30 Next day Moses said to the people,
"You have committed a great sin; so now I will go up to the
LORD; perhaps I may make atonement for your sin."
31 So Moses returned to the LORD, and said,
"Alas, this people has committed a great sin, in that they have
32 made a god of gold for themselves. But now, if thou wilt forgive
their sin, . . .; but if not, pray blot me out of thy book which thou
hast written."
33 But the LORD said to Moses,
34 "Whoever sins against me, him only I blot out of my book. Now
go, lead the people where I told you; see, my angel shall go ahead of
you; but on the day that I do punish, I will punish them for their sin."
35 So the LORD smote the people for having had the bull made which
Aaron made.
33 Then the LORD said to Moses,
"Depart, you and the people that you have brought up out of the
land of Egypt, go up from here to the land which I promised on oath
to Abraham, Isaac, and Jacob, when I said, 'To your descendants I
2 will give it' (I will send an angel ahead of you, and I will drive out
the Canaanites, Amorites, Hittites, Perizzites, Hivvites, and Jebu-
3 sites), to a land abounding in milk and honey; for I will not go up

with you myself, lest I destroy you on the way; for you are a stiff-
necked people."
4 When the people heard this bad news, they mourned, and none of
them wore his ornaments.
5 Then the LORD said to Moses,
"Say to the Israelites, 'You are such a stiff-necked people that if I
were to go up with you for a single moment, I would destroy you;
take off your ornaments then, that I may know what to do to you.' "
6 So the Israelites stripped off their Mount Horeb ornaments.
7 Now Moses used to take the tent and pitch it outside the camp, at
a distance from the camp. It was called the tent of meeting; if there
was anyone who wanted to consult the LORD, he would go out to the
8 tent of meeting which was outside the camp. Whenever Moses went
out to the tent, the people would all rise and stand, each at the door-
way of his tent, and gaze after Moses until he entered the tent;
9 and as soon as Moses entered the tent, the column of cloud would
descend, and stand at the doorway of the tent while he conversed
10 with Moses; and whenever the people saw the column of cloud stand-
ing at the doorway of the tent, the people would all rise, and make
11 obeisance, each at the doorway of his tent. The LORD used to speak to
Moses face to face, as one man would speak to another; and then he
would return to the camp; but his attendant, Joshua, the son of Nun,
as servant was not accustomed to leave the tent.
12 Moses said to the LORD,
"See, thou sayest to me, 'Lead this people up,' but thou hast not let
me know whom thou wilt send with me. Yet thou hast said, 'I know
13 you by name, and you have found favor with me too.' Now then, if
I have really found favor with thee, pray let me know thy ways, and
so know thee, that I may continue to find favor with thee. Consider,
too, that this nation is thy own people."
14 "I will go along myself," he said, "and lead you."
15 He said to him,
"If thou art not to go along thyself, do not make us go up from
16 here. For how then could it be known that I and thy people have
found favor with thee? Is it not by thy going with us, so that we
may be distinguished, I and thy people, from all other people that
are on the face of the ground?"
17 So the LORD said to Moses,
"This request also, which you have just made, I will carry out;
for you have found favor with me, and I know you by name."

18 Then he said,
"Show me thy glory."
19 But he said,
"I will make all my goodliness pass before your view, and will proclaim the name of the LORD before you, and how I am gracious to those to whom I am gracious, and compassionate with those with
20 whom I am compassionate." "But you may not see my face," he said; "for man cannot see me, and live."
21 However, the LORD said,
22 "Here is a place by me; station yourself on the rock; and when my glory passes by, I will put you in a cleft of the rock, and cover you
23 with my hand until I pass by; then I will take away my hand, so that you may see my back, while my face shall not be seen."
34 The LORD said to Moses,
"Cut two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you broke.
2 Be ready by morning, and in the morning ascend Mount Sinai, and present yourself there to me on the top of the mountain. No one is to ascend with you, nor is anyone to be seen anywhere on the mountain, nor must the flocks and herds graze in front of that mountain."
4 So Moses cut two stone tablets like the former ones, and rising early next morning, he ascended Mount Sinai, as the LORD had com-
5 manded him, taking the two stone tablets in his hand. Then the LORD descended in a cloud, and took up a position with him there, while
6 he called upon the name of the LORD. The LORD passed in front of him, proclaiming,
"The LORD, the LORD, a God compassionate and gracious, slow to
7 anger, rich in grace and fidelity, showing grace to the thousandth generation, forgiving iniquity, transgression and sin, without leaving it unpunished however, but avenging the iniquity of fathers upon their children and grandchildren down to the third or even the fourth generation."
8 Then Moses quickly bowed his head to the ground, and made obeisance.
9 "If I have really found favor with thee, O Lord," he said, "pray let the Lord go with us; for this is a stiff-necked people; but do thou pardon our iniquity and our sin, and make us thy very own."
10 So he said,
"I hereby make a covenant: before all your people I will perform such wonders as have never occurred anywhere on the earth nor in

any nation, so that all the people among whom you are living shall see
that it is an awful deed that I, the LORD, am going to do along with
11 you. Mark what I command you today. I am going to drive the
Amorites, Canaanites, Hittites, Perizzites, Hivvites, and Jebusites out
12 of your way; so you must take care not to make a covenant with the
inhabitants of the land which you are about to enter, lest they become
13 a snare among you; but you must tear down their altars, smash their
14 sacred pillars, and cut down their sacred poles (for you must not pay
homage to any other god, because the LORD, being jealous by nature,
15 is a jealous God), lest in making a covenant with the inhabitants of
the land you run wantonly after their gods, sacrificing to their gods,
16 and whenever anyone invites you, partaking of his sacrifice, and you
marry your sons to their daughters, which daughters will run wantonly after their gods, and make your sons run wantonly after their gods.

17 "You must not make any molten gods for yourselves.

18 "You must keep the festival of unleavened cakes, eating unleavened cakes for seven days, as I commanded you, at the appointed time, the new moon of Abib; for it was on the new moon of Abib that you came out of Egypt.

19 "Whatever first opens the womb belongs to me, in the case of all
20 your live stock that are male, the firstlings of oxen and sheep; a firstling ass, however, you may redeem with a sheep, but if you do not redeem it, you must break its neck; any first-born son of yours you may redeem.

"None may come to see me empty-handed.

21 "Six days you are to labor, but on the seventh day you must rest, resting at ploughing-time and at harvest.

22 "You must observe the festival of weeks, that of the first-fruits of the wheat harvest, and also the festival of ingathering at the close of
23 the year; three times a year must all your males come to see the Lord
24 GOD, the God of Israel. For I will drive nations out of your way, and enlarge your territory; and no one shall covet your land when you go up to see the LORD.your God three times a year.

25 "You must not offer the blood of any sacrifice to me with leavened bread, nor must the sacrifice of the passover festival be left over night until morning.

26 "The very first of the first-fruits of your land you must bring to the house of the LORD your God.

"You must not boil a kid in its mother's milk."

27 Then the LORD said to Moses,
"Write down these words; for it is on the basis of these words that
I have made a covenant with you and Israel."
28 So he remained there with the LORD for forty days and nights,
without eating bread or drinking water; and he wrote on the tablets
the terms of the covenant, the decalogue.
29 When Moses descended from Mount Sinai (the two tablets of the
decrees being in Moses' hand as he descended from the mountain),
Moses himself did not know that the skin on his face was in a glow
30 after conversing with God; but Aaron and the Israelites all saw that
the skin on Moses' face was in a glow, and they were afraid to ap-
31 proach him. But Moses called to them, and then Aaron and all the
leaders of the community rejoined him, and Moses talked to them.
32 After that all the Israelites came up, and he enjoined on them all the
things about which the LORD had conversed with him on Mount Sinai.
33 When Moses had finished conversing with them, he put a veil on his
34 face; but whenever Moses entered the presence of the LORD to con-
verse with him, he used to remove the veil until he came out again;
and whenever he came out, he would tell the Israelites what he had
35 been commanded, and the Israelites would see that the skin of Moses'
face was in a glow, so Moses would replace the veil on his face until
he came again to converse with him.
35 Then Moses assembled the whole Israelite community, and said
to them,
"These are the things which the LORD has commanded to be done.
2 For six days work may be done, but the seventh day you are to keep
sacred as a sabbath of complete rest to the LORD; whoever does any
3 work on it must be put to death; you must not even light a fire in any
of your dwellings on the sabbath day."
4 Further, Moses said to the whole Israelite community,
5 "This is the command that the LORD has given: 'Procure from
your company a contribution for the LORD; everyone whose heart is
willing is to bring it, the LORD's contribution, gold, silver, and bronze,
6 7 violet, purple, and scarlet material, fine linen, goats' hair, tanned
8 rams' skins, porpoise skins, acacia wood, oil for the lights, spices for
9 the anointing oil and the fragrant incense, onyx stones, and set stones
10 for the sacred apron and pouch. Also every skilful person among you
11 is to come, and make all that the LORD has commanded, the dwelling
with its tent, its covering, its clasps, its frames, its bars, its columns,
12 and its pedestals, the ark with its poles, the propitiatory, and the veil

13 for the screen, the table with its poles and all its fittings, and the pres-
14 ence-bread, the lampstand for the lights with its fittings, its lamps,
15 and the oil for the lights, the incense altar with its poles, the anointing
oil, the fragrant incense, and the screen for the doorway to the dwell-
16 ing, the altar for burnt-offerings with its bronze grating, its poles,
17 and all its fittings, the laver with its base, the hangings for the court,
with its columns and pedestals, and the screen for the gate of the
18 court, the pegs for the dwelling, the pegs for the court and their ropes,
19 the woven vestments for ministering in the sacred place, the sacred
vestments for Aaron, the priest, and his sons' vestments, when they
serve as priests.' "

20 The whole assembly of Israelites then left the presence of Moses;
21 and everyone who had confidence in his ability, and everyone whose
mind made him willing came, bringing the contributions for the
LORD, for the construction of the tent of meeting, for all its service,
22 and for the sacred vestments. They came, both men and women, all
whose hearts were willing, bringing brooches, earrings, signet-rings,
necklaces, and all sorts of gold objects—everyone who could make an
23 offering of gold to the LORD. Everyone who possessed violet, purple,
or scarlet material, fine linen, goats' hair, tanned rams' skins, or por-
24 poise skins, brought them. Everyone who could make a contribution
of silver or bronze brought it as a contribution to the LORD; and
everyone who possessed acacia wood, suitable for any of the construc-
25 tion work, brought it. All the skilled women spun with their own
hands, and brought the material that was spun, violet, purple, and
26 scarlet material, and fine linen; and all the women who had confi-
27 dence in their ability spun the goats' hair. The rulers brought the
28 onyx stones, and the set stones for the sacred apron and pouch, the
spices, and the oil for the lights, for the anointing oil, and for the
29 fragrant incense. The Israelites brought voluntary offerings to the
LORD, every man and woman what his heart prompted him to bring
for all the work which the LORD through Moses had commanded to
be done.

30 Then Moses said to the Israelites,

"See, the LORD has specifically chosen Bezalel, the son of Uri, the
31 son of Hur, belonging to the tribe of Judah, filling him with the
spirit of God, in skill, intelligence, and knowledge in every craft,
32 to devise ingenious things in working with gold, silver, and bronze,
33 and in the cutting of stones to be set, and in wood carving, that he

34 may work at every craft; and he has given him ability to instruct oth-
35 ers. Both him and Oholiab, the son of Ahisamach, belonging to the
tribe of Dan, he has endowed with skill to do all kinds of work, that
of the engraver, the artisan, the worker in violet, purple, and scarlet
material, and fine linen, and the weaver, makers of all kinds of work,
36 and devisers of ingenious things. Bezalel and Oholiab are to do the
work, along with every skilled person whom the LORD has endowed
with skill and intelligence to know how to carry out all the work of
construction on the sanctuary, just as the LORD has commanded."

2 So Moses summoned Bezalel and Oholiab, and every skilled person
whom the LORD had endowed with skill, everyone who felt that he
3 had the ability to undertake the work, to carry it out. Under the
supervision of Moses they received all the contributions which the
Israelites had brought for the work of construction on the sanctuary,
to carry it out, while they still continued to bring him voluntary of-
4 ferings from morning to morning; so much so that all the craftsmen
who were carrying out the construction of the sanctuary left every
5 man the work that he was doing; and said to Moses,

"The people are bringing much more than is necessary for the
work of construction that the LORD gave command to carry out."

6 So Moses issued a command which was proclaimed throughout the
camp,

"Neither man nor woman must make anything more for the con-
tribution to the sanctuary."

7 Thus the people were stopped from bringing any more, since the
material in hand was sufficient to carry out all the work; indeed there
was too much.

8 All the skilled persons among those engaged in the work made the
dwelling out of ten curtains, making them of fine twisted linen, and
violet, purple and scarlet material, with cherubs, the work of artists.
9 The length of each curtain was twenty-eight cubits, and the width of
each curtain four cubits, all the curtains having the same measure-
10 ments. They joined five of the curtains to one another, and the other
11 five curtains they joined to one another; and on the edge of the outer-
most curtain in the one set they made loops of violet, and they made
12 the same on the edge of the outermost curtain in the other set, mak-
ing fifty loops on the one curtain, and fifty loops on the edge of the
13 curtain in the other set, the loops being opposite each other. Then
they made fifty gold clasps, and joined the curtains to one another
with the clasps, so that the dwelling was a unit.

14 Further, they made curtains of goats' hair, for a tent over the
15 dwelling, making eleven of these curtains, the length of each curtain
being thirty cubits, and the width of each curtain four cubits, the
16 eleven curtains having the same measurements. They joined five of
17 the curtains by themselves, and the other six by themselves; and they
made fifty loops on the edge of the outermost curtain in the one set,
18 and fifty loops on the edge of that in the other set; and they made
19 fifty bronze clasps to join the tent together to become a unit. They
also made a covering for the tent itself of tanned rams' skins, and
above that a covering of porpoise skins.

20 Then they made the frames for the dwelling of durable acacia
21 wood, ten cubits being the length of the frames, and a cubit and a half
22 the width of each frame; each frame had two arms, joined to each
other by cross rungs; they did the same with all the frames for the
23 dwelling. They made the frames for the dwelling: twenty frames
24 for the side toward the Negeb to the south, making forty silver pedes-
25 tals as bases for the twenty frames, two pedestals as bases for one
frame with its two arms, and two pedestals as bases for another frame
with its two arms; for the second side of the dwelling, the northern
26 side, they made twenty frames, with their forty silver pedestals, two
pedestals as bases for one frame, and two pedestals as bases for another
27 frame; and for the rear of the dwelling to the west they made six
28 frames, and they also made two frames for the corners of the dwell-
29 ing at the rear; they were double at the bottom, and likewise double at
the top of it, up to the first ring; they did the same with both of them
30 for the two corners; thus there were eight frames, and their silver
pedestals were sixteen in number, two pedestals as bases for each
31 frame. They also made bars of acacia wood, five for the frames on
32 the one side of the dwelling, and five bars for the frames on the other
side of the dwelling, and five bars for the frames of the dwelling at
33 the rear to the west; and they made the middle bar in the centre of
34 the frames run through from end to end. They overlaid the frames
with gold, and they made the rings on them of gold as holders for the
bars, and also overlaid the bars with gold.

35 They also made a veil of violet, purple, and scarlet material, and
36 fine twisted linen, making it with cherubs, the work of artists. They
made four columns of acacia wood for it, and overlaid them with
gold, with their hooks of gold; and they cast four silver pedestals for
37 them. They also made a screen for the doorway of the tent of violet,
purple, and scarlet material, and fine twisted linen, in variegated

38 work, as well as five columns for it, with their hooks; they overlaid
their capitals and bands with gold, and their five pedestals were
bronze.

37 Bezalel made the ark of acacia wood, two and a half cubits long,
2 a cubit and a half wide, and a cubit and a half high; he overlaid it
with pure gold inside and outside, and ran a gold molding around it.
3 4 He cast four gold rings for it on its four corners, two rings on one
side of it, and two rings on the other side of it. He also made poles of
5 acacia wood, and overlaid them with gold; and he put the poles
6 through the rings on the sides of the ark, to carry the ark. He made a
propitiatory of pure gold, two and a half cubits long, and a cubit and
7 a half wide. He made two cherubs of gold, making them of beaten
8 work, at the two ends of the propitiatory, one cherub at one end and
the other cherub at the other end; he made the cherubs of one piece
9 with the propitiatory at the two ends of it; and the cherubs had their
wings spread out on high, overshadowing the propitiatory with their
wings and facing each other, with the faces of the cherubs directed
toward the propitiatory.

Then he made the table of acacia wood, two cubits long, a cubit
wide, and a cubit and a half high; he overlaid it with pure gold, and
ran a gold molding around it; he made a rail around it a handbreath
wide, and ran a gold molding around its rail; he cast four gold rings
for it, and fastened the rings on the four corners of its four feet,
14 with the rings lying close to the rail as holders for the poles for carry-
15 ing the table. He made the poles for carrying the table of acacia
16 wood, overlaying them with gold; and he made the dishes that were
to be used on the table of pure gold, its plates, its cups, its flagons, and
its bowls for pouring libations.

17 He also made the lampstand of pure gold, making the lampstand
itself and its base and shaft of beaten work, with its cups, each with
18 calyx and petals, of one piece with it; there were six branches extend-
ing from its sides, three branches of the lampstand from the one side
of it, and three branches of the lampstand from the other side of it;
19 there were three cups, shaped like almond-blossoms, each with calyx
and petals, on one branch, three cups, shaped like almond blossoms,
each with calyx and petals, on another branch, and so for the six
20 branches extending from the lampstand; there were four cups, shaped
like almond-blossoms, each with its calyx and petals, on the lampstand
21 itself; and there was a calyx of one piece with it under two branches,
another calyx of one piece with it under two branches, and another

calyx of one piece with it under two branches, for the six branches
22 extending from it; their calyxes and branches were of one piece with
it, the whole of it forming a single piece of beaten work of pure gold.
23 He then made the seven lamps for it, with its snuffers and snuff-
24 dishes, of pure gold, using a talent of gold to make it and all its fit-
tings.
25 He made the incense altar of acacia wood, square, a cubit long and
a cubit wide, while its height was two cubits, with its horns of one
26 piece with it; he overlaid it with pure gold, its top, its sides all around,
27 and its horns; and he ran a gold molding around it. He made two
gold rings for it underneath its molding, on its two sides, on the two
opposite sides of it, as holders for the poles, with which to carry it.
28 He made the poles of acacia wood, and overlaid them with gold.
29 By the compounders' art he made the anointing oil sacred, and the
incense of fragrant spices pure.
38 He made the altar for burnt-offerings of acacia wood, square, five
cubits long, and five cubits wide, while its height was three cubits;
2 he made the horns for it on its four corners, with its horns of one
3 piece with it; and he overlaid it with bronze. He made all the uten-
sils for the altar, the ash-pans, the shovels, the basins, the forks, and
4 the firepans, making all its utensils of bronze. He made a bronze
grating of network for the altar, underneath the ledge around it,
5 reaching half-way up it. He cast four rings for the four corners of
6 the bronze grating as holders for the poles. He made the poles of
7 acacia wood, and overlaid them with bronze; and he put the poles
through the rings on the sides of the altar with which to carry it, mak-
ing it hollow, with boards.
8 He made the laver of bronze, and its base of bronze, out of the
mirrors of the serving-women who served at the door of the tent of
meeting.
9 He then made the court; for the southern side toward the Negeb
there were hangings for the court of fine twisted linen, extending for
10 one hundred cubits, with twenty columns for them, and twenty
bronze pedestals for these, the hooks of the columns and their bands
11 being of silver; so for the north side, extending for one hundred
cubits, with twenty columns for them, and twenty bronze pedestals
for these, the hooks of the columns and their bands being of silver;
12 for the west side there were hangings, extending for fifty cubits, ten
columns for them, and ten pedestals for these, the hooks of the col-
13 umns and their bands being of silver; and so for the front, the east

14 side, extending for fifty cubits, with hangings on the one wing for
fifteen cubits, three columns for them, and three pedestals for these,
15 and so for the other wing; on each side of the gate of the court there
were hangings extending for fifteen cubits, with three columns for
16 them, and three pedestals for these. All the hangings around the
17 court were of fine twisted linen; the pedestals for the columns were
of bronze; the hooks on the columns and their bands of silver; the
plating on the capitals of silver; and all the columns of the court were
18 bound with silver. The screen for the gate of the court was varie-
gated work, in violet, purple, and scarlet material, and fine twisted
linen, twenty cubits long, and five cubits high in its breadth, corre-
19 sponding to the hangings of the court; there were four columns for
it, and four bronze pedestals for these; their hooks were silver, and
20 the plating on their capitals and bands silver; while all the pegs for
the dwelling and the court around it were bronze.

21 The following are the reckonings for the dwelling, the dwelling
of the decrees, which were made by command of Moses as the work
of the Levites under the supervision of Ithamar, the son of Aaron,
22 the priest. (It was Bezalel, the son of Uri, the son of Hur, belonging
to the tribe of Judah, who made all that the LORD commanded Moses;
23 and associated with him was Oholiab, the son of Ahisamach, belong-
ing to the tribe of Dan, an engraver, an artisan, and a worker in violet,
24 purple, and scarlet material, and fine linen.) The total amount of gold
that was used for the work in the complete construction of the sanctu-
ary, the gold from the contributions, was twenty-nine talents, and
25 seven hundred and thirty shekels, in terms of the sacred shekel, while
the silver from those of the community that were numbered amounted
to one hundred talents, and one thousand seven hundred and seventy-
26 five shekels, in terms of the sacred shekel, a beka per head (that is, a
half-shekel, in terms of the sacred shekel), for all that joined those
already numbered, from twenty years old and upward, namely, six
27 hundred and three thousand five hundred and fifty persons; the hun-
dred talents of silver were used for casting the pedestals of the sanctu-
ary and the pedestals for the veil, the hundred talents for the hundred
28 pedestals, a talent per pedestal; and out of the thousand seven hun-
dred and seventy-five shekels the hooks for the columns were made,
29 the capitals overlaid, and their bands made. The bronze from the
contributions amounted to seventy talents, and two thousand four
30 hundred shekels, with which the pedestals for the doorway of the tent
of meeting were made, the bronze altar with its bronze grating, all

31 the fittings of the altar, the pedestals around the court, the pedestals
for the gate of the court, all the pegs for the dwelling, and all the
pegs for the court around it.

39 From the violet, purple, and scarlet material were made the woven
vestments for ministering in the sanctuary, as well as the sacred vest-
ments for Aaron, as the LORD had commanded Moses.

2 The apron was made of gold, violet, purple, and scarlet material,
3 and fine twisted linen; the gold was beaten into thin plates, and then
cut into wires, to be worked into the violet, purple, and scarlet ma-
4 terial, and fine linen, the work of artists. Shoulder-straps were
5 made for it, joined to it, being joined to it at its two ends; and the
skilfully made girdle on it was of one piece with it, and like it worked
in gold, violet, purple, and scarlet material, and fine twisted linen, as
6 the LORD had commanded Moses. The onyx stones were made, set
in filigree work of gold, engraved with seal engravings, with the vari-
7 ous names of the Israelites; and they were fastened on the shoulder-
straps of the apron, as memorial stones for the Israelites, as the LORD
had commanded Moses.

8 Then the pouch was made, the work of artists, like that of the
apron, in gold, violet, purple, and scarlet material, and fine twisted
9 linen; the pouch was square, being made double, a span long, and a
10 span wide, folded double; and on it were set four rows of stones, the
11 first row a row of carnelian, topaz, and emerald, the second row a
12 ruby, a sapphire, and a crystal, the third row a jacinth, an agate, and
13 an amethyst, and the fourth row a chrysolite, an onyx, and a jasper;
14 they were inclosed in gold filigree in their settings. The stones, cor-
responding to the names of the Israelites, were twelve in number, as
their names are, each engraved like a seal with its proper name for the
15 twelve tribes. On the pouch were made chains of twisted material, of
16 cordage-work of pure gold. Then two gold filigree objects and two
gold rings were made; the two rings were fastened to the two ends of
17 the pouch, and the two gold cords were fastened to the two rings at
18 the ends of the pouch, while the other two ends of the two cords were
fastened to the two filigree objects, being fastened to the shoulder-
19 straps of the apron, on the front of it. Two gold rings were made,
and attached to the two ends of the pouch, on its inner edge next to the
20 apron. Two gold rings were then made, and fastened to the two
shoulder-straps in the front of the apron, underneath, close to the
21 place where it was joined, above the skilfully made girdle; and the
pouch was tied by its rings to the rings of the apron with a violet cord,

so as to lie on the skilfully made girdle, so that the pouch might not swing loose from the apron, as the LORD had commanded Moses.

22 The robe belonging to the apron was woven entirely of violet ma-
23 terial, with an opening in the middle of the robe like that of a corse-
let, with a binding around the opening in it, so that it might not be
24 torn. On the skirts of the robe pomegranates were made of violet,
25 purple, scarlet, and twisted material; bells of pure gold were also
made, and the bells were placed among the pomegranates all around
26 the skirts of the robe, a bell alternating with a pomegranate all around
the skirts of the robe, for use in ministering, as the LORD had com-
manded Moses.

27 The tunics were woven of fine linen for Aaron and his sons, the
28 turban of fine linen, the ornamental caps of fine linen, the linen
29 breeches of fine twisted linen, and the sashes of fine twisted linen and
violet, purple, and scarlet material in variegated work, as the LORD
had commanded Moses.

39 The diadem, the sacred crown, was made of pure gold, and with
seal engravings there was engraved on it the inscription, "Sacred to
31 the LORD;" and a violet cord was attached to it, to fasten it to the top
of the turban, as the LORD had commanded Moses.

32 So all the work on the dwelling of the tent of meeting was fin-
ished, and the Israelites did just as the LORD had commanded Moses.
33 They brought the dwelling to Moses, the tent and all its fittings, its
34 clasps, its frames, its bars, its columns, and its pedestals, the covering
of tanned rams' skins, the covering of porpoise skins, the veil for the
35 screen, the ark of the decrees with its poles and the propitiatory, the
36 37 table with all its dishes and the presence-bread, the lampstand of pure
gold with its lamps (the lamps all fitted out) and all its fittings and
38 the oil for the lights, the gold altar, the anointing oil, the fragrant
39 incense, the screen for the doorway of the tent, the bronze altar with
its bronze grating, its poles, and all its fittings, the laver with its base,
40 the hangings for the court with its columns and pedestals, the screen
for the gate of the court with its ropes and pegs, all the utensils for
41 the service of the dwelling of the tent of meeting, the woven vest-
ments for ministering in the sacred place, the sacred vestments for
Aaron, the priest, and his sons' vestments, when serving as priests.
42 The Israelites carried out all the work, just as the LORD had com-
43 manded Moses; and when Moses saw that they had carried out all
the work and that they had done exactly as the LORD had commanded,
Moses blessed them.

40 Then the LORD said to Moses,
2 "On the first day of the first month you must erect the dwelling
3 of the tent of meeting; you must put the ark of the decrees in it,
4 screening the ark with the veil; you must bring the table in, and get
it ready; you must bring the lampstand in, and put up its lamps.
5 You must place the gold incense altar in front of the ark of the de-
6 crees, and put up the screen for the doorway of the dwelling. You
must place the altar for burnt-offerings in front of the doorway of
7 the dwelling of the tent of meeting, and place the laver between the
8 tent of meeting and the altar, and put water in it. You must set up
the court all around, and put up the screen for the gate of the court.
9 You must take the anointing oil, and anoint the dwelling and every-
thing in it, thereby consecrating it and all its fittings, so that it be-
10 comes sacred; you must anoint the altar for burnt-offerings and all
its fittings, thus consecrating the altar, so that the altar becomes most
11 sacred; and you must anoint the laver and its base, and thus consecrate
12 it. You must then bring Aaron and his sons up to the doorway of the
13 tent of meeting, and wash them with water, and then put the sacred
vestments on Aaron; you must anoint him, and so consecrate him to
14 serve as priest to me. You must also bring his sons up, put tunics on
15 them, and anoint them as you did their father, to serve as priests to
me; and their anointing shall qualify them as a priesthood for all
time, from one generation to another."
16 Moses did so; he did just as the LORD had commanded him. On
17 the first day of the first month, in the second year, the dwelling was
18 erected; Moses erected the dwelling, putting up its pedestals, setting
19 up its frames, inserting its bars, and erecting its columns. He spread
the tent over the dwelling, and put the covering for the tent on top
20 of it, as the LORD had commanded Moses. Taking the decrees, he
put them inside the ark, placed the poles on the ark, and put the pro-
21 pitiatory on top of the ark; then he brought the ark into the dwelling,
and set up the veil for the screen, thus screening the ark of the decrees,
22 as the LORD had commanded Moses. He put the table in the tent of
23 meeting, on the northern side of the dwelling, outside the veil, and
set out the proper supply of bread on it before the LORD, as the LORD
24 had commanded Moses. He placed the lampstand in the tent of meet-
25 ing, opposite the table, on the southern side of the dwelling, and he
put up the lamps before the LORD, as the LORD had commanded
26 Moses. He placed the gold altar in the tent of meeting in front of
27 the veil, and burned incense of fragrant spices on it, as the LORD had

28 commanded Moses. He set up the screen for the doorway of the
29 dwelling, and placed the altar for burnt-offerings at the doorway of
the dwelling in the tent of meeting, offering on it the burnt-offerings
30 and the cereal-offerings, as the LORD had commanded Moses. He
placed the laver between the tent of meeting and the altar, and put
31 water in it for washing. It was from it that Moses and Aaron and
32 his sons used to wash their hands and feet, washing whenever they
entered the tent of meeting, or approached the altar, as the LORD had
33 commanded Moses. He erected the court around the dwelling and
the altar, and set up the screen for the gate of the court. So Moses
finished the work.

34 Then the cloud covered the tent of meeting, and the glory of the
35 LORD filled the dwelling; Moses could not enter the tent of meeting
because the cloud hung over it and the glory of the LORD filled the
36 dwelling. Whenever the cloud was lifted from the dwelling, the
37 Israelites always used to set out on their journey, but if the cloud
was not lifted, they would not set out until the day that it was lifted;
38 for the cloud of the LORD hung over the dwelling by day, while there
was fire in it by night, in sight of all the house of Israel throughout
all their journeys.

THE BOOK OF LEVITICUS

LAWS RELATING TO SACRIFICE, 1:1—7:38

1 The LORD called Moses, and from the tent of meeting said to him,
2 "Speak to the Israelites, and say to them, 'When any of you would
present one of your domestic animals as an offering to the LORD, you
3 must present one of your herd or flock as your offering. If his offer-
ing is to be a burnt-offering from his herd, he must offer a perfect
male, offering it at the doorway of the tent of meeting so as to make
4 him acceptable before the LORD. He must lay his hand on the head of
the burnt-offering victim, that it may be accepted as atonement for
5 him. He must slaughter the bullock before the LORD, whereupon
Aaron's sons, the priests, shall present the blood, dashing the blood all
6 around the altar that is at the doorway of the tent of meeting. He
7 must then flay the burnt-offering victim and cut it into pieces, where-
upon the sons of Aaron, the priest, shall put fire on the altar, arrange
8 wood on the fire, and then Aaron's sons, the priests, shall arrange the
pieces, with the head and suet, on the wood which is on the fire on the
9 altar, while its entrails and legs are to be washed with water. The
priest shall then burn the whole of it on the altar as a burnt-offering,
a sacrifice, a soothing odor to the LORD.
10 " 'If his offering is to come from the flock, one of the sheep or the
11 goats as a burnt-offering, he must offer a perfect male. He must
slaughter it before the LORD on the north side of the altar, whereupon
12 Aaron's sons, the priests, shall dash its blood all around the altar. He
must then cut it into pieces, whereupon the priest shall arrange them,
with its head and suet, on the wood which is on the fire on the altar,
13 while the entrails and legs are to be washed with water. The priest
shall then offer the whole, burning it on the altar as a burnt-offering,
that is, a sacrifice, a soothing odor to the LORD.
14 " 'If his offering to the LORD is to be a burnt-offering from the
birds, he must present a turtle-dove or a young pigeon as his offering.
15 The priest shall bring it to the altar, and knocking off its head, burn
it on the altar, while its blood is to be drained off on the side of the
16 altar. With its feathers still on it, he shall then remove its crop and
17 throw it into the ash-pit at the east side of the altar. He shall split it
open with his hands, without completely dividing it, whereupon the

priest shall burn it on the altar on the wood which is on the fire; it is to be a burnt-offering, a sacrifice, a soothing odor to the LORD.

2 " 'When any person would present a cereal-offering to the LORD, his offering must be fine flour. He must pour oil on it, put frankin-
2 cense on it, and bring it to Aaron's sons, the priests, whereupon the priest shall take from it his handful of the fine flour and oil, with all its frankincense, and offer it as its memorial-sacrifice on the altar,
3 a sacrifice, a soothing odor to the LORD, while the remainder of the cereal-offering is to go to Aaron and his sons as being the most sacred part of the LORD's sacrifices.

4 " 'When you would present a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened
5 wafers smeared with oil. If your offering is to be a cereal-offering prepared on a griddle, it must consist of unleavened fine flour mixed
6 with oil; you must break it in pieces, and pour oil on it, as a cereal-
7 offering. If your offering is to be a cereal-offering prepared in a pan,
8 it must be made of fine flour mixed with oil. You must bring the cereal-offering that is made in any of these ways to the LORD; it shall
9 be presented to the priest, who shall bring it to the altar. The priest shall take some of the cereal-offering as its memorial-sacrifice, and
10 burn it on the altar as a sacrifice, a soothing odor to the LORD, while the remainder of the cereal-offering shall go to Aaron and his sons as
11 being the most sacred part of the LORD's sacrifices. No cereal-offering which you present to the LORD may be made with leaven; for you must never offer any leaven or honey at all as a sacrifice to the LORD.
12 You may present them to the LORD as an offering of first-fruits, but
13 they must never be offered up on the altar as a soothing odor. You must season every cereal-offering of yours with salt; you must not omit the salt of the covenant of your God from your cereal-offering; you must offer salt with all your offerings.

14 " 'If you would present a cereal-offering of first-fruits to the LORD, you must present young ears of grain roasted with fire, crushed new
15 grain, as your cereal-offering of first-fruits. You must add oil to it,
16 and put frankincense on it, as a cereal-offering. As its memorial-sacrifice the priest shall burn some of its crushed grain and oil, with all its frankincense, as a sacrifice to the LORD.

3 " 'If his offering is to be a thanksgiving sacrifice, if he is to offer one of his herd, whether male or female, he must offer before the
2 LORD one that is perfect. He must lay his hand on the head of his offering, and slaughter it at the doorway of the tent of meeting,

whereupon Aaron's sons, the priests, shall dash the blood all around
3 the altar. He must present part of the thanksgiving sacrifice as a sacri-
fice to the LORD, the fat covering the entrails, all the fat that is on
4 the entrails, the two kidneys with the fat that is on them near the
loins, and the lobe on the liver which is to be removed with the kid-
5 neys. Aaron's sons shall burn it on the altar for burnt-offerings, on
the wood which is on the fire, as a sacrifice, a soothing odor to the
LORD.

6 " 'If his offering is to be one of his flock as a thanksgiving sacrifice,
7 whether male or female, he must offer one that is perfect. If it is a
lamb that he is to present as his offering, he must present it before the
8 LORD, lay his hand on the head of his offering, and slaughter it in
front of the tent of meeting, whereupon Aaron's sons shall dash its
9 blood all around the altar. He must present part of the thanksgiving
sacrifice as a sacrifice to the LORD, the fat of it, the entire fat tail
which is to be removed close to the backbone, the fat covering the
10 entrails, all the fat that is on the entrails, the two kidneys with the fat
that is on them near the loins, and the lobe on the liver which is to be
11 removed with the kidneys. The priest shall burn it on the altar as
food, a sacrifice to the LORD.

12 " 'If his offering is to be a goat, he must present it before the LORD,
13 lay his hand on its head, and slaughter it in front of the tent of meet-
ing, whereupon Aaron's sons shall dash its blood all around the altar.
14 He must offer part of it as a sacrifice to the LORD, the fat covering the
15 entrails, all the fat that is on the entrails, the two kidneys with the
fat that is on them near the loins, and the lobe on the liver which is to
16 to be removed with the kidneys. The priest shall burn them on the
altar as food, as a sacrifice, a soothing odor, all the fat going to the
17 LORD. It is to be a perpetual statute throughout your generations in all
your places of abode that you are never to eat any fat or blood.' "

4 The LORD said to Moses,

2 "Say to the Israelites, 'When any person sins inadvertently in the
case of any of the things which the LORD has forbidden to be done,
3 and does one of them, if it is the anointed priest who sins, thus bring-
ing guilt on the people, he must offer to the LORD for the sin that he
4 has committed a perfect young bullock as a sin-offering. He must
bring the bullock to the doorway of the tent of meeting into the pres-
ence of the LORD, lay his hand on the head of the bullock, and slaugh-
5 ter the bullock before the LORD; whereupon the anointed priest shall
take some of the blood of the bullock, and bringing it into the tent of

6 meeting, the priest shall dip his finger in the blood, and sprinkle some
of the blood seven times before the LORD in front of the veil of the
7 sanctuary. The priest must also put some of the blood on the horns
of the altar for fragrant incense, which is before the LORD in the tent
of meeting, while all the rest of the bullock's blood he must pour out
at the base of the altar for burnt-offerings, which is at the doorway
8 of the tent of meeting. He must remove all the fat from the bullock
of the sin-offering, the fat covering the entrails, all the fat that is on
9 the entrails, the two kidneys with the fat that is on them near the
loins, and the lobe on the liver which is to be removed with the kid-
10 neys, just as these were removed from the ox used in the thanksgiving
sacrifice; and the priest shall burn them on the altar for burnt-offer-
11 ings. The hide of the bullock and all its flesh, with its head, legs,
12 entrails, and offal, that is, all the rest of the bullock, must be carried
out to a clean place outside the camp at the ash-dump, and burned up
on a wood-fire, being burned at the ash-dump.

13 " 'If the whole community of Israel makes a mistake which es-
capes the notice of the community, and does any of the things which
14 the LORD has forbidden, and so incurs guilt, when the sin which they
committed is discovered, the community must offer a young bullock
as a sin-offering. They must bring it to the front of the tent of meet-
15 ing, whereupon the elders of the community shall lay their hands on
the head of the bullock in the presence of the LORD, and then the bul-
16 lock shall be slaughtered before the LORD. The anointed priest shall
17 bring some of the blood of the bullock to the tent of meeting and the
priest shall dip his finger in the blood, and sprinkle it seven times be-
18 fore the LORD in front of the veil. He must also put some of the
blood on the horns of the altar which is before the LORD in the tent
of meeting, while all the rest of the blood he must pour out at the
base of the altar for burnt-offerings, which is at the doorway of the
19 tent of meeting. He must remove all the fat from it, and burn it on
20 the altar. Thus shall he do with the bullock, treating it just as he
treated the bullock of the sin-offering, and thus the priest shall make
21 atonement for them, and they shall be forgiven. The bullock itself
must be carried outside the camp, and burned as the first bullock was
burned. It is to be a sin-offering for the community.

22 " 'When a ruler sins and inadvertently does any one of all the
things which the LORD his God has forbidden, he shall incur guilt,
23 provided that the sin which he has committed has been made known
24 to him. So he must bring a perfect male goat as his offering. He

must lay his hand on the head of the goat, and slaughter it at the place
where the burnt-offering victims are slaughtered before the LORD; it
25 is to be a sin-offering. The priest shall take some of the blood of the
sin-offering with his finger, and put it on the horns of the altar for
burnt-offerings, while the rest of the blood he shall pour out at the
26 base of the altar for burnt-offerings, and burn all the fat on the altar,
as in the case of the fat of the thanksgiving sacrifice. Thus shall the
priest make atonement for him for his sin, and he shall be forgiven.
27 " 'If any of the common people sins inadvertently by doing any of
28 the things which the LORD has forbidden, he shall incur guilt, pro-
vided that the sin which he has committed has been made known to
him. So he must bring a perfect female goat as his offering for the
29 sin which he has committed. He must lay his hand on the head of the
sin-offering victim, and slaughter the sin-offering victim at the place
30 where the burnt-offering victims are slaughtered, whereupon the
priest shall take some of the blood with his finger, and put it on the
horns of the altar for burnt-offerings, while all the rest of the blood
31 he shall pour out at the base of the altar, and removing all the fat as
the fat was removed from the thanksgiving sacrifice, the priest shall
burn it on the altar as a soothing odor to the LORD. Thus shall the
priest make atonement for him, and he shall be forgiven.
32 " 'If it is a lamb that he would bring as his offering for sin, he
33 must bring a perfect female. He must lay his hand on the head of
the sin-offering victim, and slaughter it as a sin-offering at the place
34 where the burnt-offering victims are slaughtered, whereupon the priest
shall take some of the blood of the sin-offering with his finger, and
put it on the horns of the altar for burnt-offerings, while all the rest
35 of the blood he shall pour out at the base of the altar, and removing
all the fat as the fat was removed from the lamb in the thanksgiving
sacrifice, the priest shall burn it on the altar used for sacrifices to the
LORD. Thus shall the priest make atonement for him for the sin that
he committed, and he shall be forgiven.
5 " 'If any person sins by not giving information when as a witness,
either as one who has seen it or knows of it, he hears the oath of ad-
2 juration, he must answer for his iniquity. Or, if any person touches
any unclean thing, either the carcass of an unclean wild animal, or
that of an unclean domestic animal, or that of an unclean reptile,
without being aware of it, when he does come to know of it, he shall
3 incur guilt; or if he touches any human uncleanness of whatsoever
sort the uncleanness may be, without being aware of it, when he does

4 come to know of it, he shall incur guilt. Or, if any person utters a
rash oath, either to do evil or to do good, however rash the person has
been in his oath, and he is unaware of its import, when he does come
5 to know it, he shall incur guilt in any of these cases. When he does
incur guilt in any one of these cases, he must confess the sin that he
6 has committed, and bring to the LORD as his guilt-offering for the sin
that he has committed a female animal from the flock, a lamb or a
goat, as a sin-offering, and the priest shall make atonement for him
for his sin.

7 " 'If he cannot afford a lamb, the person who has sinned must
bring as his guilt-offering to the LORD two turtle-doves or two young
8 pigeons, the one as a sin-offering, the other as a burnt-offering. He
must bring them to the priest, who shall offer the one for the sin-
offering first. He shall crush its head near its neck, without dividing
9 it into two, and sprinkle some of the blood of the sin-offering on the
side of the altar, while the rest of the blood shall be drained out at
10 the base of the altar; it is a sin-offering. Then he shall offer the other
as a burnt-offering as prescribed. Thus the priest shall make atone-
ment for him for the sin that he committed, and he shall be forgiven.

11 " 'If he cannot afford two turtle-doves or two young pigeons, he
who sinned may bring as his offering a tenth of an ephah of fine flour
as a sin-offering, without pouring any oil on it or putting any frankin-
12 cense on it, because it is a sin-offering. He must bring it to the priest,
and the priest shall remove his handful from it as the memorial-sacri-
fice, and burn it on the altar used for sacrifices to the LORD; it is a
13 sin-offering. Thus the priest shall make atonement for him for the
sin which he committed in any one of these ways, and he shall be for-
given. The rest shall go to the priest, as in the case of the cereal-
offering.' "

14 The LORD said to Moses,

15 "If any person commits fraud, sinning inadvertently in the matter
of sacred gifts to the LORD, he must bring as his guilt-offering to the
LORD a perfect ram from the flock of the proper value in silver
16 shekels, in terms of the sacred shekel; he must also make good the
sacred gift concerning which he sinned, adding a fifth to it, and giv-
ing it to the priest, and the priest shall make atonement for him with
the ram of the guilt-offering, and he shall be forgiven.

17 "If any person sins by doing any one of all the things which the
LORD has forbidden, even though he is unaware of it, he is guilty, and
18 must answer for his iniquity. He must bring a perfect ram from the

flock of the proper value to the priest as a guilt-offering, and the priest shall make atonement for him for the mistake which he made inad-
19 vertently, without being aware of it, and he shall be forgiven. It is a guilt-offering, since he is assuredly guilty before the LORD."

6 The LORD said to Moses,

2 "If any person sins by committing fraud against the LORD, and cheating his neighbor in the matter of some deposit or pledge, or by robbing or defrauding his neighbor, or by lying about it and swearing
3 falsely, when he has found something that was lost, sinning in any
4 one of all the things that men may do, then, if he sins, and feels guilty, and would restore what he took by robbery, or what he got by fraud, or what was deposited with him, or the lost article that he
5 found, or anything about which he swore falsely, he must make restitution in full, and add a fifth to it, giving it to the one to whom it
6 belongs on the day of his guilt-offering; and he must bring his guilt-offering to the LORD, to the priest, a perfect ram from the flock of
7 the proper value as a guilt-offering. The priest shall make atonement for him before the LORD, and he shall be forgiven for whatsoever he may have done to incur guilt."

8 The LORD said to Moses,

9 "Give Aaron and his sons this command: 'This is the law for the burnt-offering: the burnt-offering must remain on the hearth upon the altar all night until morning, while the fire of the altar must be
10 kept burning on it. The priest must put on his linen vestments, and put his linen breeches on his body, and then remove the ashes to which the fire has reduced the burnt-offering on the altar, and place them
11 beside the altar; then, taking off his garments and putting on others,
12 he must take the ashes to a clean place outside the camp. The fire must be kept burning on the altar, it must never go out; the priest must light wood on it every morning, arrange the burnt-offering on it,
13 and burn the fat of the thank-offerings on it. Fire must be kept burning on the altar continually; it must never go out.

14 " 'This is the law for the cereal-offering: the sons of Aaron must
15 offer it before the LORD in front of the altar. A handful shall be removed from it, from the fine flour of the cereal-offering, with its oil and all the frankincense on the cereal-offering, and it shall be offered on the altar as a soothing odor, its memorial-sacrifice to the
16 LORD. The remainder of it Aaron and his sons shall eat; it must be eaten as unleavened cakes in a sacred place; in the court of the tent
17 of meeting they must eat it; it must not be baked with leaven. I des-

ignate it as their portion of my sacrifices; it is most sacred, like the sin-
18 offering and guilt-offering. Any male among the sons of Aaron may
eat it, as his perpetual due from the sacrifices to the LORD throughout
your generations; whatsoever touches them becomes taboo.' "
19 The LORD said to Moses,
20 "This is the offering which Aaron and his sons must present to the
LORD on the day that he was anointed: a tenth of an ephah of fine
flour as a regular cereal-offering, half of it in the morning and
21 half of it in the evening. It must be prepared on a griddle, mixed
with oil; you must bring it in, break the cereal-offering into pieces,
22 and offer it as a soothing odor to the LORD. The anointed priest who
of his descendants succeeds him must supply it, the whole of it to be
23 burned as a perpetual due to the LORD. In the case of every cereal-
offering of a priest it is to be the whole; it is not to be eaten."
24 The LORD said to Moses,
25 "Say to Aaron and his sons, 'This is the law for the sin-offering:
at the place where the burnt-offering victims are slaughtered the sin-
offering victim must be slaughtered before the LORD; it is most sacred.
26 The priest who offers it for sin shall eat it; in a sacred place must it
27 be eaten, in the court of the tent of meeting. Whatsoever touches its
flesh shall become taboo, and if any of its blood is sprinkled on a gar-
ment, you must wash the part that was sprinkled in a sacred place.
28 The earthen vessel in which it was boiled must be broken; but if it
was boiled in a bronze vessel, it need only be scoured and rinsed with
29 water. Any male among the priests may eat it, since it is most sacred;
30 but no sin-offering of which any of the blood is brought into the tent
of meeting to make atonement in the sanctuary may be eaten; it must
be burned up.
7 " 'This is the law for the guilt-offering: since it is most sacred,
2 the guilt-offering victim must be slaughtered at the place where the
burnt-offering victims are slaughtered, its blood must be dashed all
3 around the altar, and all its fat offered, the fat tail, the fat covering
4 the entrails, the two kidneys with the fat that is on them near the loins,
and the lobe on the liver which is to be removed with the kidneys.
5 The priest shall burn them on the altar as a sacrifice to the LORD; it is
6 a guilt-offering. Any male among the priests may eat it; it is to be
7 eaten only in a sacred place; it is most sacred. The guilt-offering is
like the sin-offering; the same law holds for both; the priest who
8 makes atonement with it is to receive it. The priest who offers any-
one's burnt-offering, that priest is to have for himself the hide of the

9 burnt-offering which he offered, and every cereal-offering that is
baked in the oven, and whatsoever is prepared in a pan or on a griddle
10 shall go to the priest who offers it, while every cereal-offering, mixed
with oil or dry, shall go to the sons of Aaron, to all alike.
11 " 'This is the law for the thanksgiving sacrifice: if the one who
12 offers it to the LORD would offer it as a praise-offering, he must offer,
in addition to the sacrifice of the praise-offering, unleavened cakes
mixed with oil, unleavened wafers smeared with oil, and cakes mixed
13 with oil, of fine flour well mixed. In addition to his sacrifice in praise
for prosperity he must present cakes of leavened bread along with his
14 offering, and from each kind of offering he must present one cake as a
contribution to the LORD, to go to the priest who dashes the blood of
15 the thank-offering. The flesh of the victim sacrificed as his praise-
offering for prosperity must be eaten on the day that it is offered; he
16 must leave none of it over until morning. But if the sacrifice that is
offered is a votive-offering or a voluntary offering, while it should be
eaten on the day that he offers his sacrifice, any of it left over may be
17 eaten on the next day, but any of the flesh of the sacrifice that is left
18 over on the third day must be burned up. If any of the flesh of his
thanksgiving sacrifice should ever be eaten on the third day, it shall
not be accepted; it shall not count for the one who offered it; it shall
be but refuse, and anyone eating any of it shall answer for his in-
19 iquity. Also, any flesh that touches any unclean thing may not be
eaten; it must be burned up. Other flesh anyone that is clean may eat.
20 Any person who eats the flesh of the thanksgiving sacrifice which be-
longs to the LORD, while in a state of uncleanness, that person shall be
21 cut off from his people. If any person touches any unclean thing,
whether it is human uncleanness, or an unclean animal, or any un-
clean reptile, and then eats some of the flesh of the thanksgiving sacri-
fice, which belongs to the LORD, that person shall be cut off from his
people.' "
22 The LORD said to Moses,
23 "Say to the Israelites, 'You must never eat the fat of ox, or sheep,
24 or goat. The fat of an animal that has died a natural death, or from
being torn, may be put to any other use, but you must never eat it.
25 For whosoever eats the fat of any animal, part of which is offered as
a sacrifice to the LORD, the person so eating shall be cut off from his
26 people. Also, you must never eat blood in any of your places of
27 abode, either of bird or beast; whosoever eats any blood at all, that
person shall be cut off from his people.' "

28 The LORD said to Moses,
29 "Say to the Israelites, 'Whoever offers a thanksgiving sacrifice to
the LORD must bring part of his thanksgiving sacrifice as his offering
30 to the LORD, bringing the sacrifices for the LORD with his own hands,
bringing the fat along with the breast, that the breast may be waved
31 as a wave-offering before the LORD. The priest shall burn the fat on
32 the altar, but the breast shall go to Aaron and his sons, while you are
to give the right thigh to the priest as a contribution out of your
33 thanksgiving sacrifices. He of the sons of Aaron who offers the blood
of the thank-offerings and the fat shall receive the right thigh as his
34 share. For I have taken the waved breast and the thigh that was con-
tributed from the thanksgiving sacrifices of the Israelites, and have
assigned them to Aaron, the priest, and his sons as their perpetual due
35 from the Israelites. This shall be the emolument of Aaron and his
sons from the sacrifices to the LORD, as prescribed on the day that
36 they were presented to serve as priests to the LORD, which the LORD
commanded to be given them from the Israelites on the day that he
had them anointed, as their perpetual due from generation to genera-
tion.' "
37 This was the law for the burnt-offering, for the cereal-offering,
for the sin-offering, for the guilt-offering, for the installation-offer-
38 ing, and for the thanksgiving sacrifice, which the LORD enjoined on
Moses at Mount Sinai on the day that he commanded the Israelites to
present their offerings to the LORD in the desert of Sinai.

THE INSTALLATION OF THE AARONIC PRIESTHOOD, 8:1—10:20

8 The LORD then said to Moses,
2 "Take Aaron, along with his sons, the vestments, the anointing oil,
the bullock of the sin-offering, the two rams, and the basket of un-
3 leavened cakes, and assemble the whole community at the doorway
of the tent of meeting."
4 Moses did as the LORD commanded him. When the community
5 had been assembled at the doorway of the tent of meeting, Moses said
to the community,
"This is what the LORD has commanded to be done."
6 Thereupon Moses brought Aaron and his sons forward, and
7 washed them with water. He then put the tunic on him, girded him
with the sash, clothed him with the robe, put the apron on him, girding
him with the skilfully made girdle of the apron and fastening it
8 around him with it, placed the pouch on him, putting the Urim and

9 Thummim in the pouch, and set the turban on his head, placing the
gold diadem, the sacred crown, on the front of the turban, as the LORD
10 had commanded Moses. Then Moses took the anointing oil and
anointed the dwelling and everything in it, and thus consecrated them.
11 He then sprinkled some of it on the altar seven times, and anointed the
altar with all its utensils and the laver with its base, to consecrate
12 them. He also poured some of the anointing oil on Aaron's head, and
13 anointed him to consecrate him. Moses then brought Aaron's sons
forward, clothed them with tunics, girded them with sashes, and
14 fastened caps on them, as the LORD had commanded Moses. He
brought forward the bullock of the sin-offering, Aaron and his sons
15 laid their hands on the head of the bullock of the sin-offering, and
then Moses slaughtered it, and taking the blood, put it all around the
horns of the altar with his finger to rid the altar of sin, while the
rest of the blood he poured out at the base of the altar, thus consecrat-
16 ing it by making atonement for it. Taking all the fat on the entrails,
the lobe of the liver, and the two kidneys with their fat, Moses
17 burned it on the altar, while the bullock itself, its hide, flesh, and
offal he burned up outside the camp, as the LORD had commanded
18 Moses. He then brought forward the ram of the burnt-offering,
19 Aaron and his sons laid their hands on the head of the ram, and then
20 Moses slaughtered it, and dashed the blood all around the altar, while
the ram itself he cut into pieces, whereupon Moses burned the head
21 along with the other pieces and the suet. Having washed the entrails
and legs with water, Moses burned the whole ram on the altar as a
burnt-offering for a soothing odor, as a sacrifice to the LORD, as the
22 LORD had commanded Moses. He then brought forward the other
ram, the installation ram, Aaron and his sons laid their hands on the
23 head of the ram, and then Moses slaughtered it, and taking some of
its blood, he put it on the tip of Aaron's right ear, on the thumb of his
24 right hand, and on the great toe of his right foot. He then had
Aaron's sons come forward, whereupon Moses put some of the blood
on the tips of their right ears, on the thumbs of their right hands, and
on the great toes of their right feet, and Moses dashed the rest of the
25 blood all around the altar. Taking the fat, the fat tail, all the fat on
the entrails, the lobe of the liver, the two kidneys with their fat, and
26 the right thigh, and taking from the basket of unleavened cakes,
which was before the LORD, one unleavened cake, one loaf of bread
made with oil, and one wafer, he added them to the fat and right
27 thigh, and laid the whole in the hands of Aaron and his sons, and then

28 waved them as a wave-offering before the LORD. Then Moses took
them from their hands, and burned them on the altar for burnt-
offerings; they were an installation-offering for a soothing odor, a
29 sacrifice to the LORD. Taking the breast, Moses waved it as a wave-
offering before the LORD, which went to Moses as his share of the
30 installation ram, as the LORD had commanded Moses. Moses then
took some of the anointing oil and some of the blood which was on
the altar and sprinkled it on Aaron and his vestments, and on his sons
with him and on the vestments of his sons, thus consecrating Aaron
and his vestments, as well as his sons with him and the vestments of his
31 sons. Then Moses said to Aaron and his sons,

"Boil the flesh at the doorway of the tent of meeting, and eat it
there, together with the bread in the installation basket, as I was com-
32 manded when told, 'Aaron and his sons must eat it.' The remainder
33 of the flesh and bread you must burn up. For seven days you must
not leave the doorway of the tent of meeting, not until the days for
your installation are over; for it will take seven days to install you.
34 As has been done today, the LORD commanded to be done, that atone-
35 ment might be made for you. So you must remain at the doorway of
the tent of meeting day and night for seven days, and observe the
behest of the LORD, that you die not—for so I was commanded."

36 Aaron and his sons carried out all the commands which the LORD
gave through Moses.

9 On the eighth day Moses summoned Aaron and his sons and the
2 elders of Israel, and said to Aaron,

"Take a bull calf for a sin-offering and a ram for a burnt-offering,
3 both perfect, and offer them before the LORD, while you must say to
the Israelites, 'Take a he-goat for a sin-offering, and a calf and a
4 lamb, both yearlings and perfect, as a burnt-offering, together with an
ox and a ram as a thank-offering, to sacrifice before the LORD, as well
as a cereal-offering mixed with oil; for today the LORD is to appear
to you.' "

5 So they brought what Moses commanded to the front of the tent of
meeting, and the whole community came forward and stood before
6 the LORD, whereupon Moses said,

"This is what the LORD has commanded you to do, that the glory
of the LORD may appear to you."

7 "Come up to the altar," Moses said to Aaron, "and offer your sin-
offering and burnt-offering, and make atonement for yourself and

the people, presenting the offering of the people and making atonement for them, as the LORD commanded."

8 So Aaron went up to the altar, and slaughtered the sin-offering calf
9 that was for himself, whereupon the sons of Aaron brought the blood to him, and he dipped his finger into the blood, and put it on the horns of the altar, pouring out the rest of the blood at the base of the altar,
10 while the fat, the kidneys, and the lobe of the liver of the sin-offering victim he burned on the altar, as the LORD had commanded Moses,
11 12 burning up the flesh and hide outside the camp. He then slaughtered the burnt-offering victim, whereupon Aaron's sons handed him the
13 blood, and he dashed it all around the altar. Then they handed him the various pieces of the burnt-offering along with the head, and he
14 burned them on the altar. He washed the entrails and legs, and
15 burned them on the altar with the rest of the burnt-offering. He then presented the people's offering; taking the sin-offering goat that was for the people, he slaughtered it, and offered it for sin as in the case of
16 the former. He presented the burnt-offering, and offered it as pre-
17 scribed. He presented the cereal-offering, taking a handful from it, and burning it on the altar in addition to the morning burnt-offering.
18 He slaughtered the ox and the ram, the thanksgiving sacrifice that was for the people, whereupon the sons of Aaron handed him the blood,
19 and he dashed it all around the altar, while the fat pieces of the ox and ram, the fat tail, that covering the entrails, the kidneys, and the lobe
20 of the liver, these fat pieces they added to the breasts, and he burned
21 the fat pieces on the altar, while the breasts and the right thigh Aaron waved as a wave-offering before the LORD, as Moses commanded.
22 Then Aaron raised his hands toward the people, and blessed them, whereupon he came down from offering the sin-offering, burnt-off-
23 ering, and thank-offering. Moses and Aaron then entered the tent of meeting, and when they came out, they blessed the people, where-
24 upon the glory of the LORD appeared to all the people. Fire came forth from the presence of the LORD, and consumed the burnt-offering and the pieces of fat on the altar. When all the people saw it, they shouted, and fell on their faces.

10 Now the sons of Aaron, Nadab and Abihu, took each his fire-pan, and putting fire on them, they placed incense on it, and offered improper fire before the LORD, which he had not commanded them,
2 whereupon fire came forth from the presence of the LORD, and con-
3 sumed them, so that they died at the hands of the LORD. Then Moses said to Aaron,

"This must be what the LORD meant by saying,
'Through those that are near me I will vindicate myself,
And before all the people I will maintain my honor.'"

4 But Aaron was silent. Then Moses summoned Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and said to them,

"Go up and carry your kinsmen away from the front of the sanctuary outside the camp."

5 So they went up and carried them away in their tunics outside the
6 camp, as Moses said. Then said Moses to Aaron and his sons, Eleazar and Ithamar,

"Do not let the hair on your heads hang loose, nor tear your clothes, that you die not, and wrath be brought upon the whole community, when your kinsmen, the whole house of Israel, are weeping over the
7 conflagration which the LORD himself has brought about. You must not leave the doorway of the tent of meeting, lest you die; for it is the LORD's anointing oil that is on you."

They did as Moses directed.

8 The LORD said to Moses,

9 "Drink no wine or liquor, neither you nor your sons with you, when you enter the tent of meeting, that you die not; it is to be a per-
10 petual statute throughout your generations, that a distinction may be made between the sacred and the profane, and between the unclean
11 and the clean, and that the Israelites may be taught all the statutes which the LORD has communicated to them through Moses."

12 Moses said to Aaron and his remaining sons, Eleazar and Ithamar,

"Take the cereal-offering that is left over from the sacrifices to the LORD, and eat it as unleavened cakes beside the altar; for it is most
13 sacred; so you must eat it in a sacred place, because it is the due of you and your sons from the sacrifices to the LORD; for so was I com-
14 manded. The waved breast and the thigh that was contributed you may eat in a clean place, along with your sons and daughters; for they have been designated as the due of you and your sons out of the
15 thanksgiving sacrifices of the Israelites. The thigh that is to be contributed and the breast that is to be waved must be brought, along with the fat pieces for the sacrifices, to be waved as a wave-offering before the LORD; they are to go to you and your sons with you as a perpetual due, as the LORD has commanded."

16 When Moses made careful search for the goat of the sin-offering, he found that it had been burned! So he was angry with Eleazar and Ithamar, the remaining sons of Aaron, and said,

17 "Why have you not eaten the sin-offering at the sanctuary? For it
is most sacred and was given to you to bear the iniquity of the com-
munity, that atonement might be made for them before the LORD.
18 See, the blood from it was not brought inside the sanctuary; you ought
certainly to have eaten it in the sanctuary, as I commanded."
19 Whereupon Aaron said to Moses,
"Yes, they have offered their sin-offering and burnt-offering be-
fore the LORD today, but then such dreadful things have happened
to me! But even if I had eaten the sin-offering today, would it have
been acceptable to the LORD?"
20 When Moses heard that, he was satisfied.

LAWS RELATING TO UNCLEANNESS, 11:1—16:34

11 The LORD spoke to Moses and Aaron, saying to them,
2 "Say to the Israelites, 'The following are the creatures that you
3 may eat, of all the animals that are on the earth. Any of the animals
with a cloven hoof, that has the hoof completely divided, and that
4 chews the cud, you may eat. However, of those that chew the cud
or have the hoof completely cloven, you must not eat the following:
the camel, because, though chewing the cud, it does not have the hoof
5 cloven—it is unclean for you; the rock-badger, because, though chew-
ing the cud, it does not have the hoof cloven—it is unclean for you;
6 the hare, because, though chewing the cud, it does not have the hoof
7 cloven—it is unclean for you; and the pig, because, though having the
hoof cloven and completely divided, it does not chew the cud—it is
8 unclean for you. Of their flesh you must not eat, and their carcasses
you must not touch, since they are unclean for you.
9 " 'Of all the things that live in the water you may eat the follow-
ing: whatsoever has fins and scales, living in the water, whether in
10 sea or stream, you may eat, but whatsoever has not fins and scales, liv-
ing in sea or stream, either any kind of water reptile or any living
11 creature at all that lives in the water, they are detestable for you, and
must be detested by you; you must not eat of their flesh, and their
12 carcasses you must detest; everything in the water that does not have
fins and scales is detestable for you.
13 " 'Of birds you must detest the following; they are not to be eaten,
14 since they are detestable: the griffon, the vulture, the eagle, the buz-
15 16 zard, the kite in its several species, the raven in all its species, the os-
17 trich, the night-hawk, the sea-mew, the hawk in its several species, the
18 screech-owl, the cormorant, the eagle-owl, the horned owl, the jack-

19 daw, the carrion-vulture, the stork, the heron in its several species, the
bittern, and the bat.
20 " 'All winged insects that walk on all fours are detestable for you.
21 However, of all winged insects that walk on all fours you may eat
the following: whatever has jointed legs above its feet with which to
22 leap upon the ground, of these you may eat the following: the com-
mon locust in its several species, the devastating locust in its several
species, the flying locust in its several species, and the grasshopper in
23 its several species. But all winged insects which simply have four feet
are detestable for you.
24 " 'In the case of the following you shall become unclean; whoso-
ever touches any carcass of them shall remain unclean until evening,
25 and whosoever carries any of their carcasses must wash his clothes,
26 remaining unclean until evening. In the case of every animal that
has the hoof cloven, but not completely divided, and does not chew
the cud, such are unclean for you; whosoever touches them shall be-
27 come unclean. Whatsoever walks on its paws, any of the animals that
walk on all fours are unclean for you; whosoever touches their car-
28 casses shall remain unclean until evening, and anyone carrying their
carcasses must wash his clothes, remaining unclean until evening;
they are unclean for you.
29 " 'Among the reptiles that swarm on the earth the following are
unclean for you: the weasel, the mouse, the lizard in its several spe-
30 cies, the croaking lizard, the agama, the gecko, the chameleon, and
31 the basilisk. Among all the reptiles these are the ones that are unclean
for you; whosoever touches them when they are dead shall remain
32 unclean until evening, and whatsoever any of them falls upon when
dead shall become unclean, whether it be any wooden article, or a
garment, or a skin, or a sack, any article at all of which use is made;
it must be put into water, remaining unclean until evening, when it
33 shall become clean. Any earthen vessel into which any of them falls,
34 since whatever is in it becomes unclean, you must break; of all the
food that was edible, that which has had contact with water, shall
be unclean, and all the liquid in any such vessel that was drinkable
35 shall be unclean. Whatsoever any of their dead bodies falls upon
shall become unclean; an oven or a fire-pot must be broken in pieces;
36 they are unclean, and must be unclean for you. However, a fountain
or a cistern for collecting water shall be clean, but he who touches a
37 dead body of theirs shall be unclean. If any of their dead bodies falls
38 upon seed for sowing that is to be sown, it shall be clean; but if water

is put on the seed, and any of their dead bodies falls on it, it shall be unclean for you.

39 " 'If any animal which you use for food dies, whoever touches its
40 carcass shall remain unclean until evening; whoever eats any of its carcass must wash his clothes, remaining unclean until evening; and whoever carries its carcass must wash his clothes, remaining unclean until evening.

41 " 'Every insect that swarms on the earth is detestable; it must not
42 be eaten. Whatsoever crawls on its belly, anything that crawls upon four legs or anything that has many legs, any kind of insect at all that swarms on the earth, you must not eat; for they are detestable.
43 You must not render yourselves detestable through any swarming insect, nor make yourself unclean through them, and so defile your-
44 selves; for I, the LORD, am your God. Consecrate yourselves, therefore, and be holy; for I am holy; so you must not defile yourselves
45 with any kind of insect that crawls on the earth. For I am the LORD who brought you up out of the land of Egypt to be your God, and so you must be holy; for I am holy.

46 " 'This is the law regarding animals, birds, all living creatures that move in the water, and all creatures that swarm on the earth,
47 that a distinction may be made between the unclean and the clean, between animals that are to be eaten and those that are not to be eaten.' "

12 The LORD said to Moses,

2 "Say to the Israelites, 'When a woman is delivered and gives birth to a boy, she shall be unclean for seven days, being unclean as at the
3 time of menstruation. On the eighth day the flesh of his foreskin
4 shall be circumcised, while she shall remain continent for thirty-three days, the time for her purification, touching nothing sacred, nor en-
5 tering the sanctuary, until the time for her purification is over. But if she gives birth to a girl, she shall be unclean for two weeks as at menstruation, and she shall remain continent for sixty-six days, as the
6 time for her purification. When the time for her purification is over for either son or daughter, she shall bring to the priest at the doorway of the tent of meeting a yearling lamb as a burnt-offering, and a
7 young pigeon or a turtle-dove as a sin-offering, and he shall offer it before the LORD, and thus make atonement for her, that she may be cleansed from her flow of blood. This is the law for her who gives
8 birth to a child, whether male or female. If she cannot afford a lamb, she must take two turtle-doves or two young pigeons, the one for a

burnt-offering, and the other for a sin-offering; the priest shall make atonement for her, and she shall be clean.' "

13 The LORD said to Moses and Aaron,

2 "When anyone has a swelling or an eruption or an inflamed spot on
the skin of his body, and it develops into an attack of leprosy on the
skin of his body, he must be brought to Aaron, the priest, or to one of
3 his sons, the priests; the priest shall look at the mark on the skin of his
body, and if the hair on the mark has turned white, while the mark it-
self has the appearance of being deeper than the skin of his body, it is
an attack of leprosy, and the priest upon looking at him, must pro-
4 nounce him unclean. But if the inflamed spot on the skin of his body
is white and has no appearance of being deeper than the skin, while the
hair has not turned white, the priest shall quarantine the afflicted per-
5 son for seven days; the priest shall look at him on the seventh day, and
if he finds that the mark is unchanged in color, and that the mark has
not spread on the skin, the priest shall quarantine him for another sev-
6 en days; on the seventh day the priest shall look at him again, and if
he finds that the mark has grown dim, and has not spread on the skin,
the priest shall pronounce him clean; it is only an eruption; so the
7 man shall wash his clothes, and be clean. But if the eruption spreads
on the skin, after he has shown himself to the priest to be pronounced
8 clean, he must show himself to the priest again, and the priest shall
look at him, and if he finds that the eruption has spread on the skin,
the priest shall pronounce him unclean, since it is leprosy.

9 "When anyone has an attack of leprosy, he must be brought to the
10 priest; the priest shall look at him, and if he finds that there is a white
swelling on the skin, which has turned the hair white, and that there is
11 quick raw flesh in the swelling, it is chronic leprosy on the skin of
his body; so the priest must pronounce him unclean, without quar-
12 antining him, for he is unclean. If the leprosy breaks out all over
the skin, so that the leprosy completely covers the skin of the afflicted
13 person, from head to foot, in so far as the priest can see, the priest
shall look at him, and if he finds that the leprosy has covered his whole
body, he shall pronounce him clean; since it has all turned white, he
14 is clean. But whenever raw flesh appears on him, he shall become un-
15 clean; when the priest sees the raw flesh, he must pronounce him un-
16 clean, raw flesh being unclean, indicating leprosy. On the other hand,
17 if the raw flesh turns white again, he must come to the priest, and the
priest shall look at him, and if he finds that the mark has turned

white, the priest shall pronounce the afflicted person clean, since he is clean.

18 "When anyone has a boil on the skin of his body, and it heals, leav-
19 ing a white swelling or a reddish-white inflamed spot, it must be
20 shown to the priest; the priest shall look at it, and if he finds that it has the appearance of being deeper than the skin and that the hair is turned white, the priest shall pronounce him unclean, since it is an
21 attack of leprosy, which has broken out in the boil. But if the priest, upon looking at it, finds no white hair on it, and it is not deeper than the skin, but has become dim, the priest shall quarantine him for seven
22 days; if it then spreads all over the skin, the priest shall pronounce
23 him unclean, since it is an attack; but if the inflamed spot remains where it is, without spreading, it is only the scar of the boil, so the priest shall pronounce him clean.

24 "Or, when anyone has a burn on the skin of his body, and the raw flesh of the burn becomes an inflamed spot, reddish-white or white,
25 the priest must look at it, and if he finds that the hair on the inflamed spot has turned white, and that it has the appearance of being deeper than the skin, it is leprosy which has broken out in the burn; so the priest shall pronounce him unclean, since it is an attack of leprosy.
26 But if the priest, upon looking at it, finds that there is no white hair on the inflamed spot, and that it is no deeper than the skin, but has be-
27 come dim, the priest shall quarantine him for seven days; on the seventh day the priest shall look at him, and if it has spread all over the skin, the priest shall pronounce him unclean, since it is an attack of
28 leprosy. But if the inflamed spot remains where it is, without spreading on the skin, and has become dim, it is only the swelling from the burn, so the priest shall pronounce him clean; for it is only the scar of the burn.

29 "When a man or a woman has a sore on the head or the beard,
30 the priest must look at the sore, and if he finds that it has the appearance of being deeper than the skin, and that there is thin yellow hair on it, the priest shall pronounce him unclean, since it is ringworm, a
31 leprous disease of the head or beard. If the priest, upon looking at the sore of the ringworm, finds that it has no appearance of being deeper than the skin, and that there is no black hair on it, the priest shall quar-
32 antine the person afflicted with the ringworm for seven days; on the seventh day the priest shall look at the sore, and if he finds that the ringworm has not spread, that there is no yellow hair on it, and that
33 the ringworm has no appearance of being deeper than the skin, the

person shall shave himself, but not shave the ringworm, and then the priest shall quarantine the person with the ringworm for another sev-
34 en days; on the seventh day the priest shall look at the ringworm, and if he finds that the ringworm has not spread on the skin, and that it has no appearance of being deeper than the skin, the priest shall pro-
35 nounce him clean; he shall wash his clothes, and be clean. But if the ringworm spreads on the skin after he has been pronounced clean,
36 the priest shall look at him, and if he finds that the ringworm has spread on the skin, the priest need not look for yellow hair; he is
37 unclean. But if the ringworm is unchanged in color, and black hair has grown on it, the ringworm is healed; he is clean, and the priest shall pronounce him clean.

38 "When a man or a woman has inflamed spots on the skin of his
39 body, white inflamed spots, the priest shall look at them, and if he finds that the inflamed spots on the skin of his body are a dull white, it is only tetter, which has broken out on the skin, so he is clean.

40 "When a man loses the hair on his head, he is bald, but he is clean.
41 If he loses the hair from the front of his head, he is bald on the fore-
42 head, but he is clean. But if there is a reddish-white mark on the bald head or bald forehead, it is leprosy breaking out on his bald head or
43 bald forehead; so the priest shall look at it, and if he finds that the swelling from the affection on his bald head or bald forehead is red-
44 dish-white, like the appearance of leprosy on the skin of the body, he is a leprous man, he is unclean; the priest must be sure to pronounce him unclean, since the affection is on his head.

45 "In the case of any leper who has the affection, his clothes must be torn, and the hair on his head worn loose; he must cover his mustache,
46 and cry, 'Unclean! Unclean!' All the time that he has the affection, he shall be unclean; being unclean, he must live alone, his domicile must be outside the camp.

47 "When a garment has a leprous affection on it, whether it is a
48 woolen garment or a linen garment, whether it is woven or knitted material of linen or wool, whether it is skin or anything made of skin,
49 if the affection on the garment or the skin, or the woven or knitted material, or the article of skin whatever it may be, is greenish or red-
50 dish, it is a leprous affection, and must be shown to the priest. The priest shall look at the affection, and isolate the thing affected for sev-
51 en days; on the seventh day he shall look at the affection, and if the affection has spread on the garment, or the woven or knitted material, or the skin, whatever may be the use to which the skin is put, the affec-

52 tion is a malignant leprosy; it is unclean; so he must burn the garment,
or the woven or knitted material of wool or linen, or the article of skin
whatever it may be, which has the affection; for it is a malignant
53 leprosy; it must be burned up. But if the priest, upon looking at it,
finds that the affection has not spread on the garment, or the woven
54 or knitted material, or the article of skin whatever it may be, the priest
shall order the thing that has the affection to be washed, and then iso-
55 late it for another seven days. After the affected thing has been
washed, the priest shall look at it, and if he finds that the affection has
not changed its color, nor the affection itself spread, it is unclean;
you must burn it up, whether the virus has produced bareness on the
56 back or the front. If the priest, upon looking at it, finds that the affec-
tion has become dim after being washed, he shall tear it out of the
57 garment, or the skin, or the woven or knitted material; and if it still
appears on the garment, or the woven or knitted material, or the ar-
ticle of skin whatever it may be, it is breaking out again; you must
58 burn up the thing that has the affection on it. But if the affection dis-
appears from the garment, or the woven or knitted material, or the
article of skin whatever it may be, which has been washed, it shall be
washed a second time, and then it shall be clean.

59 "This is the law for leprous affections on any garment of wool or
linen, or on woven or knitted material, or on any article of skin what-
soever, having to do with its pronouncement as clean or unclean."

14 The LORD said to Moses,

2 "This is the law for the leper at the time that he is pronounced
3 clean. His case must be brought to the priest, and the priest shall go
outside the camp, and the priest shall look at him, and if he finds that
4 the attack of leprosy has been healed in the leper, the priest shall order
two clean live birds, some cedar wood, scarlet string, and hyssop to be
5 procured for the one who is to be cleansed, and then the priest shall
order one of the birds to be killed over fresh water in an earthen ves-
6 sel. He shall then take the live bird, with the cedar wood, scarlet
string, and hyssop, and dip them and the live bird in the blood of the
7 bird that was killed over the fresh water, and sprinkling it seven times
upon the one who is to be cleansed from leprosy, he shall pronounce
8 him clean, and set the live bird free in the open country. He that is
to be cleansed must then wash his clothes, shave off all his hair, and
bathe himself in water, and so become clean. After that he may re-
9 enter the camp, but must stay outside his tent for seven days; on the
seventh day he shall shave off all the hair on his head, his beard, and his

eyebrows; and when he has shaved off all his hair, he shall wash his
10 clothes, and bathe his body in water, and so become clean. On the
eighth day he shall take two perfect male lambs and one perfect year-
ling ewe-lamb, along with three-tenths of an ephah of fine flour
11 mixed with oil as a cereal offering, and one log of oil. Then the
priest who is to do the cleansing shall set the man to be cleansed and
the other things before the LORD at the doorway of the tent of meet-
12 ing. Taking one male lamb, the priest shall offer it as a guilt-offer-
ing, along with the log of oil, and wave them as a wave-offering before
13 the LORD, slaughtering the lamb at the place where the sin-offering
and burnt-offering victims are slaughtered, at the place where the
sanctuary is; for the guilt-offering like the sin-offering shall go to
14 the priest, since it is most sacred. Taking some of the blood of the
guilt-offering, the priest shall put it on the tip of the right ear of the
one to be cleansed, on the thumb of his right hand, and the great toe
15 of his right foot. Taking some of the log of oil, the priest shall pour
16 it into the palm of his own left hand, whereupon the priest shall dip
his right finger in the oil that is in the palm of his left hand, and
sprinkle some of the oil with his finger seven times before the LORD;
17 of the rest of the oil that is in his palm the priest shall put some on
the tip of the right ear of the one to be cleansed, on the thumb of his
right hand, and the great toe of his right foot, on top of the blood of
18 the guilt-offering, while the remainder of the oil that is in his palm,
the priest shall put on the head of the one to be cleansed. Thus shall
19 the priest make atonement for him before the LORD. The priest shall
then offer the sin-offering, and make atonement for the one to be
cleansed because of his uncleanness, after which he shall slaughter
20 the burnt-offering victim, and the priest shall offer up the burnt-
offering and the cereal-offering on the altar. Thus shall the priest
make atonement for him, and he shall become clean.

21 "If, however, he is poor, and cannot afford so much, he may take
one male lamb as a guilt-offering to be waved in atonement for him,
and one-tenth of an ephah of fine flour mixed with oil as a cereal-
22 offering, and a log of oil, together with two turtle-doves or two
young pigeons, such as he can afford, the one to be a sin-offering, and
23 the other a burnt-offering. On the eighth day he shall bring them
for his cleansing to the priest at the doorway of the tent of meeting,
24 before the LORD, whereupon the priest shall take the lamb of the
guilt-offering and the log of oil, and the priest shall wave them as a
25 wave-offering before the LORD. He shall then slaughter the lamb of

the guilt-offering, and taking some of the blood of the guilt-offering,
the priest shall put it on the tip of the right ear of the one to be
cleansed, on the thumb of his right hand, and the great toe of his
26 right foot, while the priest shall pour some of the oil into the palm of
27 his own left hand, and the priest shall then sprinkle with his right
finger some of the oil that is in the palm of his left hand seven
28 times before the LORD. The priest shall put some of the oil that re-
mains in his palm on the tip of the right ear of the one to be cleansed, on
the thumb of his right hand, and the great toe of his right foot, on the
29 place where the blood of the guilt-offering is, while the remainder of
the blood that is in his palm the priest shall put on the head of the one
30 to be cleansed, to make atonement for him before the LORD. Of the
31 turtle-doves or young pigeons, such as he can afford, he shall offer the
one as a sin-offering and the other as a burnt-offering, along with
the cereal-offering. Thus shall the priest make atonement before the
32 LORD for the one to be cleansed. This is the law for him who has an
attack of leprosy, who cannot afford the regular offerings for his
cleansing."

33 The LORD said to Moses and Aaron,

34 "When you enter the land of Canaan which I am giving you as
your own, if I bring a leprous affection on a house in the land that
35 you hold, the owner of the house shall come and inform the priest,
saying, 'There appears to me to be some kind of affection in my house';
36 whereupon the priest shall order the house to be emptied before he
goes in to look at the affection, so that everything that is in the house
may not be made unclean, after which the priest shall go in to look at
37 the house. If, upon looking at the affection, he finds that the affec-
tion on the walls of the house is in greenish or reddish patches, and
that they have the appearance of being deeper than the surface of the
38 wall, the priest shall come out of the house to the doorway of the
39 house, and quarantine the house for seven days. On the seventh day
the priest shall come back, and look at it, and if he finds that the affec-
40 tion has spread on the walls of the house, the priest shall order the
stones which have the affection on them to be pulled out and thrown
41 into an unclean place outside the city, while he shall have the inside
of the house itself scraped all around, and the mortar that is scraped
42 off is to be dumped into an unclean place outside the city; fresh stones
shall be procured and the other stones be replaced with them, and
43 fresh mortar shall be procured and the house replastered. If the affec-
tion breaks out again in the house, after the stones have been pulled

44 out, and the house has been scraped and replastered, the priest shall go
in and look at it, and if he finds that the affection has spread in the
45 house, it is malignant leprosy in the house; it is unclean. So he must
pull down the house, its stones, its timbers, and all the mortar of the
46 house, and take them to an unclean place outside the city. Moreover,
anyone who enters the house while it is quarantined shall be unclean
47 until evening; anyone who sleeps in the house must wash his clothes,
48 and anyone who eats in the house must wash his clothes. If, however,
the priest should come in, and upon looking at it, find that the affection has not spread in the house, after the house has been replastered,
the priest shall pronounce the house clean, since the affection has been
49 remedied. To cleanse the house he shall take two birds, along with
50 some cedar wood, scarlet string, and hyssop, and killing one bird over
51 fresh water in an earthen vessel, he shall take the cedar wood, hyssop,
and scarlet string, along with the live bird, and dipping them in the
blood of the bird that was killed and in the fresh water, he shall
52 sprinkle the house seven times; he shall cleanse the house with the
blood of the bird and the fresh water, along with the live bird, the
53 cedar wood, hyssop, and scarlet string, and then he shall set the live
bird free outside the city in the open country. Thus he shall make
atonement for the house, and it shall become clean.

54 "This is the law for every kind of leprous affection, for ringworm,
55 for leprosy on a garment or in a house, for a swelling, for an erup-
56 57 tion, and for inflamed spots, to indicate when it is unclean and when it
is clean; this is the law for leprosy."

15 The LORD said to Moses and Aaron,

2 "Speak to the Israelites, and say to them, 'When any man has a
3 discharge from his body, the discharge is unclean, and such shall be
the uncleanness from his discharge that he shall be unclean whether
his body runs with the discharge, or is stopped up to prevent the dis-
4 charge. Every bed on which he who has the discharge lies shall be un-
5 clean, and everything on which he sits shall be unclean. Anyone who
touches his bed must wash his clothes, and bathe himself in water, re-
6 maining unclean until evening. Whoever sits on anything on which
the one who has the discharge may have sat must wash his clothes, and
7 bathe himself in water, remaining unclean until evening. Whoever
touches the body of him who has the discharge must wash his clothes,
8 and bathe himself in water, remaining unclean until evening. If he
who has the discharge spits on one who is clean, he must wash his
clothes and bathe himself in water, remaining unclean until evening.

9 Every seat on which he who has the discharge rides shall be unclean.
10 Whosoever touches anything at all that has been under him shall be
unclean until evening; whoever carries such things must wash his
clothes, and bathe himself in water, remaining unclean until evening.
11 Whomsoever the one who has the discharge touches, without having
rinsed his hands in water, must wash his clothes, and bathe himself in
12 water, remaining unclean until evening. Any earthen pot which the
one who has the discharge touches must be broken, and every wooden
article must be rinsed with water.
13 " 'When he who has the discharge is to be cleansed of his discharge,
he must allow seven days for his cleansing; he must wash his clothes,
14 and bathe his body in fresh water, and so become clean. On the
eighth day he shall procure two turtle-doves or two young pigeons,
and appear before the LORD at the doorway of the tent of meeting,
15 and give them to the priest, whereupon the priest shall offer them, one
as a sin-offering and the other as a burnt-offering. Thus shall the
priest make atonement before the LORD for him because of his dis-
charge.
16 " 'If a man has an emission of semen, he must bathe his whole body
17 in water, remaining unclean until evening; and every garment and
every skin that has the semen on it must be washed with water, re-
18 maining unclean until evening. If a man lies with a woman and has
an emission of semen, they must bathe themselves in water, remain-
ing unclean until evening.
19 " 'If a woman has a discharge, her discharge being menstruation,
she shall continue for seven days in her impurity; and whosoever
20 touches her shall be unclean until evening. Everything on which she
lies while in her impurity shall be unclean, and everything on which
21 she sits shall be unclean. Whosoever touches her bed must wash his
clothes, and bathe himself in water, remaining unclean until evening.
22 Whosoever touches anything on which she sits must wash his clothes,
23 and bathe himself in water, remaining unclean until evening. If she
herself is on the bed or the chair, when he touches it, he shall be un-
24 clean until evening. If a man should ever lie with her, her impurity
shall be transmitted to him; he shall be unclean for seven days; and
every bed on which he lies shall be unclean.
25 " 'If a woman has a discharge of blood for a long time, when it is
not her menstruation period, or if she has a discharge beyond her
period, she shall be unclean during all the time of her unclean dis-
26 charge, as she is during the time of her menstruation. Every bed on

which she lies during all the time of her discharge shall be affected by
her in the same way as a bed in her period, and everything on which
27 she sits shall be unclean as it is unclean in her period. Whosoever
touches them shall become unclean; he must wash his clothes, and
28 bathe himself in water, remaining unclean until evening. If she is to
be cleansed of her discharge, she must allow seven days for it, after
29 which she shall be clean. On the eighth day she must procure two
turtle-doves or two young pigeons, and bring them to the priest at the
30 doorway of the tent of meeting, whereupon the priest shall offer one
as a sin-offering and the other as a burnt-offering. Thus shall the
priest make atonement before the LORD for her because of her un-
clean discharge.

31 " 'Thus shall you rid the Israelites of their uncleanness, lest they
die for their uncleanness, by defiling my dwelling that is in their
midst.

32 " 'This is the law for one having a discharge, or for one who has
33 an emission of semen and is made unclean by it, for her who is suf-
fering from menstruation, for anyone who has a discharge, whether
man or woman, and for any man who lies with an unclean woman.' "

16 After the death of Aaron's two sons, when they approached the
presence of the LORD and died, the LORD spoke to Moses.

2 "Tell your brother Aaron," the LORD said to Moses, "that he must
under no circumstances enter the sacred place inside the veil in front
of the propitiatory which is on the ark, that he die not; for I manifest
3 myself in the cloud on the propitiatory; it is only with this that Aaron
may enter the sacred place, with a young bullock as a sin-offering and
4 a ram as a burnt-offering. He must put on the sacred linen tunic,
wear the linen breeches on his body, be girded with the linen sash, and
wind on the linen turban, these being the sacred vestments; when he
5 has bathed his body in water he shall put them on. From the Israel-
ite community he shall procure two he-goats as a sin-offering and one
6 ram as a burnt-offering. Aaron shall offer the sin-offering bullock
which is for himself, and so make atonement for himself and his
7 household. He shall then take the two goats, and set them before the
8 LORD at the doorway of the tent of meeting, whereupon Aaron shall
place lots on the two goats, one lot for the LORD and the other for Aza-
9 zel. Aaron shall then bring forward the goat which has the lot of the
10 LORD on it, and offer it as a sin-offering, while the goat that has the
lot of Azazel on it shall be set alive before the LORD, that atonement
may be made through it by sending it off to Azazel in the desert.

11 Aaron shall offer the sin-offering bullock which is for himself, and so
make atonement for himself and his household. He must slaughter
12 the sin-offering bullock which is for himself, and taking a pan full of
coals of fire from the altar before the LORD and with his hands full
of finely ground, fragrant incense, he must bring them inside the
13 veil, and put the incense on the fire before the LORD, that the cloud of
incense may cover the propitiatory which is over the decrees, that he
14 die not. Taking some of the blood of the bullock, he must sprinkle
it with his finger on the east side of the propitiatory, and then sprinkle
some of the blood with his finger seven times in front of the propitia-
15 tory. He must then slaughter the sin-offering goat which is for the
people, and bring its blood inside the veil; he must do with its blood as
he did in the case of the bullock's blood, sprinkling it on the propi-
16 tiatory and in front of the propitiatory. Thus he shall make atone-
ment for the sanctuary because of the uncleanness of the Israelites
and their transgressions in all their sins. And he shall do the same for
the tent of meeting that has its abode with them in the midst of their
17 uncleanness. When he goes in to make atonement in the sacred place,
there must be no one present in the tent of meeting until he comes
out, that he may make atonement for himself, his own household, and
18 the whole community of Israel. He must then go outside to the altar
which is before the LORD, and make atonement for it; taking some
of the bullock's blood and some of the goat's blood, he must put it all
19 around the horns of the altar, and sprinkle some of the blood on it
with his finger seven times, to cleanse and sanctify it from the un-
20 cleanness of the Israelites. When he has finished making atonement
for the sacred place, the tent of meeting, and the altar, he shall bring
21 forward the live goat, and laying both his hands on the head of the
live goat, Aaron shall confess over it all the iniquities of the Israel-
ites and all their transgressions in all their sins, and laying them on the
head of the goat, send it off to the desert by a man standing in readi-
22 ness. Thus the goat shall carry all their iniquities away with him, into
23 a desolate region; and he shall set the goat free in the desert. Then
Aaron shall re-enter the tent of meeting, and removing the linen
vestments which he put on when he entered the sacred place, he shall
24 leave them there; he shall bathe his body in water at a sacred place,
put on his other clothes, and then come out and offer his own burnt-
offering and the people's burnt-offering, making atonement for him-
25 self and the people, while the fat of the sin-offering he shall burn on
26 the altar. The one who lets the goat go for Azazel must wash his

clothes, and bathe his body in water, after which he may re-enter the
27 camp. The sin-offering bullock and the sin-offering goat, whose
blood was brought in to make atonement in the sacred place, must be
taken outside the camp, and their hides, flesh, and offal burned up;
28 while the one who burns them must wash his clothes and bathe his
body in water, after which he may re-enter the camp.
29 "It shall be a perpetual statute for you that on the tenth day of the
seventh month you shall mortify yourselves and not do any work at
30 all, neither the native born nor the aliens residing among you; for on
this day shall atonement be made for you to cleanse you, that you may
31 be cleansed from all your sins before the LORD. It shall be a sabbath
of complete rest for you, and you must mortify yourselves; it is to be
32 a perpetual statute. The priest who shall be anointed and installed as
priest in his father's place shall make the atonement; he shall put on
33 the linen vestments, the sacred vestments, and make atonement for
the most sacred place, make atonement for the tent of meeting and
the altar, and make atonement for the priests and all the people of the
4 community. This is to be a perpetual statute for you, for making
atonement once a year for the Israelites because of all their sins."
It was done as the LORD commanded Moses.

LAWS RELATING TO HOLINESS, 17:1—26:46

17 The Lord said to Moses,
2 "Speak to Aaron and his sons and all the Israelites, and say to them,
3 'This is the command that the LORD has given: "Anyone at all be-
longing to the house of Israel who slaughters an ox or a lamb or a
4 goat in the camp, or slaughters it outside the camp, and does not bring
it to the doorway of the tent of meeting, to present it as an offering to
the LORD in front of the LORD's dwelling, that man shall be held
guilty of bloodshed, since he has shed blood; hence that man shall be
5 cut off from his people, to the end that the Israelites may bring in
their sacrifices, which they have been accustomed to sacrifice in the
country at large, and bring them to the LORD at the doorway of the
tent of meeting, to the priest, and sacrifice them as thanksgiving sacri-
6 fices to the LORD; whereupon the priest shall dash the blood upon the
altar of the LORD at the doorway of the tent of meeting, and burn
7 the fat as a soothing odor to the LORD. They must no longer offer
their sacrifices to the satyrs after whom they have been running in
wanton fashion. This shall be a perpetual statute for them through-
out their generations." '

8 "You must also say to them, 'Anyone at all belonging to the house
of Israel or the aliens who are residing among them, who offers a
9 burnt-offering or a sacrifice, and does not bring it to the doorway of
the tent of meeting to offer it to the LORD, that man shall be cut off
from his people.
10 " 'If anyone at all belonging to the house of Israel or the aliens re-
siding among them eats any blood at all, against the person who eats
11 blood I will set my face, and will cut him off from his people; for
the life of the creature is in the blood, and I direct you to place it upon
the altar, to make atonement for you; for it is the blood which as the
12 life makes atonement. That is why I say to the Israelites, "No per-
son among you may eat blood, nor may the alien residing in your midst
eat blood."
13 " 'Anyone at all of the Israelites or the aliens residing among them,
who in hunting catches an animal or a bird that may be eaten, must
14 pour out its blood, and cover it with dust; for the life of every crea-
ture is identical with its blood; hence I say to the Israelites, "You may
not eat the blood of any creature at all"; for the life of every crea-
15 ture is its blood; whosoever eats it shall be cut off. Every person who
eats anything that has died a natural death or from being torn, wheth-
er he is a native born or a resident alien, must wash his clothes, and
bathe himself in water, remaining unclean until evening, when he
16 shall become clean. If he does not wash them, nor bathe his body, he
shall answer for his iniquity.' "

18 The LORD said to Moses,

2 "Speak to the Israelites, and say to them, 'I, the LORD, am your
3 God. You must not imitate the practices of the land of Egypt in
which you lived, nor imitate the practices of the land of Canaan to
4 which I am about to bring you, nor walk in their statutes. It is my
ordinances that you must observe, and my statutes that you must keep,
5 by walking in them, since I, the LORD, am your God. So you must
keep my statutes and ordinances, by the observance of which man shall
live, since I am the LORD.
6 " 'None of you shall approach anyone closely related to him, to
7 have intercourse with her; since I am the LORD. You must not have
intercourse with her who belongs to your father, namely, your
8 mother; since she is your mother, you must not have intercourse with
her. You must not have intercourse with a wife of your father, since
9 she belongs to your father. You must not have intercourse with your
10 sister, whether full sister or half sister, legitimate or illegitimate. You

must not have intercourse with your son's daughter nor your daugh-
11 ter's daughter; for they are your own flesh. You must not have in-
tercourse with your father's wife's daughter, begotten by your father,
12 since she is your sister. You must not have intercourse with your
13 father's sister, since she is your father's relative. You must not have
intercourse with your mother's sister, for she is your mother's rela-
14 tive. You must not have intercourse with her who belongs to your
father's brother; you must not approach his wife, since she is your
15 aunt. You must not have intercourse with your daughter-in-law;
since she is your son's wife, you must not have intercourse with her.
16 You must not have intercourse with your brother's wife, since she be-
17 longs to your brother. You must not have intercourse with a woman
and her daughter as well; you must not take her son's daughter and
her daughter's daughter to have intercourse with them; since they are
18 relatives, it would be lewdness. You must not marry a woman in ad-
dition to her sister as a rival wife, having intercourse with her as well
19 as with the other, while she is alive. You must not approach a woman
while she is unclean from menstruation, to have intercourse with her.
20 You must not have sexual intercourse with your neighbor's wife, de-
21 filing yourself with her. You must not dedicate any of your children
to the service of Molech; you must not profane the name of your
22 23 God, of me, the LORD. You must not lie with a male as with a
woman, since that would be abominable. You must not have sexual
intercourse with any animal at all, defiling yourself with it; nor must
a woman stand in front of an animal, to lie down for it, since that
24 would be bestial. Do not defile yourselves in any of these ways; for
it was in all these ways that the nations whom I am driving out of
25 your way defiled themselves, so that the land became defiled, and I
punished it for its iniquity and the land vomited out its inhabitants.
26 So keep my statutes and ordinances, and do not follow any of these
abominable practices, neither the native born nor the aliens residing
27 among you (for it was all these abominable practices that the natives
of the land who preceded you followed, so that the land became de-
28 filed), lest the land vomit you out when you defile it, as it vomited out
29 the nations who preceded you. For whosoever follows any of these
abominable practices—the persons who do so shall be cut off from
30 their people. So keep my charge by not observing any of the abomi-
nable customs which were observed before you, and do not defile your-
selves with them, since I, the LORD, am your God.' "

19 The LORD said to Moses,
2 "Speak to the whole Israelite community, and say to them, 'You
3 must be holy; for I, the LORD your God, am holy. You must each
revere his father and mother, and you must keep my sabbaths, since I,
4 the LORD, am your God. Do not turn to unreal gods, nor make your-
selves molten gods, since I, the LORD, am your God.
5 " 'When you offer a thanksgiving sacrifice to the LORD, sacrificing
6 it so as to make you acceptable, you must eat it on the day that you sac-
rifice it, or on the next day; any left over until the third day must be
7 burned up. If it should ever be eaten on the third day, it would be
8 mere refuse; it would not be acceptable; anyone eating it shall answer
for his iniquity, because he has profaned what is sacred to the LORD;
so that person shall be cut off from his people.
9 " 'When you reap the harvest of your land, you must not reap your
field to the very corners, nor gather the gleanings of your harvest;
10 you must not glean your vineyards bare, nor gather the fallen fruit
of your vineyard; you must leave them for the poor and the resident
alien, since I, the LORD, am your God.
11 " 'You must not steal, nor cheat, nor lie to one another. You must
12 not take a false oath in my name, and so profane the name of your
God, of me, the LORD.
13 " 'You must not defraud your fellow, nor rob him; the wages of a
hired laborer are not to remain all night with you until morning.
14 " 'You must not curse a deaf person, nor place an obstacle in the
way of a blind person; you must stand in awe of your God, of me, the
LORD.
15 " 'You must do no injustice in a case, neither showing partiality to
the poor, nor deferring to the powerful, but judging your fellow
fairly.
16 " 'You must not play the part of a talebearer against your people;
you must not secure yourself by the life of another, since I am the
LORD.
17 " 'You must not cherish hate against your fellow-countryman; you
18 must be sure to reprove your fellow, but not incur sin because of him.
You must not avenge yourself, nor bear a grudge against the members
of your own race, but you must love your fellow, since he is the same
as yourself, for I am the LORD.
19 " 'You must keep my statutes; you must not let your cattle breed
with a different species; you must not sow your field with two kinds
of seed, nor put on a garment made of two kinds of material.

20 " 'If a man has sexual intercourse with a woman, who is a slave,
betrothed to another man, but who has never been redeemed, nor giv-
en her freedom, there shall be an investigation; they shall not be put
21 to death, because she was not free, but he must bring his guilt-offer-
ing to the LORD at the doorway of the tent of meeting, a ram as a
22 guilt-offering, whereupon the priest shall make atonement for him
with the guilt-offering ram before the LORD for the sin that he com-
mitted, and he shall be forgiven for the sin that he committed.
23 " 'When you enter the land, and plant all kinds of trees for food,
you must treat their fruit as uncircumcised; for three years it must
24 be held by you to be uncircumcised; it is not to be eaten; and in the
fourth year all their fruit is to be sacred, a praise-offering to the
25 LORD; it is only in the fifth year that you may eat their fruit, that
their produce may enrich you, since I, the LORD, am your God.
26 " 'You must not eat anything with the blood.
" 'You must not practice augury or soothsaying.
27 " 'You must not shave around your temples, nor do away with the
28 corners of your beard; you must not make incisions in your body for
the dead, nor tattoo any marks on yourselves, since I am the LORD.
29 " 'Do not degrade your daughter by making a harlot of her, lest
the land fall into harlotry, and become full of lewdness.
30 " 'You must keep my sabbaths, and stand in awe of my sanctuary,
since I am the LORD.
31 " 'Do not turn to mediums or magicians; do not defile yourselves
with them by consulting them, since I, the LORD, am your God.
32 " 'You must rise in the presence of the hoary-headed, and defer to
the aged, and so stand in awe of your God, of me, the LORD.
33 " 'If an alien makes his home with you in your land, you must not
34 wrong him; you must treat the alien who makes his home with you
like the native born among you, and love him as one of your own
race; for you were once aliens yourselves in the land of Egypt; I, the
LORD, am your God.
35 " 'You must do no injustice in a case, with rule, or weight, or
36 measure; you must have just balances, just weights, a just ephah, and
a just hin, since it was I, the LORD your God, who brought you out of
37 the land of Egypt. So you must be careful to observe all my statutes
and ordinances, since I am the LORD.' "
20 The LORD said to Moses,
2 "Say to the Israelites, 'Anyone at all of the Israelites or the aliens
residing in Israel, who dedicates any of his children to Molech, must

3 be put to death; the people of the land must stone him. I, too, will
set my face against that man, and cut him off from his people, be-
cause he has dedicated some of his children to Molech, defiling my
4 sanctuary and profaning my holy name. If the people of the land
should ever shut their eyes to such a man when he dedicates some of
5 his children to Molech by not putting him to death, I myself will set
my face against that man and his family, and cut him off from his
people, as well as all those who run wantonly after him by running
wantonly after Molech.
6 " 'If any person turns to mediums and magicians by running wan-
tonly after them, I will set my face against that person, and cut him
off from his people.
7 " 'Sanctify yourselves therefore, and be holy; for I, the LORD, am
8 your God; be careful to observe my statutes, since it is I, the LORD,
9 who sanctify you. For anyone at all who curses his father or mother
must be put to death; since he has cursed his father or mother, his
blood shall be on his head.
10 " 'In the case of any man who commits adultery with another
man's wife, who commits adultery with his neighbor's wife, both the
11 adulterer and the adulteress must be put to death. In the case of any
man who lies with his father's wife, having intercourse with her who
belongs to his father, both of them must be put to death; their blood
12 shall be on their heads. In the case of any man who lies with his
daughter-in-law, both of them must be put to death; since they have
13 committed a bestial act, their blood shall be on their heads. If any
man lies with a male as with a woman, since they have both com-
mitted an abominable act, they must be put to death; their blood
14 shall be on their heads. In the case of a man who marries a woman
and her mother as well, it is lewdness; both he and they must be
15 burned up, that there may be no lewdness in your midst. Any man
who has sexual intercourse with an animal must be put to death, and
16 the animal must be slain. If a woman goes up to any animal to lie
down for it, you must slay both the woman and the animal; they
17 must be put to death; their blood shall be on their heads. If a man
takes his sister, either his full sister or his half sister, and they have
intercourse with each other, it is a shameful deed; so they must be
cut off in sight of the members of their own race; since he has had
18 intercourse with his sister, he must answer for his iniquity. If a man
lies with a woman while she is menstruating, and has intercourse with
her, he has bared her fountain, and she has let the fountain of her

blood be uncovered, so they must both be cut off from their people.
19 You must not have intercourse with your mother's sister nor your father's sister; for such a one would have made his relative bare; they
20 must answer for their iniquity. In the case of a man who lies with his aunt, he has had intercourse with her who belongs to his uncle; they
21 shall answer for their sin by dying childless. If a man takes his brother's wife, it is an impure deed; since he has had intercourse with her who belongs to his brother, they shall be childless.
22 " 'Be careful, then, to observe all my statutes and ordinances, lest the land, into which I am about to bring you to live, vomit you out.
23 You must not follow the customs of the nations whom I am driving out of your way; it was because they did all of these things that I
24 abhor them, and say to you, "You shall take possession of their land; I give it to you to possess, a land abounding in milk and honey." I, the LORD, am your God, who have separated you from other peoples,
25 so you must make a distinction between clean and unclean animals, between unclean and clean birds; you must not make yourselves detestable by animal or bird or any land reptile, which I have set apart
26 for you to hold as unclean. You must be holy to me; for I, the LORD, am holy, and have separated you from other peoples to be mine.
27 " 'If there is a man or woman who is a medium or a magician, they must be put to death by being stoned; their blood shall be on their heads.' "

21 The LORD said to Moses,

"Speak to the priests, the sons of Aaron, and say to them, 'No one
2 is to defile himself for a dead person among his relatives, except for his nearest kin, his mother, his father, his son, his daughter, his
3 brother, his sister if she is an unmarried virgin and hence still related
4 to him; for such he may defile himself; he must not defile himself
5 for those related to him by marriage by profaning himself. They must not shave part of their heads bald, nor shave off the corners of
6 their beards, nor make incisions in their bodies. They must be holy to their God, and not profane the name of their God; for it is the LORD's sacrifices, their God's food, that they offer, so they must be
7 holy. They must not marry a harlot or a woman who has been violated; they must not marry a woman who has been divorced from her
8 husband; for he is to be holy to his God. Consecrate him therefore; for it is your God's food that he offers; you must treat him as holy;
9 for I, the LORD, who consecrate them, am holy. If a priest's daugh-

ter degrades herself by playing the harlot, she degrades her father; she must be burned up.

10 " 'The priest who is the highest of his fellows, on whose head the anointing oil has been poured, and who has been installed to wear the vestments, must not let his hair hang loose, nor tear his clothes;
11 he must never approach any corpse, defiling himself for neither his
12 father nor his mother; he must not leave the sanctuary, nor profane the sanctuary of his God; for it is the consecration of his God's anointing oil that is on him; I am the LORD.

13 " 'He must marry a virgin;
14 a widow, or a divorced woman, or a woman who has been violated, or a harlot, such he may not marry,
15 but a virgin of his own class he must marry, that he may not degrade his children among his clansmen; for it is I, the LORD, who consecrate him.' "

16 The LORD said to Moses,

17 "Say to Aaron, 'None of your descendants, from generation to generation, who has a defect, may draw near to offer his God's food;
18 for no one who has a defect may come near, no one who is blind, or
19 lame, or has any perforations, or has a limb too long; no one who has
20 a fractured foot, or a fractured hand, or is a hunchback, or has a cataract, or a defect of eyesight, or scurvy, or scabs, or crushed tes-
21 ticles—no one of the descendants of Aaron, the priest, who has a defect, may come near to offer the LORD's sacrifices; since he has a de-
22 fect, he may not come near to offer his God's food. He may eat his
23 God's food, some of the most sacred as well as the sacred; only he must not approach the veil, nor come near the altar, because he has a defect in him, lest he profane my sanctuaries; for it is I, the LORD, who consecrate them.' "

24 So Moses spoke to Aaron and his sons and all the Israelites.

22 The LORD said to Moses,

2 "'Tell Aaron and his sons to be careful about the sacred gifts of the Israelites, which they consecrate to me, and not to profane my holy
3 name, since I am the LORD. Say to them, 'Anyone at all out of all your descendants throughout your generations who approaches the sacred gifts which the Israelites consecrate to the LORD, while he is unclean, that person shall be cut off from my presence, since I am the
4 LORD. No one at all of the descendants of Aaron, who is a leper, or has a discharge, may eat any of the sacred gifts until he is clean. Whoever touches anyone who has been made unclean through contact
5 with a corpse, or anyone who has had an emission of semen, or anyone

who touches any insect through which he may contract uncleanness, or
any person through whom he may contract whatever uncleanness he
6 has—the person who touches such shall be unclean until evening, and
must not eat of the sacred gifts unless he has bathed his body in water.
7 When the sun sets, he shall be clean, after which he may eat of the
8 sacred gifts; for these are his food. Anything that has died a natural
death or from being torn, he must not eat to be defiled by it, since I am
9 the LORD. So they must keep my charge, that they may not incur sin
in the matter, and die because of it, for profaning it, since it is I, the
10 LORD, who consecrate them. No layman may ever eat a sacred gift;
11 a priest's serf or hired servant may not eat a sacred gift; but if a priest
buys a slave, he may eat of it, and those that are born in his house may
12 eat of his food. If a priest's daughter is married to a layman, she must
13 not eat of the sacred contributions; but if a priest's daughter is a
widow or is divorced, and having no child, has returned to her father's
home as in her youth, she may eat of her father's food; but no lay-
14 man may ever eat of it. If anyone eats a sacred gift inadvertently, he
15 must add a fifth to it, and give the sacred gift to the priest. They
must not profane the sacred gifts of the Israelites, which they con-
16 tribute to the LORD, and so make them incur iniquity requiring a guilt-
offering by eating their sacred gifts; for it is I, the LORD, who con-
secrate them.' "

17 The LORD said to Moses,

18 "Speak to Aaron and his sons and all the Israelites, and say to them,
'If anyone at all belonging to the house of Israel or the resident aliens
in Israel presents his offering, any votive offering or voluntary offer-
ing at all of theirs, which they present as a burnt-offering to the LORD
19 —in order that you may be accepted, it must be a perfect male, in the
20 case of either oxen, or lambs, or goats; you must not offer anything
21 that has a blemish on it; for it would not be accepted for you. If
anyone offers a thanksgiving sacrifice to the LORD as a special votive
offering or voluntary offering, either in oxen or sheep, it must be per-
22 fect to be accepted, with no blemish on it at all. Anything blind, or
maimed, or mutilated, or suppurating, or scurvy, or scabbed, such you
must not offer to the LORD, nor offer any of them on the altar as a sac-
23 rifice to the LORD. An ox or a sheep, however, which has a limb too
long or too short, you may offer as a voluntary offering, but as a votive
24 offering it will not be accepted. Anything that has its testicles bruised
or crushed or torn off or cut off, you must not offer to the LORD: you
25 must not do such things in your land. Neither may you offer any such

as food for your God when received from a foreigner; for they are marred; since they have blemishes on them, they will not be accepted for you.' "

26 The LORD said to Moses,

27 "When an ox, or a sheep, or a goat, is born, it must remain seven days with its mother, and only from the eighth day onward will it be
28 acceptable as a sacrificial offering to the LORD; and in the case of a cow or ewe, you must not slaughter it and its young on the same day.
29 "When you make a praise-offering sacrifice to the LORD, you must
30 sacrifice it so as to win acceptance for you; you must eat it that very day, leaving none of it over until morning, since I am the LORD.
31 "So you must be careful to observe my commands, since I am the
32 LORD. You must not profane my holy name; but I must be hallowed
33 among the Israelites, since it is I, the LORD, who hallow you, who brought you out of the land of Egypt to be your God, I, the LORD."

23 The LORD said to Moses,

2 "Speak to the Israelites, and say to them, 'The fixed festivals of the LORD which you must proclaim as religious assemblies—the following
3 are my fixed festivals. For six days work may be done, but on the seventh day there is to be a sabbath of complete rest, a religious assembly, when you must not do any work at all; it is to be a sabbath for the LORD in all your places of abode.

4 " 'The following are the fixed festivals of the LORD, the religious
5 assemblies which you must proclaim at their proper season. On the fourteenth day of the first month at twilight is the passover to the
6 LORD. On the fifteenth day of the same month is the festival of unleavened cakes to the LORD; for seven days you must eat unleavened
7 cakes. On the first day you must hold a religious assembly, doing no
8 hard work at all; and for seven days you must offer sacrifices to the LORD; on the seventh day there is to be a religious assembly, when you must do no hard work at all.' "

9 The LORD said to Moses,

10 "Speak to the Israelites, and say to them, 'When you enter the land which I am about to give you, and reap its harvest, you must bring the
11 sheaf of the first-fruits of your harvest to the priest, who shall wave the sheaf before the LORD that you may be accepted; it is on the day
12 following the sabbath that the priest shall wave it. On the day when you wave the sheaf, you must offer a perfect yearling male lamb as a
13 burnt-offering to the LORD, while its cereal-offering shall be two-tenths of an ephah of fine flour mixed with oil, as a sacrifice to the

LORD, a soothing odor, and its libation shall be a fourth of a hin of
14 wine. You must eat neither bread nor parched grain nor new grain
until this same day, until you have brought your God's offering; it is
to be a perpetual statute throughout your generations in all your places
of abode.
15 " 'From the day following the sabbath, from the day that you
brought the sheaf of the wave-offering, you must count seven full
16 weeks, counting fifty days to the day following the seventh sabbath,
and then you must offer a cereal-offering of new grain to the LORD.
17 From your dwellings you must bring two loaves of bread as a wave-
offering, made of two-tenths of an ephah of fine flour, baked with
18 leaven, as first-fruits for the LORD. With the bread you must offer
seven perfect yearling male lambs, one young bullock, and two rams;
they are to be a burnt-offering to the LORD, along with their cereal-
19 offering and libations, a sacrifice, a soothing odor to the LORD. You
must also offer one he-goat as a sin-offering, and two yearling male
20 lambs as a thanksgiving sacrifice; the priest shall wave them along
with the bread of the first-fruits as a wave-offering before the LORD,
in addition to the two lambs; they are to be sacred to the LORD, to the
21 priest. On that same day you must proclaim and hold a religious as-
sembly, when you must do no hard work at all; it is to be a perpetual
statute in all your places of abode throughout your generations.
22 " 'When you reap the harvest of your land, you must not reap your
field to the very corners, nor gather the gleanings of your harvest;
you must leave them for the poor and the resident alien, since, I, the
LORD, am your God.' "
23 The LORD said to Moses,
24 "Say to the Israelites, 'On the first day of the seventh month you
must observe a memorial day of complete rest, celebrated by the
25 blowing of trumpets, a religious assembly, when you must do no hard
work at all, but offer a sacrifice to the LORD.' "
26 The LORD said to Moses,
27 "On exactly the tenth day of this seventh month is the day of
atonement, when you must hold a religious assembly, and mortify
28 yourselves, and offer a sacrifice to the LORD. You must do no work
at all on that same day; for it is a day of atonement, on which to
29 make atonement for you before the LORD your God. For every per-
son who will not mortify himself on that same day shall be cut off
30 from his people, and any person who does any work at all on that
same day, that person I will destroy from the midst of his people,

since you must do no work at all; it is to be a perpetual statute throughout your generations in all your places of abode. You must observe it as a sabbath of complete rest, and you must mortify yourselves; on the ninth day of the month at evening, from one evening to the next, you must keep your sabbath."

The LORD said to Moses,

"Say to the Israelites, 'On the fifteenth day of this seventh month is the seven-day festival of booths for the LORD. On the first day there is to be a religious assembly, when you must do no hard work at all. For seven days you must offer sacrifices to the LORD; on the eighth day you must hold a religious assembly, and offer a sacrifice to the LORD; since it is a sacred assembly, you must do no hard work at all.

" 'These are the fixed festivals of the LORD, which you must proclaim as religious assemblies to make offerings to the LORD, a burnt-offering, a cereal-offering, a sacrifice, and libations, each on its proper day, in addition to the sabbaths of the LORD, and the gifts, votive-offerings, and voluntary offerings, which you give to the LORD.

" 'On exactly the fifteenth day of the seventh month, when you have gathered in the produce of your land, you must observe the festival of the LORD for seven days. On the first day there is to be a sabbath of complete rest, and on the eighth day there is to be a sabbath of complete rest. On the first day you must procure boughs of beautiful trees, branches of palm trees, limbs of leafy trees, and waterwillows, and rejoice before the LORD your God for seven days. You must observe it as a festival to the LORD for seven days a year (a perpetual statute throughout your generations), observing it in the seventh month. For seven days you must live in booths; all the native born in Israel must live in booths, that your descendants may know that it was in booths that I made the Israelites live when I brought them out of the land of Egypt, I, the LORD your God.' "

So Moses announced to the Israelites the fixed festivals of the LORD.

The LORD said to Moses,

"Order the Israelites to provide you with pure oil from crushed olives for the light, so that there may always be a lamp to lift in place; in the tent of meeting, outside the veil which screens the decrees, Aaron must keep it continually supplied from evening until morning before the LORD; it is to be a perpetual statute throughout your gen-

4 erations; he must keep the lamps on the lampstand of pure gold continually supplied before the LORD.
5 "Taking fine flour, you must bake twelve cakes of it, with two-
6 tenths of an ephah to each cake. You must place them in two lots,
7 six in each lot, on the table of pure gold before the LORD, and put pure frankincense on each lot, to serve as memorial bread, a sacrifice
8 to the LORD. Regularly on every sabbath day it must be set out before
9 the LORD—a perpetual covenant on the part of the Israelites. It shall go to Aaron and his sons, who shall eat it in a sacred place; for it is the most sacred part of the LORD's sacrifices for him, a perpetual due."
10 The son of an Israelite woman, whose father was an Egyptian, had come out with the Israelites; the son of the Israelite woman and an
11 Israelite had a quarrel in the camp, and the son of the Israelite woman blasphemed the Name, and cursed, so they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, belonging to
12 the tribe of Dan. He was put in custody, so that the LORD's will
13 might be made clear for them. So the LORD said to Moses,
14 "Take the one who has cursed outside the camp, and let all who heard him lay their hands on his head, and then let the whole com-
15 munity stone him. To the Israelites themselves say, 'When anyone at
16 all curses his God, he must answer for his sin; whoever blasphemes the name of the LORD must be put to death, the whole community stoning him; the resident alien like the native-born must be put to
17 death when he blasphemes the Name. If anyone takes any other per-
18 son's life, he must be put to death. Whoever takes an animal's life
19 must make it good—a life for a life. If anyone disfigures another, as
20 he did, so it shall be done to him, fracture for fracture, eye for eye, tooth for tooth; as he disfigured the other, so shall he be disfigured.
21 Whoever kills an animal must make it good, but whoever kills a man
22 must be put to death. You must have one ordinance for resident alien and native-born alike; for I, the LORD, am your God.' "
23 Moses told the Israelites, so they took the one who had cursed outside the camp, and stoned him; the Israelites did as the LORD had commanded Moses.
25 The LORD said to Moses at Mount Sinai,
2 "Speak to the Israelites, and say to them, 'When you enter the land which I am about to give you, the land shall enjoy a sabbath to the
3 LORD. For six years you may sow your field, and for six years prune
4 your vineyard and gather in its produce; but during the seventh year

there is to be a sabbath of complete rest for the land, a sabbath to the
LORD, when you must not sow your field nor prune your vineyard,
5 not even reaping the aftergrowth of your harvest, nor gathering the
grapes of your undressed vines, since it is to be a year of complete rest
6 for the land. The sabbath of the land, in the matter of working it,
shall be incumbent on you yourself, your male and female slaves,
7 your hired laborer, your serf who lives with you, and your live stock,
while all its produce shall serve as food for the wild beasts.
8 " 'You must count seven weeks of years, seven times seven years;
9 you must have a full seven weeks of years, forty-nine years. Then,
on the tenth day of the seventh month, you must sound a loud trum-
pet-blast everywhere, sounding the trumpet-blast everywhere through-
10 out your whole land on the day of atonement. You must hallow the
fiftieth year, and proclaim liberty throughout the land to all its in-
habitants; it is to be a jubilee for you, when each of you shall return
to his own possessions, and each of you shall return to his own family.
11 The fiftieth year shall be a jubilee for you, when you must not sow,
nor reap any aftergrowth in it, nor gather grapes from the undressed
12 vines in it; for, being a jubilee, it is to be sacred for you; you must
13 eat its produce out of the field. In this year of jubilee each of you
14 shall return to his own possessions. When you make a sale to your
neighbor or a purchase from your neighbor, you must not cheat each
15 other; you must buy from your neighbor on the basis of the number
of years that are to follow the jubilee, while he must sell to you on
16 the basis of the number of years for crops; if the years are many, the
price shall be proportionately high; if the years are few, the price
shall be proportionately low; for it is the number of crops that is to
17 be sold to you. So you must not cheat each other, but stand in awe of
your God; for I, the LORD, am your God.
18 " 'You must observe my statutes, and be careful to observe my ordi-
19 nances, that you may live in security upon the earth; then shall the
earth yield its fruitage, and you shall eat your fill, and live in security
20 upon it. If you should say, "What are we going to eat in the seventh
21 year, seeing that we may not sow, nor gather in our crops?" I will
command such a blessing for you in the sixth year that a three years'
22 crop will be produced; then in the eighth year you shall sow, but live
on the old crop, eating the old crop until the ninth year's crop comes
23 in. The land must not be sold in perpetuity; for the land is mine,
24 since you are only resident aliens and serfs under me. Hence, through-
out all the land that you hold you must allow redemption for the land.

25 " 'If a fellow-countryman of yours becomes poor, and sells some
of his property, his nearest kinsman must come and redeem what his
26 countryman sold. If a man has no one to redeem it, but becomes rich
27 enough to find the means to redeem it himself, he must count up the
years since its sale, and make a refund for the remainder to the man
28 to whom he sold it, whereupon he may return to his property. But
if he does not have sufficient means to recover it, what he sold shall
remain in the hands of the purchaser until the year of jubilee; at the
jubilee it shall be released, and he shall return to his property.
29 " 'If anyone sells a dwelling-house in a walled city, the right to
redeem it shall hold until the completion of the year following its
30 sale; the right to redeem it shall hold throughout that time. If it is
not redeemed, however, by the completion of a full year, the house
in the walled city shall be made over in perpetuity to its purchaser
31 and his descendants, not to be released at the jubilee. But the houses
of villages which have no walls around them shall be reckoned as
belonging to the country-fields; the right of redemption shall hold
32 for such, and at the jubilee they shall be released. In the case of the
cities of the Levites, however, in the case of the houses of the cities
in their possession, the Levites shall have a perpetual right of redemp-
33 tion; anything belonging to the Levites may be redeemed, while any
houses sold in a city in their possession must be released at the jubilee;
for the houses in the cities of the Levites are their property among
34 the Israelites. But the fields in the pasture-lands of their cities may
not be sold; for that is their inalienable possession.
35 " 'If a fellow-countryman of yours becomes poor, so that his ability
to meet his obligation with you fails, and you force on him the con-
36 dition of a resident alien or a serf, and he lives under you, take no
interest from him in money or in kind, but stand in awe of your God,
37 while your countryman lives under you. You must not lend him your
38 money at interest, nor give him your food for a return, since I, the
LORD, am your God, who brought you out of the land of Egypt to
give you the land of Canaan, and be your God.
39 " 'If a fellow-countryman of yours under obligation to you becomes
poor, and sells himself to you, you must not make him serve as a
40 slave; he shall have the position of a hired laborer or a serf with you,
41 working for you until the year of jubilee, when he shall be released
from your service, along with his children, and return to his own
42 family, and return to his ancestral property; because they are my
slaves, whom I brought out of the land of Egypt, they must not be

43 sold as slaves. You must not exert your authority over him harshly,
44 but stand in awe of your God. As for the male and female slaves
that you may have, it is only from the nations that surround you
45 that you may buy male and female slaves; although you may also buy
them from the children of the serfs who may be living under you,
and from their descendants in your employ who may have been
46 born in your land. They may become your property, and you may
bequeath them to your children after you to hold as property; you
may make permanent slaves of them; but over your fellow-Israelites
you must not exert your authority harshly, the one over the other.
47 " 'If an alien or a serf under you becomes rich, and a fellow-coun-
tryman of yours under obligation to him becomes poor, and sells him-
self to the alien or serf under you, or to a member of the alien's fam-
48 ily, even after he has sold himself, the right of redemption shall hold
49 for him; one of his brothers may redeem him, or his uncle or his
uncle's son may redeem him, or any of his near relatives belonging to
his family may redeem him, or if he becomes rich enough, he may
50 redeem himself. He shall reckon with his purchaser from the year
that he sold himself to him down to the year of jubilee, and the price
for his release shall be based on the number of years; he is to have the
51 status of a hired laborer with him. If there are still many years to
run, he must refund as redemption for himself a proportionate amount
52 of his purchase price; if there are only a few years left until the year
of jubilee, he must make a reckoning with him, refunding as redemp-
53 tion for himself an amount proportionate to the years left him. He
shall have the same status with him as that of a laborer hired year by
year; he must not exert his authority over him harshly, while you see it.
54 If he is not redeemed in any of these ways, he shall go free at the year
55 of jubilee, along with his children. For it is to me that the Israelites
are slaves, being my slaves whom I brought out of the land of Egypt,
I, the LORD, your God.
26 " 'You must make no idols for yourselves, nor erect a carved image
or sacred pillar for yourselves, nor locate a figured stone in your land
2 to pay homage to it; for I, the LORD, am your God. You must keep
my sabbaths, and stand in awe of my sanctuary, since I am the LORD.
3 " 'If you walk in my statutes, and are careful to observe my com-
4 mands, I will give rain for you in due season, the land shall yield its
5 crops, and the trees of the field shall yield their fruit; threshing shall
last for you until the time of vintage, and the time of vintage shall
last until sowing time, so that you shall eat all that you want of your

6 food, and live securely in your land. I will establish peace in the
land, so that you shall lie down with none to frighten you; I will
clear the land of wild beasts, and no sword shall pass through your
7 land; you shall chase your enemies, and they shall fall by the sword
8 before you; five of you shall chase a hundred, and a hundred of you
shall chase a myriad, so that your enemies shall fall by the sword
9 before you. I will give my attention to you, and make you fruitful,
10 and multiply you; I will establish my covenant with you. You shall
have so much of old stores to eat, that you shall cast out the old to
11 make way for the new. I will set my dwelling in your midst, and
12 will not hold you in contempt, but will move about among you, and
13 be your God, while you shall be my people, since I, the LORD, am your
God, who brought you out of the land of Egypt, out of a state of
slavery to them, and broke the bars of your yoke, and made you walk
upright.

14 " 'But if you will not listen to me, nor observe all these commands;
15 if you reject my statutes, and treat my ordinances as abhorrent by not
16 observing all my commands, by breaking my covenant, I on my part
will do this to you: I will inflict consumption and fever upon you as
terrors, exhausting your eyes and depressing your spirits; you shall
17 sow your seed in vain, since your enemies shall consume it. I will set
my face against you, so that you shall be laid low before your enemies,
and your foes shall rule over you, and you shall flee when no one is
18 pursuing you. If you will not listen to me even for these things, I
19 will punish you seven more times for your sins; I will shatter your
vaunted power; I will make your sky like iron, and your earth like
20 bronze, so that your strength shall be spent in vain, since your land
shall not yield its crops, nor the trees of the land yield their fruit.
21 If you live at enmity with me, and will not listen to me, I will bring
22 seven more afflictions upon you, as your sins deserve; I will let wild
beasts loose among you, that shall rob you of your children, destroy
your cattle, and reduce you in numbers, so that your roads shall be
23 desolate. And if by this discipline you are not turned to me, but live
24 at enmity with me, then I in turn will live at enmity with you, and I
25 will afflict you seven times for your sins; I will bring a sword upon
you that shall wreak vengeance for the covenant, so that you shall
huddle together in your cities; I will send pestilence among you, and
26 you shall be delivered into the power of the enemy. When I deprive
you of the sustenance of bread, there will be ten women to bake your
bread in a single oven, and your bread shall be doled out in rations,

27 and you shall not have enough to eat to satisfy you. And if you will
28 not listen to me for all this, but live at enmity with me, I will live at
fierce enmity with you, and I on my part will punish you seven times
29 for your sins; you will have to eat the flesh of your sons, and the flesh
30 of your daughters, too, you will have to eat; I will destroy your high
places, cut down your sun-pillars, and cast your carcasses on the ruins
31 of your idols; I will abhor you; I will make your cities a waste, and
32 desolating your sanctuaries, I will not smell your soothing odors; I
will also desolate the land, so that your enemies who come to live in it
33 shall be amazed at it; while you yourselves I will scatter among the
nations, and unsheathe the sword on you, so that your land shall be-
34 come a desolation and your cities a waste. Then shall the land enjoy
its sabbaths, as long as it lies desolate, and you remain in your enemies'
35 land; then shall the land have rest, and enjoy its sabbaths; as long as
it lies desolate, it shall have rest, which it did not have on the sabbaths
36 when you lived in it. As for those of you that may be left, I will
inject faintness into their hearts in the lands of their enemies, so that
the sound of a driven leaf shall chase them, and they shall flee as
37 from the sword, and fall when there is no one in pursuit; they shall
trip over one another, as if in flight from the sword, although there
is no one in pursuit. You shall have no power to stand before your
38 enemies; you shall perish among the nations; and the land of your
39 enemies shall consume you. Those of you that may be left shall pine
away in their enemies' lands because of their iniquity, and also because
40 of their fathers' iniquities shall they pine away. But if they confess
their iniquity and the iniquity of their fathers through the perfidy
which they committed against me, and also through living at enmity
41 with me, so that I in turn had to live at enmity with them, and bring
them into the land of their enemies, or if their uncircumcised heart
shall then be humbled, and they shall then make amends for their
42 iniquity, I will remember my covenant with Jacob, my covenant with
Isaac too, and my covenant with Abraham also, I will remember, and
43 I will remember the land. But the land shall be deserted by them,
and shall enjoy its sabbaths, while it lies desolate without them, and
they themselves shall make amends for their iniquity for the reason,
for the very reason that they rejected my ordinances, and abhorred
44 my statutes. And yet even so, when they are in the land of their
enemies, I will not reject them, nor abhor them, so as to put an end
to them by breaking my covenant with them; for I, the LORD, am
45 their God; but in their favor I will remember the covenant with

their ancestors, whom I brought out of the land of Egypt in sight of the nations, that I might be their God, I, the LORD.' "

46 These were the statutes, ordinances, and laws which the LORD established between himself and the Israelites through Moses at Mount Sinai.

THE COMMUTATION OF VOTIVE OFFERINGS AND DUES, 27:1–34

27 The LORD said to Moses,

2 "Speak to the Israelites, and say to them, 'When anyone makes a special votive offering to the LORD with the money value of the per-
3 sons, the valuation of males from twenty years old up to sixty years old shall be, the valuation shall be fifty shekels of silver, in terms of
4 the sacred shekel; if it is a female, the valuation shall be thirty
5 shekels. If they run from five years old up to twenty years old, the valuation of males shall be twenty shekels, and for females ten
6 shekels. If they run from a month old up to five years old, the valuation of males shall be five shekels of silver, and for females the val-
7 uation shall be three shekels of silver. If they run from sixty years old and upward, if a male, the valuation shall be fifteen shekels, and
8 for a female ten shekels. But if he is too poor to pay the valuation, he must be set before the priest, and the priest shall value him; the priest shall value him proportionately to what the maker of the vow can afford.

9 " 'If it is an animal, of a kind which may be presented as an offering to the LORD, whatsoever anyone gives of such to the LORD shall
10 be taboo; he must not substitute something else for it, nor exchange it, a good one for a bad one, or a bad one for a good one; if he should ever exchange the one animal for another, then both it and the one
11 exchanged for it shall become taboo. If it is any unclean animal at all, of a kind which may not be presented as an offering to the LORD,
12 he shall set the animal before the priest, and the priest shall value it midway between high and low; as the priest values it, so shall it be.
13 If he should ever wish to redeem it, he must add a fifth to the valuation.

14 " 'When anyone consecrates his house as sacred to the LORD, the priest shall value it midway between high and low; as the priest values
15 it, so shall it stand. If the one who dedicated his house would redeem it, he must add a fifth of the money value to it, and it shall be his.

16 " 'If anyone consecrates to the LORD part of the field that he owns, the valuation shall be proportionate to the seed for it, fifty shekels of

17 silver in the case of a homer of barley seed. If he consecrates his field
18 from the year of jubilee on, it shall stand as valued; but if he consecrates his field after the jubilee, the priest shall reckon for it money proportionate to the years remaining until the next year of jubilee,
19 and a reduction shall be made in the valuation. If the person who consecrated the field should ever wish to redeem it, he must add a fifth
20 of its money value to it, and it shall pass to him. If, instead of redeeming the field, he has sold the field to another man, it may not be
21 redeemed any more; but the field, when released at the jubilee, shall be sacred to the LORD, like a field that has been devoted; the possession
22 of it shall go to the priest. If one consecrates to the LORD a field that
23 he has bought, which was not a part of his hereditary estate, the priest shall reckon for it the amount of the valuation up to the year of jubilee, and he shall give the valuation on that day as a sacred gift to
24 the LORD. At the year of jubilee the field shall revert to him from
25 whom it was bought, to whom it belonged as hereditary land. Every valuation must be in terms of the sacred shekel, the shekel of twenty gerahs.

26 " 'However, no firstling among the animals, which as such belongs to the LORD, can anyone consecrate; whether it is ox or sheep,
27 it belongs to the LORD. If it belongs to the unclean animals, it must be bought in at its valuation, with a fifth added to it; and if it is not redeemed, it must be sold at its valuation.

28 " 'However, nothing at all which anyone devotes to the LORD out of all his possessions, whether of man or beast, or of field in his heritage, can be sold, or redeemed, since everything devoted is most
29 sacred to the LORD. No one at all of men who becomes devoted may be ransomed; he must be put to death.

30 " 'All the dues of the land, whether from the grain of the land or the fruit of the trees, belong to the LORD; they are sacred to the LORD.
31 If anyone should ever wish to redeem any of his dues, he must add a
32 fifth to it. As for all the dues of the herd and flock, all that pass under
33 the staff, the tenth is sacred to the LORD. One must not inquire whether it is good or bad, nor exchange it; if he should ever exchange it, then both it and the one exchanged for it shall be taboo, it cannot be redeemed.' "

34 These were the commands which the LORD gave Moses for the Israelites at Mount Sinai.

THE BOOK OF NUMBERS

THE CENSUS OF THE ISRAELITES AT SINAI, 1:1—4:49

1 On the first day of the second month, in the second year after the
exodus from the land of Egypt, the LORD said to Moses in the tent of
meeting in the desert of Sinai,
2 "Take a census of the whole Israelite community, clan by clan,
family by family, counting the various individuals, that is, all the
3 males, a head at a time; all in Israel from twenty years old and up-
ward who can go out to war, you and Aaron must number, company
4 by company. One man from each tribe is to accompany you, each one
5 the head of his family, and the following are the names of the men
who are to stand with you: from Reuben, Elizur, the son of Shedeur;
6 7 from Simeon, Shelumiel, the son of Zurishaddai; from Judah, Nah-
8 shon, the son of Amminadab; from Issachar, Nethanel, the son of
9 10 Zuar; from Zebulun, Eliab, the son of Helon; from the Josephites—
from Ephraim, Elishama, the son of Ammihud, and from Manasseh,
11 Gamaliel, the son of Pedahzur; from Benjamin, Abidan, the son of
12 13 Gideoni; from Dan, Ahiezer, the son of Ammishaddai; from Asher,
14 Pagiel, the son of Ochran; from Gad, Eliasaph, the son of Deuel;
15 from Naphtali, Ahira, the son of Enan."
16 These were the select men of the community, the leaders of their
17 ancestral tribes, who were the heads of the clans of Israel. Moses and
18 Aaron took these men who have been indicated by name, and assem-
bled the whole community on the first day of the second month, when
they had themselves registered by clans, family by family, with the
various individuals counted from twenty years old and upward, a
19 head at a time. Moses numbered them in the desert of Sinai, as the
LORD had commanded him.
20 The descendants of Reuben, Israel's first-born, their registration
clan by clan, family by family, as counted by individuals, a head at a
time, that is, all the males from twenty years old and upward, all who
21 could go out to war, those of the tribe of Reuben that were num-
22 bered by them were forty-six thousand five hundred. Of the de-
scendants of Simeon, their registration clan by clan, family by fam-
ily, as counted by individuals, a head at a time, that is, all the males
from twenty years old and upward, all who could go out to war,

23 those of the tribe of Simeon that were numbered by them were fifty-
24 nine thousand three hundred. Of the descendants of Gad, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war,
25 those of the tribe of Gad that were numbered by them were forty-five
26 thousand six hundred and fifty. Of the descendants of Judah, their registration clan by clan, family by family, as counted by individuals,
27 from twenty years old and upward, all who could go out to war, those of the tribe of Judah that were numbered by them were seventy-four
28 thousand six hundred. Of the descendants of Issachar, their registration clan by clan, family by family, as counted by individuals, from
29 twenty years old and upward, all who could go out to war, those of the tribe of Issachar that were numbered by them were fifty-four
30 thousand four hundred. Of the descendants of Zebulun, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out to war,
31 those of the tribe of Zebulun that were numbered by them were fifty-
32 seven thousand four hundred. Of the descendants of Joseph—of the descendants of Ephraim, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward,
33 all who could go out to war, those of the tribe of Ephraim that were
34 numbered by them were forty thousand five hundred; and of the descendants of Manasseh, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward,
35 all who could go out to war, those of the tribe of Manasseh that were
36 numbered by them were thirty-two thousand two hundred. Of the descendants of Benjamin, their registration clan by clan, family by family, as counted by individuals from twenty years old and upward,
37 all who could go out to war, those of the tribe of Benjamin that were
38 numbered by them were thirty-five thousand four hundred. Of the descendants of Dan, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who
39 could go out to war, those of the tribe of Dan that were numbered by
40 them were sixty-two thousand seven hundred. Of the descendants of Asher, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go
41 out to war, those of the tribe of Asher that were numbered by them
42 were forty-one thousand five hundred. Of the descendants of Naphtali, their registration clan by clan, family by family, as counted by individuals, from twenty years old and upward, all who could go out

43 to war, those of the tribe of Naphtali that were numbered by them
were fifty-three thousand four hundred.
44 These were the ones numbered, whom Moses numbered, along
with Aaron and the twelve leaders of Israel, there being one from
45 each tribe, to represent his family. All the Israelites that were num-
bered family by family, from twenty years old and upward, all in
46 Israel who could go out to war, all that were numbered were six
hundred and three thousand five hundred and fifty.
47 The Levites, however, were not numbered by their ancestral tribes
48 along with the others, since the LORD had said to Moses,
49 "Under no circumstances must you number the tribe of Levi, nor
50 take a census of it with the other Israelites; but you must put the
Levites in charge of the dwelling of the decrees and all its equipment
and all its belongings; they are to carry the dwelling and all its equip-
51 ment, and take care of it, encamping around the dwelling; whenever
the dwelling has to move on, the Levites must take it down, and
whenever the dwelling has to be pitched, the Levites must put it up;
52 any layman who approaches it must be put to death. The Israelites
must encamp by companies, each on his own camping-ground and
53 with his own standard, while the Levites must encamp around the
dwelling of the decrees, that there may be no outburst of wrath
against the Israelite community; and the Levites must take charge of
the dwelling of the decrees."
54 The Israelites did so; they did just as the LORD commanded Moses.
2 The LORD said to Moses and Aaron,
2 "The Israelites must encamp, each by his own standard, marked
with the family device, encamping around the tent of meeting facing
3 it. Those who are to encamp on the east side, toward the dawn, are
the standard of the camp of Judah, arranged by companies, with
4 Nahshon, the son of Amminadab as leader of the Judeans, whose
host, that is, those of them that were numbered, amounted to seventy-
5 four thousand six hundred. Those who are to encamp next to him
are the tribe of Issachar, with Nethanel, the son of Zuar, as leader of
6 the Issacharites, whose host, that is, those in it that were numbered,
7 amounted to fifty-four thousand four hundred. Then the tribe of
Zebulun, with Eliab, the son of Helon, as leader of the Zebulunites,
8 whose host, that is, those in it that were numbered, amounted to fifty-
9 seven thousand four hundred. The total number of those belonging
to the camp of Judah is one hundred and eighty-six thousand four

hundred, arranged by companies; they are always to be the first to set out.

10 "To the south is to be the standard of the camp of Reuben arranged by companies, with Elizur, the son of Shedeur, as leader of the Reu-
11 benites, whose host, that is, those in it that were numbered, amounted
12 to forty-six thousand five hundred. Those who are to encamp next to him are the tribe of Simeon, with Shelumiel, the son of Zurishaddai,
13 as leader of the Simeonites, whose host, that is, those of them that were numbered, amounted to fifty-nine thousand three hundred.
14 Then the tribe of Gad with Eliasaph, the son of Deuel, as leader of
15 the Gadites, whose host, that is, those of them that were numbered,
16 amounted to forty-five thousand six hundred and fifty. The total number of those belonging to the camp of Reuben is one hundred and fifty-one thousand four hundred and fifty, arranged by com-
17 panies; they are always to be the second to set out, after which the tent of meeting is to move forward, with the army of the Levites, in the middle of the other armies; they are to set out exactly as they encamp, each in his place, one standard after another.

18 "To the west is to be the standard of the camp of Ephraim, arranged by companies, with Elishama, the son of Ammihud, as leader
19 of the Ephraimites, whose host, that is, those of them that were num-
20 bered, amounted to forty thousand five hundred. Next to him is to be the tribe of Manasseh, with Gamaliel, the son of Pedahzur, as leader
21 of the Manassites, whose host, that is, those of them that were num-
22 bered, amounted to thirty-two thousand two hundred. Then the tribe of Benjamin, with Abidan, the son of Gideoni, as leader of the Ben-
23 jaminites, whose host, that is, those of them that were numbered,
24 amounted to thirty-five thousand four hundred. The total number of those belonging to the camp of Ephraim is one hundred and eight thousand one hundred, arranged by companies; they are always to be the third to set out.

25 "To the north is to be the standard of the camp of Dan, arranged by companies, with Ahiezer, the son of Ammishaddai, as leader of the
26 Danites, whose host, that is, those of them that were numbered,
27 amounted to sixty-two thousand seven hundred. Those who are to encamp next to him are the tribe of Asher, with Pagiel, the son of
28 Ochran, as leader of the Asherites, whose host, that is, those of them that were numbered, amounted to forty-one thousand five hundred.
29 Then the tribe of Naphtali, with Ahira, the son of Enan, as leader
30 of the Naphtalites, whose host, that is, those of them that were num-

31 bered, amounted to fifty-three thousand four hundred. The total
number of those belonging to the camp of Dan is one hundred and
fifty-seven thousand six hundred; they are always to set out in the
rear, one standard after another."
32 (Such were the Israelites as numbered by families; the total of the
armies as numbered by companies amounted to six hundred and three
33 thousand five hundred and fifty. The Levites, however, were not
numbered with the other Israelites, as the LORD had commanded
Moses.)
34 The Israelites did so: just as the LORD had commanded Moses,
they encamped by standards, and they set out clan by clan, family by
family.
3 The following are the descendants of Aaron and Moses at the
2 time that the LORD spoke to Moses on Mount Sinai. These are the
names of the sons of Aaron: Nadab, the first-born, Abihu, Eleazar,
3 and Ithamar. These were the names of the sons of Aaron, the priests
4 that were anointed, who were installed to serve as priests. Nadab
and Abihu met death at the hands of the LORD, because they offered
improper fire before the LORD in the desert of Sinai; they had no
children. Eleazar and Ithamar served as priests during the lifetime
of their father Aaron.
5 The LORD said to Moses,
6 "Have the tribe of Levi come forward and take their stand before
7 Aaron, the priest, to minister to him; they shall do duty for him and
for the whole community before the tent of meeting, to look after
8 the dwelling, taking charge of all the equipment of the tent of meet-
ing, as well as the duties for the Israelites, to look after the dwelling.
9 You must assign the Levites to Aaron and his sons; they are to be
10 assigned to him from the rest of the Israelites as servants. Aaron and
his sons you are to appoint to take charge of their priestly duties; any
layman who dares to approach must be put to death."
11 The LORD said to Moses,
12 "See, I am taking the Levites from among the Israelites instead
of all the first-born of the Israelites, those who first open the womb;
13 the Levites belong to me, because all the first-born belong to me; at
the time that I slew all the first-born in the land of Egypt, I conse-
crated to myself all the first-born in Israel, both man and beast; they
belong to me, to myself, the LORD."
14 In the desert of Sinai the LORD said to Moses,

15 "Number the descendants of Levi family by family, clan by clan,
numbering every male from a month old and upward."
16 So Moses numbered them by command of the LORD, as he was
17 commanded. The following were the sons of Levi in the order of
18 their names: Gershon, Kohath, and Merari; while these were the
names of the sons of Gershon arranged by clans: Libni and Shimei;
19 the sons of Kohath arranged by clans were Amram, Izhar, Hebron,
20 and Uzziel; and the sons of Merari arranged by clans were Mahli
and Mushi. These were the clans of the Levites, family by family.
21 To Gershon belonged the clan of the Libnites and the clan of the
22 Shimeites; these were the clans of the Gershonites. Those of them
that were numbered in the census of all the males, from a month old
and upward, those of them that were numbered amounted to seven
23 thousand five hundred. The clans of the Gershonites were to encamp
24 behind the dwelling to the west, with Eliasaph, the son of Lael, as
25 leader of the families belonging to the Gershonites, and in the tent
of meeting the sons of Gershon had to take charge of the dwelling,
the tent with its covering, the screen for the doorway of the tent of
26 meeting, the hangings of the court, the screen for the doorway into
the court inclosing the dwelling and the altar, and the ropes for it,
in short all its appurtenances.
27 To Kohath belonged the clan of the Amramites, the clan of the
Izharites, the clan of the Hebronites, and the clan of the Uzzielites;
28 these were the clans of the Kohathites. Those of them that were
numbered in the census of all the males, from a month old and up-
ward, amounted to eight thousand six hundred, who had charge of the
29 sacred objects. The clans of the sons of Kohath were to encamp on
30 the south side of the dwelling, with Elizaphan, the son of Uzziel, as
31 leader of the families belonging to the clans of the Kohathites, and
they had to take charge of the ark, the table, the lampstand, the altars,
the utensils of the sanctuary that were used for ministering, and the
32 screen, in short all their appurtenances, with Eleazar, the son of Aa-
ron, the priest, as chief leader of the Levites and supervisor of those
having charge of the sacred objects.
33 To Merari belonged the clan of the Mahlites and the clan of the
34 Mushites; these were the clans of Merari. Those of them that were
numbered in the census of all the males, from a month old and up-
35 ward, amounted to six thousand two hundred, with Zuriel, the son
of Abihail, as leader of the families belonging to the clans of Merari.
36 They were to encamp on the north side of the dwelling, and the sons

of Merari were given charge of the frames of the dwelling, its bars,
its columns, its pedestals, and all its fittings, in short all its appurte-
37 nances, as well as the columns around the court, their pedestals, pegs,
and ropes.
38 Those that were to encamp in front of the dwelling, to the east, in
front of the tent of meeting toward the dawn, were Moses and Aaron
with his sons, who had charge of the sanctuary in the matter of duties
for the Israelites; any layman who dared to approach was to be put to
death.
39 The total of the Levites numbered, whom Moses and Aaron num-
bered by command of the LORD, clan by clan, all the males from a
month old and upward, amounted to twenty-two thousand.
40 The LORD said to Moses,
"Number all the first-born males of the Israelites from a month
41 old and upward, and take a census of them by individuals. But you
are to take the Levites for me, myself, the LORD, instead of all the
first-born among the Israelites, and the cattle of the Levites instead
of all the first-born among the cattle of the Israelites."
42 So Moses numbered all the first-born among the Israelites, as the
43 LORD commanded him; and all the first-born males of those that
were numbered, as counted by individuals, from a month old and up-
ward, amounted to twenty-two thousand two hundred and seventy-
three.
44 Then the LORD said to Moses,
45 "Take the Levites instead of all the first-born among the Israelites,
and the cattle of the Levites instead of their cattle, and the Levites
46 shall belong to me, to myself, the LORD. As redemption for the two
hundred and seventy-three of the first-born of the Israelites that
47 exceed the number of the Levites, you must take five shekels each per
48 head, taking it in sacred shekels, the shekel of twenty gerahs, and you
must give the money for the redemption of those in excess among
them to Aaron and his sons."
49 So Moses took the redemption-money from those that were left over
50 from the number redeemed by the Levites, taking from the first-born
of the Israelites the sum of one thousand three hundred and sixty-five
51 shekels in sacred shekels, and Moses gave the redemption-money to
Aaron and his sons at the command of the LORD, as the LORD had
commanded Moses.
4 Then the LORD said to Moses and Aaron,
2 "Take a census of the Kohathite division of the Levites, clan by

clan, family by family, from thirty years old up to fifty, all who
entered the service to do work in the tent of meeting. The following
are to be the duties of the Kohathites in the tent of meeting with re-
gard to the most sacred object: when the camp is about to break up,
Aaron and his sons must go in and take down the veil of the screen
and cover the ark of the decrees with it; they must then place a cover-
ing of porpoise skin over it, and on top of that spread a cloth made
entirely of violet material, and put its poles in place. Over the table
of presence-bread they must spread a cloth of violet material, putting
the plates on it, the cups, the flagons, and the libation-bowls, with the
ever-present bread remaining on it; they must then spread a cloth of
scarlet material over them, and cover this with a covering of porpoise
skin, and put its poles in place. Taking a cloth of violet material, they
must cover the lampstand for the lights, along with its lamps, snuf-
fers, snuffdishes, and all its oil containers from which it is supplied;
they must then put it and all its fittings into a covering of porpoise
skin, and place it on a stretcher. Over the gold altar they must spread
a cloth of violet material, and then cover it with a covering of por-
poise skin, and put its poles in place. Taking all the service utensils
that were used in the service in the sanctuary, they must put them in a
cloth of violet material, and cover them with a covering of porpoise
skin, and place them on a stretcher. They must remove the ashes
from the other altar, and spread a purple cloth over it, placing on it
all its utensils that were used in the service connected with it, the fire-
pans, forks, shovels, and basins, all the utensils of the altar; they must
then spread a covering of porpoise skin over it, and put its poles in
place. When Aaron and his sons have finished packing up the sacred
objects and all the fittings of the sacred objects when the camp breaks
up, after that the Kohathites must come to carry them, but without
touching the sacred objects themselves, in which case they would die.
These are to be the duties of the Kohathites in the tent of meeting.
Eleazar, the son of Aaron, the priest, is to have charge of the oil for
the lights, the fragrant incense, the ever-present cereal-offering, and
the anointing oil; he is to have charge of the whole dwelling and of
all that is in it, whether it pertains to the sanctuary itself or its fit-
tings."

The LORD said to Moses and Aaron,

"Do not cut the tribe of Kohathite families off from the Levites;
but that they may live, and not die, when they approach the most
sacred objects, deal with them as follows: Aaron and his sons are to

20 go in, assigning to each of them his task and his load; but they themselves must not go in to look on while the sacred objects are being packed, in which case they would die."

21 The LORD said to Moses,

22 "Take a census of the Gershonites also, family by family, clan by
23 clan, numbering those from thirty years old up to fifty, all who un-
24 dertook to engage in service to do work in the tent of meeting. The following are to be the duties of the Gershonite clans in serving and
25 carrying: they must carry the curtains of the dwelling, the tent of meeting with its covering and the covering of porpoise skin that is on
26 top of it, the screen for the doorway of the tent of meeting, the hangings of the court, the screen for the doorway of the gate of the court which incloses the dwelling and the altar, with the ropes for them and all the paraphernalia connected with their service; whatever
27 needs to be done with these things, they must do. All the duties of the Gershonites, in all that they have to carry and in all that they have to do, are to be under the direction of Aaron and his sons, and you are to appoint the latter over them to look out for what they are to carry.
28 These are to be the duties of the Gershonite clans in the tent of meeting, and their work is to be under the supervision of Ithamar, the son of Aaron, the priest."

29 "As for the Merarites, you must number them, clan by clan, fam-
30 ily by family, numbering those from thirty years old up to fifty, all
31 who entered the service to do the work of the tent of meeting. In the course of all their duties in the tent of meeting the following are to be their responsibility for transport: the frames of the dwelling,
32 with its bars, columns, and pedestals, the columns of the surrounding court, with their pedestals, pegs, and ropes, in short all their fittings and all their appurtenances; you must tell them off individually to the
33 objects that are to be their responsibility for transport. These are to be the duties of the Merarite clans in the course of all their duties in the tent of meeting, under the supervision of Ithamar, the son of Aaron, the priest."

34 So Moses and Aaron and the leaders of the community numbered
35 the Kohathites clan by clan and family by family, from thirty years old up to fifty, all who entered the service for work in the tent of
36 meeting; and those that were numbered by them, clan by clan,
37 amounted to two thousand seven hundred and fifty. These were the Kohathite clans that were numbered, all who served in the tent of

meeting, whom Moses and Aaron numbered by the command of the LORD through Moses.

38 The Gershonites that were numbered, clan by clan, and family by
39 family, from thirty years old up to fifty, all who entered the service
40 for work in the tent of meeting—those of them that were numbered,
clan by clan, family by family, amounted to two thousand six hundred
41 and thirty. These were the Gershonite clans that were numbered, all
who served in the tent of meeting, whom Moses and Aaron numbered
at the command of the LORD.

42 The Merarite clans that were numbered, clan by clan, family by
43 family, from thirty years old up to fifty, all who entered the service
44 for work in the tent of meeting—those of them that were numbered,
45 clan by clan, amounted to three thousand two hundred. These were
the Merarite clans that were numbered, whom Moses and Aaron
numbered at the command of the LORD through Moses.

46 All the Levites that were numbered, whom Moses and Aaron and
47 the leaders of Israel numbered, clan by clan, family by family, from
thirty years old up to fifty, all who undertook to do the work of serv-
48 ing and the work of transport in the tent of meeting—those of them
that were numbered amounted to eight thousand five hundred and
49 eighty. At the command of the LORD through Moses, they were ap-
pointed each to his proper task of serving or carrying, those namely,
that were numbered, as the LORD had commanded Moses.

VARIOUS LAWS AND REGULATIONS, 5:1—6:27

5 The LORD said to Moses,

2 "Command the Israelites to drive from the camp every leper, ev-
eryone who has a discharge, and everyone unclean through contact
3 with a corpse; you must drive out both male and female, driving them
outside the camp, that they may not defile the camp of those in whose
midst I myself dwell."

4 The Israelites did so; they drove them outside the camp; the Israel-
ites did just as the LORD had told Moses.

5 The LORD said to Moses,

6 "Say to the Israelites, 'If a man or woman commits any of the
sins of mankind, by breaking faith with the LORD, and that person
7 feels guilty, he must confess the sin that he has committed, and re-
store his ill-gotten gains in its original amount, adding a fifth to it
8 and giving it to him whom he wronged. But if the man has no next-
of-kin to whom the property wrongfully held may be restored, the

property wrongfully held that is to be restored must go to the LORD,
to the priest, in addition to the atonement ram with which atonement
9 is to be made for him. And every contribution, indeed all the sacred
gifts that the Israelites present to the priest shall become his property;
10 anyone's sacred offerings shall become his; whatever anyone gives to
the priest becomes his.' "
11 The LORD said to Moses,
12 "Speak to the Israelites, and say to them, 'If any man's wife goes
13 wrong and proves unfaithful to him, and another man lies with her
in sexual intercourse, and it is hidden from the eyes of her husband,
and she is undetected, although she has defiled herself, and there are
14 no witnesses against her, since she was not caught in the act, and a
fit of suspicion comes upon him and he becomes suspicious of his wife,
seeing that she has defiled herself, or a fit of suspicion comes over him
and he becomes suspicious of his wife, although she may not have de-
15 filed herself, the man must bring his wife to the priest, and bring her
offering for her, a tenth of an ephah of barley meal, without pouring
oil on it or adding frankincense to it, since it is a cereal-offering hav-
ing to do with suspicion, a memorial cereal-offering, intended to re-
16 call iniquity; the priest must then have her come up and take her
17 stand before the LORD, whereupon the priest must take holy water
in an earthen jar, and taking some of the dust that is on the floor of
18 the dwelling, the priest must put it in the water; the priest must then
have the woman stand before the LORD, loosening the hair of the
woman's head, and putting the memorial cereal-offering in her hands
(that is, the cereal-offering having to do with suspicion), with the
priest himself holding the water that produces pain, that brings a
19 curse; the priest must then have her take an oath, saying to the woman,
"If no man has lain with you, and if you have not turned aside to
indecent acts while married to your husband, be immune to this water
20 that produces pain, that brings a curse; but if you have gone wrong
while married to your husband, and if you have defiled yourself, and
21 some man besides your husband has lain with you"—then the priest
must have the woman take the oath of execration, and the priest must
say to the woman—"may the LORD make you an execration and an
oath among your people by making you have miscarriages, along with
22 a womb easily fertilized; may this water that brings a curse enter
your bowels, causing your womb to be easily fertilized, but making
you have miscarriages"; and the woman must say, "So be it; so be it."
23 The priest must write these curses in a book, and then wash them off

24 into the water that produces pain; he must make the woman drink
the water that produces pain, that brings a curse, so that the water
25 that brings a curse enter into her and cause pain. The priest must
then take the cereal-offering having to do with suspicion from the
woman's hand, and wave the cereal-offering before the LORD, and
26 bringing it up to the altar, the priest must take a handful of the cereal-
offering as the memorial-part of it, and burn it on the altar, after
27 which he must make the woman drink the water. When he has made
her drink the water, if she has defiled herself and has been unfaithful
to her husband, then the water that brings a curse, on entering into
her, shall cause pain, her womb shall become easily fertilized, but she
shall have miscarriages, so that the woman shall become an execration
28 among her people. But if the woman is not defiled, but pure, she shall
29 be immune, and shall bear children. This is the law in cases of sus-
picion, when a woman while married to her husband goes wrong and
30 defiles herself, or when a fit of suspicion comes over a man and he
becomes suspicious of his wife, in which case he shall have the woman
stand before the LORD, and the priest shall deal with her in strict ac-
31 cord with this law. The man shall be free from guilt, but that woman
must answer for her guilt.' "

6 The LORD said to Moses,

2 "Speak to the Israelites, and say to them, 'If a man or woman
makes a special vow, the vow of a Nazirite, to set himself apart to the
3 LORD, he must abstain from wine and liquor, drinking no fermented
wine, nor hard liquor, and drinking no grape-juice at all, nor eating
4 fresh grapes or dried; as long as he remains a Nazirite, he must eat
nothing that is borne by the grape-vine, neither unripe grapes nor ten-
5 drils. As long as his vow to be a Nazirite holds, no razor is to be used
on his head; until the time is completed for which he set himself
apart to the LORD, he is to be consecrated; he must let the locks of
6 hair on his head go loose. For all the time that he set himself apart
7 to the LORD he must not come near a dead body; he must not defile
himself for his father or mother, for his brother or sister, when they
8 die; for a crown to his God rests on his head. As long as he remains
9 a Nazirite, he remains consecrated to the LORD. If someone should
die very suddenly beside him, and he defiles his head with its crown,
he must shave his head on the day of his cleansing, shaving it on the
10 seventh day, and on the eighth day he must bring two turtle-doves or
two young pigeons to the priest at the doorway of the tent of meet-
11 ing; the priest shall offer one as a sin-offering and the other as a

burnt-offering, and so make atonement for him, because he incurred sin through the corpse. That same day he must reconsecrate his head,
12 and set apart to the LORD the period that he was to be a Nazirite, bringing a yearling male lamb as a guilt-offering; the previous period becomes void, since his crown was defiled.
13 "The following is the law for the Nazirite when the period is completed for which he was to be a Nazirite: he must be brought to
14 the doorway of the tent of meeting, and then he must present his offering to the LORD, one perfect yearling male lamb as a burnt-offering, one perfect yearling ewe-lamb as a sin-offering, one perfect ram
15 as a thank-offering, a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers smeared with oil, along with
16 their cereal-offering and libations. The priest must then bring them into the presence of the LORD, offering his sin-offering and his burnt-
17 offering, and offering the ram as a thanksgiving sacrifice to the LORD, with the basket of unleavened cakes, as well as its cereal-offering and
18 libation. Then the Nazirite must shave off the crown of his head at the doorway of the tent of meeting, and taking his crown, the hair of his head, lay it on the fire which is under the thanksgiving sacri-
19 fice. The priest must take the shoulder of the ram when it is cooked, one unleavened cake from the basket, and one unleavened wafer, and place them in the hands of the Nazirite after he has shaved off his
20 crown; then the priest must wave them as a wave-offering before the LORD, these being consecrated to the priest, along with the waved breast and the thigh of the contribution. Thereafter the Nazirite may
21 drink wine. This is the law for the Nazirite who takes a vow—his offering to the LORD as a Nazirite, besides anything else that he can afford; he must carry out the terms of the vow that he took in accord with the law pertaining to his position as a Nazirite.' "
22 The LORD said to Moses,
23 "Say to Aaron and his sons, 'This is the way that you are to bless the Israelites; say to them,
24 "The LORD bless you, and guard you;
25 The LORD make his face to shine upon you, and be gracious unto you;
26 The LORD lift up his countenance upon you, and make you prosper!" '
27 "So shall they invoke my name in behalf of the Israelites, and I will bless them."

THE OFFERINGS OF THE TRIBAL LEADERS, 7:1–89

7 On the day that Moses had finished the erection of the dwelling,
and had anointed and consecrated it and all its equipment, along with
the altar and all its equipment, having anointed and consecrated them,
2 the leaders of Israel, the heads of their families (that is, the leaders
of the tribes, those that were at the head of those numbered), made
3 offerings, bringing their offerings into the presence of the LORD, six
draught-wagons and twelve oxen, a wagon for every two leaders and
an ox for each of them; and they presented them in front of the
4 dwelling. Then the LORD said to Moses,
5 "Take the things from them, that they may be used to do the work
of the tent of meeting, and give them to the Levites, to each in pro-
portion to the amount of his work."
6 So Moses took the wagons and oxen, and gave them to the Levites;
7 two wagons and four oxen he gave to the Gershonites in proportion
8 to the amount of their work, and four wagons and eight oxen he gave
to the Merarites in proportion to the amount of their work, under the
9 direction of Ithamar, the son of Aaron, the priest; but to the Koha-
thites he gave nothing, because the care of the sacred objects devolved
upon them, and they had to carry them on their shoulders.
10 The leaders also presented dedication gifts for the altar on the day
11 that it was anointed, making their offerings before the altar, where-
upon the LORD said to Moses,
"They must present their offerings, one leader each day, for the
dedication of the altar."
12 The one who presented his offering on the first day was Nahshon,
13 the son of Amminadab, belonging to the tribe of Judah; his offering
was one silver plate, weighing one hundred and thirty shekels, one
silver basin of seventy shekels, in terms of the sacred shekel, both of
14 them full of fine flour mixed with oil as a cereal-offering; one gold
15 cup of ten shekels, full of incense; one young bullock, one ram, and
16 one yearling male lamb, as a burnt-offering; one male goat as a sin-
17 offering; and as a thanksgiving sacrifice, two oxen, five rams, five he-
goats, and five yearling male lambs. This was the offering of Nah-
shon, the son of Amminadab.
18 On the second day Nethanel, the son of Zuar, the leader of Issa-
19 char, made an offering, presenting as his offering one silver plate,
weighing one hundred and thirty shekels, one silver basin of seventy
shekels, in terms of the sacred shekel, both of them full of fine flour
20 mixed with oil as a cereal-offering; one gold cup of ten shekels, full

21 of incense; one young bullock, one ram, and one yearling male lamb,
22 23 as a burnt-offering; one male goat as a sin-offering; and as a thanks-
giving sacrifice, two oxen, five rams, five he-goats, and five yearling
male lambs. This was the offering of Nethanel, the son of Zuar.

24 On the third day came the leader of the Zebulunites, Eliab, the
25 son of Helon, with his offering, one silver plate weighing one hundred
and thirty shekels, one silver basin of seventy shekels, in terms of the
sacred shekel, both of them full of fine flour mixed with oil as a cereal-
26 27 offering; one gold cup of ten shekels, full of incense; one young
28 bullock, one ram, and one yearling male lamb, as a burnt-offering;
29 one male goat as a sin-offering; and as a thanksgiving sacrifice, two
oxen, five rams, five he-goats, and five yearling male lambs. This was
the offering of Eliab, the son of Helon.

30 On the fourth day came the leader of the Reubenites, Elizur, the
31 son of Shedeur, with his offering, one silver plate, weighing one hun-
dred and thirty shekels, one silver basin of seventy shekels, in terms
of the sacred shekel, both of them full of fine flour mixed with oil as
32 33 a cereal-offering; one gold cup of ten shekels, full of incense; one
young bullock, one ram, and one yearling male lamb, as a burnt-offer-
34 35 ing; one male goat as a sin-offering; and as a thanksgiving sacrifice,
two oxen, five rams, five he-goats, and five yearling male lambs. This
was the offering of Elizur, the son of Shedeur.

36 On the fifth day came the leader of the Simeonites, Shelumiel, the
37 son of Zurishaddai, with his offering, one silver plate, weighing one
hundred and thirty shekels, one silver basin of seventy shekels, in
terms of the sacred shekel, both of them full of fine flour mixed with
38 oil as a cereal-offering; one gold cup of ten shekels, full of incense;
39 one young bullock, one ram, and one yearling male lamb, as a burnt-
40 41 offering; one male goat as a sin-offering; and as a thanksgiving sac-
rifice, two oxen, five rams, five he-goats, and five yearling male lambs.
This was the offering of Shelumiel, the son of Zurishaddai.

42 On the sixth day came the leader of the Gadites, Eliasaph, the son
43 of Deuel, with his offering, one silver plate, weighing one hundred
and thirty shekels, one silver basin of seventy shekels, in terms of the
sacred shekel, both of them full of fine flour mixed with oil as a
44 45 cereal-offering; one gold cup of ten shekels, full of incense; one
young bullock, one ram, and one yearling male lamb, as a burnt-offer-
46 47 ing; one male goat as a sin-offering; and as a thanksgiving sacrifice,
two oxen, five rams, five he-goats, and five yearling male lambs. This
was the offering of Eliasaph, the son of Deuel.

48 On the seventh day came the leader of the Ephraimites, Elishama,
49 the son of Ammihud, with his offering, one silver plate, weighing one
hundred and thirty shekels, one silver basin of seventy shekels, in
terms of the sacred shekel, both of them full of fine flour mixed with
50 oil as a cereal-offering; one gold cup of ten shekels, full of incense;
51 one young bullock, one ram, and one yearling male lamb, as a burnt-
52 53 offering; one male goat as a sin-offering; and as a thanksgiving sacri-
fice, two oxen, five rams, five he-goats, and five yearling male lambs.
This was the offering of Elishama, the son of Ammihud.

54 On the eighth day came the leader of the Manassites, Gamaliel,
55 the son of Pedahzur, with his offering, one silver plate, weighing one
hundred and thirty shekels, one silver basin of seventy shekels, in
terms of the sacred shekel, both of them full of fine flour mixed with
56 oil as a cereal-offering; one gold cup of ten shekels, full of incense;
57 one young bullock, one ram, and one yearling male lamb, as a burnt-
58 59 offering; one male goat as a sin-offering; and as a thanksgiving sac-
rifice, two oxen, five rams, five he-goats, and five yearling male lambs.
This was the offering of Gamaliel, the son of Pedahzur.

60 On the ninth day came the leader of the Benjaminites, Abidan, the
61 son of Gideoni, with his offering, one silver plate, weighing one hun-
dred and thirty shekels, one silver basin of seventy shekels, in terms
of the sacred shekel, both of them full of fine flour mixed with oil
62 as a cereal-offering; one gold cup of ten shekels, full of incense;
63 one young bullock, one ram, and one yearling male lamb, as a burnt-
64 65 offering; one male goat as a sin-offering; and as a thanksgiving sacri-
fice, two oxen, five rams, five he-goats, and five yearling male lambs.
This was the offering of Abidan, the son of Gideoni.

66 On the tenth day came the leader of the Danites, Ahiezer, the son
67 of Ammishaddai, with his offering, one silver plate, weighing one
hundred and thirty shekels, one silver basin of seventy shekels, in
terms of the sacred shekel, both of them full of fine flour mixed with
68 oil as a cereal-offering; one gold cup of ten shekels, full of incense;
69 one young bullock, one ram, and one yearling male lamb, as a burnt-
70 71 offering; one male goat as a sin-offering; and as a thanksgiving sac-
rifice, two oxen, five rams, five he-goats, and five yearling male lambs.
This was the offering of Ahiezer, the son of Ammishaddai.

72 On the eleventh day came the leader of the Asherites, Pagiel, the
73 son of Ochran, with his offering, one silver plate, weighing one hun-
dred and thirty shekels, one silver basin of seventy shekels, in terms
of the sacred shekel, both of them full of fine flour mixed with oil as

74 a cereal-offering; one gold cup of ten shekels, full of incense; one
75 young bullock, one ram, and one yearling male lamb, as a burnt-offer-
76 ing; one male goat as a sin-offering; and as a thanksgiving sacrifice,
77 two oxen, five rams, five he-goats, and five yearling male lambs. This
was the offering of Pagiel, the son of Ochran.

78 On the twelfth day came the leader of the Naphtalites, Ahira, the
79 son of Enan, with his offering, one silver plate, weighing one hun-
dred and thirty shekels, one silver basin of seventy shekels, in terms of
the sacred shekel, both of them full of fine flour mixed with oil as a
80 cereal-offering; one gold cup of ten shekels, full of incense; one
81 young bullock, one ram, and one yearling male lamb, as a burnt-offer-
82 ing; one male goat as a sin-offering; and as a thanksgiving sacrifice,
83 two oxen, five rams, five he-goats, and five yearling male lambs. This
was the offering of Ahira, the son of Enan.

84 This was the dedication-gift from the leaders of Israel for the
altar on the day that it was anointed, twelve silver plates, twelve sil-
85 ver basins, twelve gold cups, each silver plate weighing one hun-
dred and thirty shekels, and each basin seventy, the total amount of
silver in the vessels being two thousand four hundred shekels, in
86 terms of the sacred shekel; twelve gold cups, full of incense, weigh-
ing ten shekels per cup, in terms of the sacred shekel, the total amount
87 of gold in the cups being one hundred and twenty shekels; all the
animals for burnt-offerings, twelve bullocks, twelve rams, and twelve
yearling male lambs, with their cereal-offerings; twelve male goats as
88 sin-offerings; all the animals for thanksgiving sacrifices, twenty-four
bullocks, sixty rams, sixty he-goats, and sixty yearling male lambs.
This was the dedication-gift for the altar after it was anointed.

89 When Moses went into the tent of meeting to converse with him,
he heard the voice speaking to him from above the propitiatory that
was on the ark of the decrees, from between the two cherubs; and he
spoke to him.

VARIOUS INSTRUCTIONS, 8:1—10:10

8 The LORD said to Moses,

2 "Speak to Aaron, and say to him, 'When you put up the lamps, the
seven lamps are to shed light on the space in front of the lampstand.' "

3 Aaron did so; he put up the lamps of the lampstand so as to shed
light on the space in front of it, as the LORD had commanded Moses.

4 And this was the material of the lampstand, gold beaten work, being
beaten work in both its base and its calyxes; Moses had made the

lampstand in strict accord with the pattern that the LORD had shown him.

5 The LORD said to Moses,

6 7 "Separate the Levites from the Israelites, and cleanse them; and this is what you are to do to them in cleansing them: the water for use in case of sin is to be sprinkled on them; they are to use a razor all 8 over their bodies, and wash their clothes, and cleanse themselves; they must then take a young bullock, with its cereal-offering consisting of fine flour mixed with oil, while you take another young bullock as a 9 sin-offering; you must present the Levites before the tent of meeting; 10 assembling the whole Israelite community, you must present the Levites before the LORD; the Israelites shall lay their hands on the 11 Levites, and Aaron shall present the Levites before the LORD as a wave-offering from the Israelites, that they may be qualified to per- 12 form the service of the LORD; the Levites shall lay their hands on the heads of the bullocks; then sacrifice the one as a sin-offering, and the other as a burnt-offering, to the LORD, to make atonement for the 13 Levites. You must then have the Levites stand before Aaron and his 14 sons, who shall present them as a wave-offering to the LORD. Thus shall you separate the Levites from the rest of the Israelites that the 15 Levites may become mine. Thereafter the Levites may enter upon their duties in the tent of meeting, after you have cleansed them, and 16 presented them as a wave-offering; for they have been assigned to me from the rest of the Israelites as servants; I have taken them for myself instead of all who first open the womb, the first-born of all of the 17 Israelites; for all the first-born among the Israelites belong to me, both man and beast; it was on the day that I slew all the first-born in 18 the land of Egypt that I consecrated them to myself; so I have taken 19 the Levites instead of all the first-born among the Israelites, assigning the Levites from among the Israelites as servants to Aaron and his sons to perform the service for the Israelites in the tent of meeting, and to make atonement for the Israelites, so that there may be no plague among the Israelites when the Israelites approach the sanctuary."

20 Thus did Moses and Aaron and the whole Israelite community to the Levites; the Israelites did to the Levites just as the LORD had 21 given Moses command concerning them. The Levites purified themselves, and washed their clothes; then Aaron presented them as a wave-offering before the LORD, and Aaron also made atonement for 22 them to cleanse them, after which the Levites entered upon the performance of their duties in the tent of meeting as assistants to Aaron

and his sons; they did to the Levites just as the LORD had given Moses command concerning them.

23 The LORD said to Moses,

24 "This is the law which pertains to the Levites: from twenty-five years old and upward he shall enter upon the service connected with
25 the care of the tent of meeting, but after fifty years of age he must
26 retire from active service, and not work any more; he may help his fellows in the tent of meeting in the performance of their duties, but he must do no work of his own. This is what you are to do with the Levites in the matter of their duties."

9 At the first new moon of the second year after the exodus from the land of Egypt the LORD said to Moses in the desert of Sinai,

2 3 "The Israelites must observe the passover at its proper time; you must observe it at its proper time, on the fourteenth day of this month, at twilight, observing it in conformity with all the statutes and ordinances for it."

4 5 So Moses told the Israelites to observe the passover; and they accordingly observed the passover on the fourteenth day of the first month, at twilight, in the desert of Sinai; the Israelites did just as the LORD had commanded Moses.

6 There were some, however, who were unclean through contact with a corpse, and so could not observe the passover on that day. So these men presented themselves to Moses and Aaron that day,
7 and said to him,

"We are unclean through contact with a corpse, why should we be prevented from presenting the offering of the LORD at its proper time along with the other Israelites?"

8 Moses said to them,

"Wait until I hear what command the LORD has to give concerning you."

9 So the LORD said to Moses,

10 "Say to the Israelites, 'If anyone of you or your descendants is unclean through contact with a dead body, or is absent on a journey,
11 he may still offer the passover-sacrifice to the LORD. Such persons are to offer it on the fourteenth day of the second month, at twilight;
12 they must eat it with unleavened cakes and bitter herbs, without leaving any of it over until morning, nor breaking a bone in it, offering it
13 in strict accord with the statute for the passover. Any man, however, who is clean and is not on a journey, and yet fails to offer the passover-sacrifice, that person must be cut off from his people, because he

did not present the offering to the LORD at its proper time; that person must answer for his sin.

14 " 'If an alien is residing with you, and would observe the passover to the LORD, he must follow the statute for the passover and its ordinance; you must have the same statute for the resident alien as for the native born of the land.' "

15 On the day that the dwelling was erected the cloud covered the dwelling, that is, the tent of meeting, while at evening it had the
16 form of fire over the dwelling until morning. It was always so; the
17 cloud used to cover it by day, but in the form of fire by night. Whenever the cloud was lifted from the tent, after that the Israelites would set out, and at the place where it stopped, there the Israelites would
18 camp; it was at the bidding of the LORD that the Israelites set out, and it was at the bidding of the LORD that they camped, remaining in
19 camp all the time that the cloud stayed over the dwelling. Even when the cloud stayed over the dwelling for many days, the Israelites
20 would keep the instructions of the LORD, and not set out. Sometimes the cloud would remain a few days over the dwelling. It was at the bidding of the LORD that they camped, and it was at the bidding of
21 the LORD that they set out. Sometimes the cloud would remain from evening until morning, and then the cloud would be lifted in the
22 morning, and they would set out; or it would remain during the daytime, and then at night the cloud would be lifted, and they would set out; or it would remain two days, or a whole month. As long as the cloud stayed over the dwelling, the Israelites would remain in camp,
23 and not set out; but when it was lifted, they would set out. It was at the bidding of the LORD that they camped, and it was at the bidding of the LORD that they set out; they kept the instructions of the LORD in accordance with the LORD's command through Moses.

10 The LORD said to Moses,

2 "Make two silver trumpets, making them of beaten work. You are to use them to summon the community and to start the camps on
3 the march. When both are blown, the whole community shall gather
4 to you at the doorway of the tent of meeting; but if only one is blown, the chieftains, the heads of the clans of Israel, shall gather to you.
5 When you blow an alarm, those encamped on the east side shall set
6 out; when you blow a second alarm, those encamped on the south side
7 shall set out; an alarm is to be blown for them to set out. When convoking the assembly however, you are to blow without sounding an
8 alarm. The sons of Aaron, the priests, shall blow the trumpets, and

your use of them shall be a perpetual statute for you from one gen-
9 eration to another. When you engage in war in your own land against
an adversary that is oppressing you, you must sound an alarm with the
trumpets, so that you may be remembered before the LORD your God,
10 and be saved from your enemies. Also on your days of celebration,
on your fixed festivals, and on the first day of the month you must
blow the trumpets over your burnt-offerings and thanksgiving sacri-
fices; they will serve as a reminder for you before your God, since I,
the LORD, am your God."

THE JOURNEY FROM SINAI TO PARAN, 10:11—12:16

11 On the twentieth day of the second month of the second year the
12 cloud was lifted from the dwelling of the decrees; so the Israelites
set out from the desert of Sinai in successive stages, until the cloud
13 stopped at the desert of Paran. It was the first time that they ever set
14 out at the bidding of the LORD through Moses. The standard of the
camp of the Judeans, arranged by companies, was the first to set out,
15 with Nahshon, the son of Amminadab, in charge of their host, while
Nethanel, the son of Zuar, was in charge of the host of the tribe of
16 Issacharites, and Eliab, the son of Helon, was in charge of the host
17 of the tribe of Zebulunites. Whenever the dwelling was taken down,
the Gershonites and Merarites, who carried the dwelling, would set
18 out; and then the standard of the camp of Reuben, arranged by com-
panies, would set out, with Elizur, the son of Shedeur, in charge of
19 his host, while Shelumiel, the son of Zurishaddai, was in charge of
20 the host of the tribe of Simeonites, and Eliasaph, the son of Deuel,
21 was in charge of the host of the tribe of Gadites. Then the Koha-
thites, who carried the sacred objects, would set out, and the dwelling
22 would be erected in anticipation of their arrival. Then the standard
of the camp of the Ephraimites, arranged by companies, would set
out, with Elishama, the son of Ammihud, in charge of their host,
23 while Gamaliel, the son of Pedahzur, was in charge of the host of the
24 tribe of Manassites, and Abidan, the son of Gideoni, was in charge of
25 the host of the tribe of Benjaminites. Then the standard of the camp
of the Danites, arranged by companies, would set out as the rearguard
for all the other camps, with Ahiezer, the son of Ammishaddai, in
26 charge of their host, while Pagiel, the son of Ochran, was in charge
27 of the host of the tribe of Asherites, and Ahira, the son of Enan,
28 was in charge of the host of the tribe of Naphtalites. This was the

order of march for the Israelites when they set out, arranged by companies.

29 Moses said to Hobab, the son of Reuel, the Midianite, the father-in-law of Moses,

"We are setting out for the region of which the LORD said, 'I will give it to you;' come along with us, and we will do well by you; for the LORD has promised Israel prosperity."

30 But he said to him,

"I will not go; since I must go to my own land and kindred."

31 "Please do not leave us," he said. "Inasmuch as you know the
32 camping-places for us in the desert, you will serve as eyes for us. And then, if you go with us, when that prosperity comes which the LORD will bring to us, we will do well by you."

33 Leaving the mountain of the LORD, they journeyed for three days, while the ark of the covenant of the LORD journeyed in front of them
34 for the three days, to look for a resting-place for them, and the cloud of the LORD was over them by day, whenever they set out from the camp.

35 Whenever the ark would start, Moses would say,

"Arise, O LORD, that thy foes may be scattered,
36 That those who hate thee may flee before thee."

And whenever it would halt, he would say,

"Halt, O LORD, and bless the clans of Israel."

11 Now the people were complaining of misfortune in the hearing of the LORD; and when the LORD heard it, his anger blazed, so that the fire of the LORD burned among them, and consumed some of the best
2 parts of the camp. Then the people cried to Moses; so Moses prayed
3 to the LORD, and the fire abated. Hence the name of that place came to be called Taberah [burning], because the fire of the LORD had burned among them.

4 Now the rabble among them had a craving for flesh, and the Israelites also wept, and said,

5 "O that we had flesh to eat! We remember the fish that we used to eat for nothing in Egypt, the cucumbers, the melons, the leeks, the
6 onions, and the garlic; but now we are hungry, and there is not a thing, except that we have the manna to look at."

7 Now the manna was like coriander seed, and its color was like that
8 of resinous gum. The people used to go about and gather it, then grind it between millstones or pound it in a mortar, boil it in a pot, and make cakes of it; its taste was like that of a cake baked with oil.

9 Whenever the dew fell on the camp at night, the manna used to fall with it.

10 Moses heard the people weeping, family by family, each at the doorway of his tent; the anger of the LORD blazed exceedingly, and Moses was displeased.

11 "Why hast thou been so hard on thy servant?" said Moses to the LORD. "Why have I not found favor with thee, that thou shouldst 12 put the burden of all this people on me? Was it I who conceived all this people? Or was it I who gave them birth, that thou shouldst say to me, 'Carry them in your bosom, as a nurse would carry a sucking child, to the land which thou didst promise on oath to their fathers'? 13 Where can I get flesh to give to all this people? For they weep on my 14 shoulder, saying, 'Give us flesh to eat.' I am not able to carry all this 15 people by myself, because they are too heavy for me. If this is the way thou art going to deal with me, pray kill me out of hand, if I find any favor with thee, and let me see no more of my trouble."

16 The LORD said to Moses,

"Gather to me seventy of the elders of Israel, whom you know to be elders and officers of the people; and bring them to the tent of 17 meeting that they may take their stand there with you. I will come down and speak with you there, and I will withdraw some of the spirit that is upon you and put it upon them, that they may share the 18 burden of the people with you, and you not bear it by yourself. Say to the people, 'Sanctify yourselves in readiness for tomorrow, that you may eat flesh; for you have wept in the hearing of the LORD, saying, "O that we had flesh to eat! For we were prosperous in Egypt." So 19 the LORD will give you flesh to eat; you shall eat, not one day, nor 20 two days, nor five days, nor ten days, nor twenty days, but a whole month, until it comes out of your very nostrils and becomes loathesome to you—because you have spurned the LORD who is in your midst, and have wept before him, saying, "Why did we ever leave Egypt?" ' "

21 But Moses said,

"The people, among whom I am, are six hundred thousand men on foot, and yet thou sayest, 'I will give them flesh to eat for a whole 22 month.' Can enough flocks and herds be slaughtered for them to be sufficient for them? Or if all the fish of the sea are caught for them, will it be sufficient for them?"

23 The LORD said to Moses,

"Is the LORD's power so limited? You shall see now whether my word will come true for you or not."

24 So Moses went out and told the people the words of the LORD. He gathered seventy elders of the people, and had them stand around the
25 tent. Then the LORD came down in the cloud and spoke to him; he withdrew some of the spirit that was upon him and put it upon the seventy elders, and as soon as the spirit came upon them, they prophe-
26 sied, but never again. Now two men had been left in the camp, the name of the one being Eldad, and the name of the other Medad. The spirit rested upon them too (they were among those recorded, but had not gone out to the tent), and they prophesied in the camp.
27 Whereupon a youth ran and told Moses.

"Eldad and Medad," he said, "are prophesying in the camp."

28 So Joshua, the son of Nun, the attendant of Moses from his youth up, spoke up and said,

"My lord Moses, put a stop to them!"

29 But Moses said to him,

"Are you jealous on my account? O that all the LORD's people were prophets, that the LORD might put his spirit upon them!"

30 Then Moses withdrew to the camp, along with the elders of Israel.

31 There went forth a wind from the LORD, and bringing quails across from the sea, it dropped them near the camp, about a day's journey on each side all around the camp, and about two cubits thick upon
32 the surface of the ground. All that day and night, and all the next day, the people spent in gathering the quails, the one who got the least gathering ten homers; then they spread them out all around the
33 camp. While the meat was still between their teeth, before it was exhausted, the anger of the LORD blazed against the people, and the
34 LORD smote them with a very great plague. Hence the name of that place came to be called Kibroth-hattaavah [the graves of craving], because it was there that they buried the people who had the craving.
35 From Kibroth-hattaavah the people set out for Hazeroth, and stayed at Hazeroth.

12 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

2 "Is it only through Moses alone that the LORD has spoken?" they said. "Has he not spoken through us as well?"

And the LORD heard it.

3 Now the man Moses was very modest, more so than all men upon
the face of the earth.
4 Suddenly the LORD said to Moses, Aaron, and Miriam,
"Come out, you three, to the tent of meeting."
5 So the three of them went out, and the LORD came down in a col-
umn of cloud, and stood at the doorway of the tent.
"Aaron and Miriam!" he called.
6 Whereupon both of them went forward, and then he said,
"Hear my words!
If either of you were a prophet of the LORD,
In visions would I make myself known to him,
In dreams would I speak through him.
7 Not so with my servant Moses;
With all my house he has been entrusted;
8 Mouth to mouth do I speak with him,
Plainly, and not in riddles,
And the very form of the LORD does he behold.
Why then were you not afraid
To speak against my servant Moses?"
9 And the LORD's anger blazed against them; he departed, and when
the cloud withdrew from the tent, there was Miriam leprous, as white
as snow! When Aaron turned to look at Miriam, there she was lep-
rous!
11 "O my lord!" Aaron said to Moses, "do not punish us for the
12 folly that we have done and the sin that we have committed. Do not
let her become like one dead, who when coming forth from his
mother's womb has half his flesh consumed."
13 So Moses cried to the LORD,
"Pray, O God, heal her!"
14 But the LORD said to Moses,
"If her father had but spit in her face, would she not hide in shame
for seven days? Let her be shut up for seven days outside the camp,
and after that she may be taken back."
15 So Miriam was shut up for seven days outside the camp, and the
16 people did not start again until Miriam was taken back. After that,
however, the people set out from Hazeroth, and camped in the desert
of Paran.

THE STORY OF THE SPIES, 13:1—14:45

13 Then the LORD said to Moses,
2 "Send men to spy out the land of Canaan, which I am going to
give the Israelites; you must send a man from each of their ancestral
tribes, everyone a chieftain among them."
3 So Moses despatched them from the desert of Paran in accord with
the command of the LORD, all of them being head men of the Israel-
4 ites. The following were their names: from the tribe of Reuben,
5 Shammua, the son of Zaccur; from the tribe of Simeon, Shaphat, the
6 son of Hori; from the tribe of Judah, Caleb, the son of Jephunneh;
7 8 from the tribe of Issachar, Igal, the son of Joseph; from the tribe of
9 Ephraim, Hoshea, the son of Nun; from the tribe of Benjamin, Palti,
10 the son of Raphu; from the tribe of Zebulun, Gaddiel, the son of
11 Sodi; from the tribe of Joseph (that is, from the tribe of Manasseh),
12 Gaddi, the son of Susi; from the tribe of Dan, Ammiel, the son of
13 14 Gemalli; from the tribe of Asher, Sethur, the son of Michael; from
15 the tribe of Naphtali, Nahbi, the son of Vophsi; from the tribe of
16 Gad, Geuel, the son of Machi. These were the names of the men
whom Moses sent to spy out the land, but Moses called Hoshea, the
17 son of Nun, Joshua. When Moses sent them to spy out the land of
Canaan, he said to them,
18 "Go up now into the Negeb; go up into the highlands, and see what
the land is like, and whether the people who are living in it are strong
19 or weak, whether they are few or many; and what the land is like in
which they are living, whether it is good or bad; and what the cities
are like in which they are living, whether it is in camps or in strong-
20 holds; and what the land is like, whether it is rich or poor, whether
there is wood in it or not. Do your best to get some of the fruit of the
land." (Now the season was that of the first ripe grapes.)
21 So they went up, and spied out the land from the desert of Zin as far
22 as Rehob, toward the approach to Hamath. They went up into the
Negeb, and reached Hebron, where Ahiman, Sheshai, and Talmai,
the sons of Anak, lived. (Now Hebron was built seven years before
23 Zoan in Egypt.) Reaching the valley of Eshcol, they cut a branch
from there with a single cluster of grapes, and it took two of them to
carry it on a stretcher, along with some pomegranates and some figs.
24 That place came to be called the valley of Eshcol [cluster] because
of the cluster which the Israelites cut from there.
25 At the end of forty days they came back from spying out the land.
26 They left and came to Moses and Aaron and the whole Israelite com-

munity in the desert of Paran, at Kadesh; they brought back a report to them and the whole community, and showed them the fruit of the land.

27 "We reached the land to which you sent us," they told him, "and
28 it surely does abound in milk and honey, and here is its fruit. The people, however, who live in the land are strong, and the cities are fortified and very large; and besides, we saw the Anakim [giants]
29 there. Amalek is living in the land of the Negeb, and the Hittites, Jebusites, and Amorites are living in the highlands, while the Canaanites are living along the sea and the banks of the Jordan."

30 Caleb, however, broke through the people to Moses, and said,
"We ought to go up and sieze it; for we are quite able to do so."

31 But the men who went up with him said,
"We are not able to go up against the people; for they are too strong for us."

13:32 So they gave the Israelites a bad report of the land that they had spied out, saying,

"The land through which we passed in spying it out is a land that destroys its inhabitants, and all the people that we saw in it are men of
33 great stature. We saw the Nephilim [titans] there (the Anakim belong to the Nephilim); to ourselves we looked like grasshoppers, and we must have looked the same to them."

14:1 Then the whole community lifted up their voices and cried; the
2 people wept that night; the Israelites all grumbled against Moses and Aaron.

"Would that we had died in the land of Egypt!" the whole community said to them. "Or would that we had died in this desert!
3 Why is the LORD bringing us into this land, only to fall by the sword? Our wives and little ones will become a prey. Would it not be better
4 for us to return to Egypt?" "Let us take our own course and return to Egypt," they said to one another.

5 Then Moses and Aaron fell on their faces before the whole assem-
6 bly of the Israelite community, while Joshua, the son of Nun, and Caleb, the son of Jephunneh, who belonged to those who had spied out
7 the land, tore their clothes, and said to the whole Israelite community,

"The land through which we passed in spying it out is a very, very
8 fine land. If the LORD is pleased with us, he will bring us into this land, and give it to us—a land which abounds in milk and honey.
9 Only do not rebel against the LORD; and do not be afraid of the peo-

ple of the land; for they will simply be food for us; their protection has left them, while the LORD is with us; do not be afraid of them."
10 But the whole community had determined to stone them, when the glory of the LORD appeared to all the Israelites at the tent of meeting.
11 "How long are this people going to despise me?" the LORD said to Moses. "How long is it that they are not going to trust me, in spite
12 of all the signs that I performed in their midst? I will smite them with pestilence, and disinherit them, and I will make you into a nation greater and stronger than they."
13 But Moses said to the LORD,
"When the Egyptians hear of it (for thou didst bring this people
14 out of their midst by thy might), they will say,—when all the inhabitants of this land have heard that thou, LORD, art in the midst of this people, thou, LORD, being one who is seen eye to eye, while thy cloud stands over them, and thou thyself goest before them in a column of
15 cloud by day and a column of fire by night—indeed, if thou slayest this people to a man, the nations who have heard about thee will say,
16 'It was because the LORD could not bring this people into the land which he promised on oath to them that he slaughtered them in the
17 desert.' But now, pray let the forbearance of the Lord be as great
18 as thou didst declare in saying, 'The LORD is slow to anger, rich in grace, forgiving iniquity and transgression, but one who does not leave it completely unpunished, avenging the iniquity of fathers upon their
19 children down to the third or even the fourth generation.' Pray pardon the sin of this people according to the abundance of thy grace, even as thou hast forgiven this people from Egypt until now."
20 So the LORD said,
21 "I will pardon them in accordance with your request; but as surely
22 as I live and the whole earth is full of the glory of the LORD, none of the men who have seen my glory and my signs which I performed in Egypt and the desert, and yet have put me to the test for ten times
23 now, and have not heeded my injunctions, shall see the land which I promised on oath to their fathers, and none of those who despised me
24 shall see it. But my servant Caleb, because he is of a different spirit, and has corroborated me, I will bring into the land which he entered,
25 and he shall pass it on as a heritage to his descendants. Since, however, the Amalekites and Canaanites are living in the valleys, turn tomorrow, and set out for the desert in the direction of the Red Sea."
26 The LORD said to Moses and Aaron,
27 "How long is this wicked community going to keep up their grum-

bling against me? I have heard the grumbling of the Israelites which
28 they have been muttering against me. Say to them, 'As I live'—it is
the oracle of the LORD—'I will do to you just as I have heard you
29 say: your corpses shall fall in this desert, and none of you that were
numbered, none of you that were counted from twenty years old and
30 upward, who have grumbled against me, shall enter the land in which
I swore by uplifted hand to settle you, except Caleb, the son of Jeph-
31 unneh, and Joshua, the son of Nun. Your little ones, however, who
you said would become a prey, I will bring in, and they shall come to
32 know the land that you have despised. But as for yourselves, your
33 corpses shall fall in this desert, while your children shall be shepherds
for forty years in the desert, and shall suffer for your wantonness,
34 until the last of your corpses lies in the desert. According to the num-
ber of the days that you took to spy out the land, forty days, one year
for each day shall you suffer for your iniquities, that is, forty years,
35 and you shall experience opposition from me. I, the LORD, declare
that this is what I will do to all this wicked community that are gath-
ered against me: in this desert they shall die to the last man.' "

36 So the men whom Moses had sent to spy out the land, and who on
their return made the whole community grumble against him by giv-
37 ing out a bad report concerning the land, the men who gave out a bad
38 report of the land died by a plague at the hands of the LORD; but
Joshua, the son of Nun, and Caleb, the son of Jephunneh, remained
alive out of those men who went to spy out the land.

39 When Moses told these things to all the Israelites, the people
40 mourned greatly. Next morning they rose early, and proceeded up to
the mountain headlands, saying,

"Here we are, ready to go up to the place of which the LORD spoke;
for we have indeed sinned."

41 But Moses said,

"Why is it that you go on violating the injunctions of the LORD,
42 when that cannot succeed? Do not go up, lest you be struck down in
front of your enemies; for the LORD will not be in the midst of you.
43 For the Amalekites and Canaanites will face you there, and you will
fall by the sword, inasmuch as you have turned from following the
LORD, so that the LORD will not be with you."

44 But they presumptuously went up to the mountain headlands, al-
though neither the ark of the covenant of the LORD nor Moses left
45 the camp. Then the Amalekites and Canaanites who were living in

those highlands came down and attacked them, and harassed them all the way to Hormah.

MISCELLANEOUS LAWS AND NARRATIVES, 15:1—19:22

15 The LORD said to Moses,
2 "Speak to the Israelites, and say to them, 'When you come into your
3 homeland which I am giving you, and would make an offering to the LORD, a burnt-offering, or a sacrifice as a special votive offering or as a voluntary offering, or an offering at your stated festivals, to make
4 a soothing odor to the LORD with an ox or a sheep, the person making the offering must present as a cereal-offering to the LORD a tenth of
5 an ephah of fine flour mixed with a fourth of a hin of oil, and as wine for the libation, you must supply a fourth of a hin with the burnt-
6 offering or sacrifice for each lamb. Or in the case of a ram, you must supply as a cereal-offering two-tenths of an ephah of fine flour mixed
7 with a third of a hin of oil, and as wine for the libation you must pre-
8 sent a third of a hin as a soothing odor to the LORD. When you provide a bullock as a burnt-offering, or as a sacrifice as a special votive
9 offering, or as a thank-offering to the LORD, there must be presented as a cereal-offering with the bullock three-tenths of an ephah of fine
10 flour mixed with half a hin of oil, and as wine for the libation you must present half a hin as a sacrifice, a soothing odor to the LORD.
11 This is what is to be done in the case of each bullock or ram or lamb
12 or kid; according to the number that you provide, this is what you are
13 to do in the case of each, whatever their number. Every native-born is to do these things in this way, in presenting a sacrifice as a soothing
14 odor to the LORD; and if there is an alien residing with you, or one living permanently in your midst, and he wishes to make a sacrifice as
15 a soothing odor to the LORD, he must do just as you do. As for the community, there shall be one statute for you and the resident alien, a perpetual statute throughout your generations; the resident alien and
16 you shall be alike before the LORD; there shall be one law and one ordinance for you and the alien residing with you.' "
17 The LORD said to Moses,
18 "Speak to the Israelites, and say to them, 'When you come into the
19 land to which I am bringing you, then, when you eat of the food of
20 the land, you must set aside a portion for the LORD; in the case of the first batch of baking you must set aside a cake as a contribution, setting
21 it aside as a contribution from the threshing-floor; out of your first

batch of baking you must give a portion to the LORD throughout your generations.

22 " 'If you should make a mistake and not carry out all these com-
23 mands that the LORD has communicated to Moses, all that the LORD commanded you through Moses, from the day that the LORD first gave
24 you a command, down through your various generations, then, if it was done inadvertently, through lack of knowledge on the part of the community, the whole community must offer one bullock as a burnt-offering, as a soothing odor to the LORD, along with the cereal-offering and libation as prescribed for it, and one he-goat as a sin-offering.
25 Then the priest shall make atonement for the whole Israelite community, and they shall be forgiven; for it was a mistake, and they have brought their offering as a sacrifice to the LORD, and their sin-
26 offering into the presence of the LORD for their mistake. So the whole Israelite community shall be forgiven, as well as the alien residing in their midst; for in the case of a mistake he is included in the sum total of the people.

27 " 'If an individual sins inadvertently, he must offer a yearling she-
28 goat as a sin-offering, and the priest shall make atonement before the LORD for the person that made a mistake, in sinning inadvertently,
29 making atonement for him that he may be forgiven. In the case of either the native-born among the Israelites or the alien residing in their midst, you must have only one law for him who does anything
30 inadvertently. But the person who sins wilfully, whether he belongs to the native-born or the aliens, is reviling the LORD; so that person
31 must be cut off from his people. Because it is the word of the LORD that he has despised, and his command that he has broken, that person must be completly cut off, his iniquity being on his own head.' "

32 When the Israelites were in the desert, they found a man gathering
33 wood on the sabbath day. Those who found him gathering wood
34 brought him to Moses and Aaron and the whole community, and they put him in custody, because it had not been clearly explained what
35 should be done to him. Then the LORD said to Moses,

"The man must be put to death by having the whole community stone him outside the camp."

36 So the whole community took him outside the camp, and stoned him to death, as the LORD had commanded Moses.

37 The LORD said to Moses,

38 "Speak to the Israelites and tell them that from one generation to

another they must make tassels for themselves on the corners of their garments, fastening the tassel of each corner with a violet string.
39 They shall serve you as tassels to look at and by which to be reminded
to carry out all the commands of the LORD and not to follow your
40 own desires and fancies, which you used to follow so wantonly, in
order that you may remember to carry out all my commands, and be
41 consecrated to your God, since I the LORD, am your God, who brought
you out of the land of Egypt to become your God, I, the LORD, your
God."

16 Now Korah, the son of Izhar, the son of Kohath, the son of Levi,
along with Dathan and Abiram, the sons of Eliab, and On, the son
2 of Peleth, the son of Reuben, selected two hundred and fifty of the
Israelites, leaders of the community, picked men of the assembly,
3 men of note, and took their stand before Moses. They gathered in a
body against Moses and Aaron, and said to them,

"Enough of you; for all the community are holy, every one of them, since the LORD is in their midst; why then do you exalt yourselves above the LORD's assembly?"

4 5 When Moses heard this, he fell on his face; then he said to Korah
and all his company,

"In the morning the LORD will show who belongs to him and who
is holy, that he may have him come near him; and whomsoever he
6 chooses he will have come near him. Do this: take fire-pans (that is,
7 Korah and all his company), and putting fire in them, place incense
upon them in the presence of the LORD tomorrow; and then the man
whom the LORD chooses shall be the holy one. Enough of you, you
Levites!"

8 9 "Listen, you Levites," said Moses to Korah, "is it too little for you
that the God of Israel has singled you out from the community of
Israel to have you come near him to look after the LORD's dwelling,
10 and to stand before the community to serve them, and that he has had
you come near him, and all your fellow-Levites with you, that you
11 should seek the priesthood as well? It is accordingly against the LORD
that you and all your company are gathered; for what is there about
Aaron that you should grumble against him?"

12 Moses sent for Dathan and Abiram, the sons of Eliab, but they
said,

13 "We will not go up. Is it such a trifle that you have brought us up
from a land abounding in milk and honey to kill us in the desert, that
14 you should also play the prince over us? Moreover, you have not

brought us into a land abounding in milk and honey, nor given us a heritage of fields and vineyards. Are you trying to blind the eyes of these men? We will not go up."

15 Then Moses became very angry, and said to the LORD,

"Pay no attention to an offering from them. Not a single ass have I taken from them, nor done any harm to any of them."

16 Moses said to Korah,

"Tomorrow you and all your company are to appear before the
17 LORD—you, and they, and Aaron; each of you take his fire-pan, and putting incense on it, each of you is to bring his fire-pan before the LORD, that is, two hundred and fifty fire-pans; you also, and Aaron, each with his fire-pan."

18 So each of them took his fire-pan, and putting fire on them, they placed incense on them, and then took their stand at the doorway of
19 the tent of meeting, along with Moses and Aaron. Korah had gathered the whole community against them at the doorway of the tent of meeting, whereupon the glory of the LORD appeared to the whole
20 community. Then the LORD said to Moses and Aaron,

21 "Separate yourselves from this community that I may consume them instantly."

22 But they fell on their faces, and said,

"O God, the God of the spirits of all mankind, when only one man sins, shouldst thou become angry with the whole community?"

23 So the LORD said to Moses,

24 "Say to the community, 'Withdraw from the neighborhood of the dwelling where Korah, Dathan and Abiram are.'"

25 Moses rose and went to Dathan and Abiram, and the elders of
26 Israel followed him. Then he said to the community,

"Move away from the tents of these wicked men, and do not touch anything at all that belongs to them, lest you be swept away with all their sins."

27 So they withdrew from the neighborhood of the dwelling where Korah, Dathan, and Abiram were.

As Dathan and Abiram came out and stood at the doorways of
28 their tents, with their wives and sons and little ones, Moses said,

"Hereby shall you know that the LORD has sent me to do all these
29 deeds, and that it has not been of my own choice: if these men die as all men die, and suffer the fate of all men, it is not the LORD who has
30 sent me; but if the LORD does something new, and the ground opens its mouth, and swallows them up, with all that belongs to them, and

they descend into Sheol alive, then you shall know that these men
have despised the LORD."
31 And then, just as he finished saying these words, the ground under
32 them split open; the earth opened its mouth and swallowed them up,
with all their households, and all the men who belonged to Korah and
33 all their goods. So they and all that belonged to them descended into
Sheol alive; and the earth closed over them, and they perished from
34 the community. Then all the Israelites that were in their neighbor-
hood fled at their cries; "Lest," said they, "the earth swallow us up."
35 Fire having come forth from the LORD, it consumed the two hun-
dred and fifty men offering the incense.
36 Then the LORD said to Moses,
37 "Tell Eleazar, the son of Aaron, the priest, to pick up the fire-pans
out of the conflagration, and then you must scatter the fire far and
38 wide; for these sinners have made the fire-pans taboo at the cost of
their lives. So they must be made into beaten plates as a covering for
the altar, that they may become a sign to the Israelites; for they were
presented before the LORD, and so have become taboo."
39 So Eleazar, the priest, took the bronze fire-pans which those who
had been burned had presented, and they were beaten out as a cover-
40 ing for the altar, a reminder to the Israelites, so that no layman, who
was not one of the descendants of Aaron, might draw near to burn
incense before the LORD, lest he fare like Korah and his company—
just as the LORD had directed him through Moses.
41 But next day the whole Israelite community grumbled against Mo-
ses and Aaron, saying,
"It is you who have slain the LORD's people."
42 But when the community gathered against Moses and Aaron, they
turned toward the tent of meeting, and there was the cloud covering
43 it and the glory of the LORD visible! Then Moses and Aaron came
44 to the front of the tent of meeting, whereupon the LORD said to
Moses,
45 "Withdraw from this community, that I may instantly consume
them."
46 But they fell on their faces, and Moses said to Aaron,
"Take your fire-pan, put fire from the altar on it, place incense on
it, and then carry it quickly to the community, and make atonement
for them; for wrath has gone forth from the LORD; the plague has
begun."
47 So Aaron took it, as Moses had said, and ran into the midst of the

community, but the plague had already begun among the people; he
48 put on the incense, and making atonement for the people, he stood be-
49 tween the living and the dead, so that the plague was checked. But
those who died from the plague amounted to fourteen thousand seven
50 hundred, in addition to those who died in the affair of Korah. Then
Aaron returned to Moses at the doorway of the tent of meeting, now
that the plague had been checked.

17 The LORD said to Moses,

2 "Speak to the Israelites, and take from them one staff for each clan,
in all twelve staffs from the leaders of their clans, writing the name
3 of each upon his staff, and Aaron's name upon the staff of Levi (for
4 there is to be a special staff for the head of their clan); you must then
deposit them in the tent of meeting in front of the decrees, where I
5 am accustomed to meet you; and then the staff of the man whom I
choose shall sprout. Thus will I rid myself of the grumbling of
the Israelites, which they have been muttering against you."

6 So Moses spoke to the Israelites, and they gave him one staff for
everyone of the leaders of their clans, twelve staffs in all, with
7 Aaron's staff among theirs. Then Moses deposited the staffs before
8 the LORD in the tent of the decrees; and next day, when Moses entered
the tent of the decrees, he found that the staff of Aaron, representing
the clan of Levi, had sprouted, it had put forth sprouts, it had pro-
9 duced blossoms and borne ripe almonds. Moses then brought out all
the staffs from the presence of the LORD to all the Israelites, and after
inspecting them, each of them took his staff.

10 Then the LORD said to Moses,

"Put Aaron's staff back in front of the decrees, to be kept as a sign
for the rebels; and you must rid me of their grumbling, that they die
not."

11 Moses did so; he did just as the LORD commanded him.

12 The Israelites said to Moses,

13 "We perish! We are lost, we are all lost! If everyone who dares
to approach the dwelling of the LORD is to die, shall we ever stop dy-
ing?"

18 So the LORD said to Aaron,

"You and your sons, along with your clan, shall answer for any
guilt in connection with the sanctuary, and you and your sons with
you shall answer for any guilt in connection with your priesthood.
2 Have your fellows too, the tribe of Levi, your ancestral tribe, present
themselves with you, that they may be associated with you, and minis-

ter to you, while you and your sons with you are in front of the tent
3 of the decrees; they shall attend to you and all the tent; only they
must not come near the sacred vessels or the altar, that neither they
4 nor you die. They shall be associated with you, and take charge of the
tent of meeting in all the work connected with the tent, since no lay-
5 man may come near you. You are to take charge of the sanctuary and
6 the altar, that wrath may never again fall on the Israelites. For my
part, see, I have selected your fellow-Levites from the Israelites as
a gift for you, made over to the LORD to look after the tent of meet-
7 ing, while you and your sons with you must reserve your priestly func-
tions for everything connected with the altar and inside the veil, and
look after them. It is a lucrative office that I am making your priest-
hood, while any layman who draws near shall be put to death."

8 Then the LORD said to Aaron,

"For my part, see, I give you the office connected with the contri-
butions to me; in the case of all the sacred gifts of the Israelites, I give
them to you as your share, and to your sons as their perpetual due.
9 The following is to go to you from the most sacred offerings, from
the sacrifices: in the case of every offering of theirs, that is, every
cereal-offering of theirs, in the case of every sin-offering of theirs,
and every guilt-offering of theirs with which they make restitution to
10 me, it shall be most sacred to you and your sons; as a most sacred thing
shall you eat it, that is, every male eating it, since it is sacred to you.
11 This also shall be yours, the contributions from their gift in the case
of every wave-offering of the Israelites; I give it to you, and to your
sons and daughters with you, as your perpetual due, to be eaten by ev-
12 eryone in your family who is clean. All the best of the oil, all the best
of the new wine and grain, the first-fruits which they give to the
13 LORD, I give to you. The first-ripe fruits of all that is in their land
which they bring to the LORD, shall be yours, to be eaten by everyone
14 in your family who is clean. Every devoted thing in Israel is to go to
15 you. Everything that first opens the womb, in the case of every crea-
ture that they offer to the LORD, whether man or beast, shall be yours;
only you must be sure to have the first-born of man redeemed, and the
16 first-born of unclean animals you must have redeemed. The redemp-
tion-price of the former (you must have them redeemed at a month
old) shall be fixed by you at five shekels of silver in terms of the
17 sacred shekel, which is twenty gerahs. The firstling of an ox, how-
ever, or the firstling of a sheep, or that of a goat, you must not have
redeemed, since they are sacred; you must dash their blood upon the

altar, and burn their fat in sacrifice as a soothing odor to the LORD;
18 but their flesh shall be yours, becoming yours like the waved breast and
19 the right thigh. All the contributions from the sacred gifts which the
Israelites contribute to the LORD, I give to you, and to your sons and
daughters with you, as your perpetual due, to be an inviolable cove-
nant forever before the LORD for you and your family with you."
20 The LORD said to Aaron,
"You are to have no heritage in their land, nor own any property
among them; I am to be your property and heritage among the Israel-
21 ites. To the Levites, however, I give all the dues in Israel as their
heritage, in return for the service that they perform in connection
22 with the tent of meeting. The Israelites must never again come near
23 the tent of meeting, to answer for their sin by death, but the Levites
alone shall look after the tent of meeting, while the rest shall answer
for their iniquity. It is to be a statute forever throughout your genera-
24 tions that they are to have no heritage among the Israelites; for the
dues which the Israelites contribute to the LORD I give to the Levites
as a heritage; that is why I have told them that they are not to have
any heritage among the Israelites."
25 The LORD said to Moses,
26 "You must speak to the Levites, and say to them, 'When you take
from the Israelites the dues that I have given you from them as your
heritage, you must set apart some of it as a contribution to the LORD,
27 a due from the dues. The contribution made to you is to be credited
to you like the grain from the threshing-floor, or the produce of the
28 winepress; in the same way you, too, must set apart some of all the
dues that you receive from the Israelites as a contribution to the LORD,
29 and give the LORD's contribution from it to Aaron, the priest. From
all the gifts made to you, from the best of them, you must set apart
30 the LORD's full contribution, the most sacred of them.' Also say to
them, 'When you have contributed the best of them, the rest is to be
credited to the Levites as in the case of the produce of the threshing-
31 floor and that of the winepress; you may eat it anywhere, you and
your households; for it is your reward in return for your services at
32 the tent of meeting. You will not have to answer for any sin through
it when you set apart the best of it; but you must not profane the
sacred gifts of the Israelites, that you die not.' "
19 The LORD said to Moses and Aaron,
2 "This is the statute of the law which the LORD has commanded:
'Tell the Israelites to bring you a red cow, sound, in which there is

3 no defect, and upon which a yoke has never come; you must then give
it to Eleazar, the priest, to be taken outside the camp, and slain in his
4 presence. Eleazar, the priest, shall take some of its blood with his fin-
ger, and sprinkle some of its blood toward the front of the tent of
5 meeting seven times. The cow is then to be burned in his sight; its
6 hide, flesh, and blood, as well as its offal, are to be burned, and the
priest is to take cedarwood, hyssop, and scarlet string, and throw them
7 into the burning body of the cow. Then the priest is to wash his
clothes, and bathe his body in water, after which he may re-enter the
8 camp, but the priest shall remain unclean until evening. He who
burns it must also wash his clothes in water, and bathe his body in
9 water, and shall remain unclean until evening. A man that is clean
shall gather up the ashes of the cow, and deposit them in a clean place
outside the camp, to do duty for the Israelite community as water for
10 impurity, to be used in the case of sin. He who gathers the ashes of
the cow must wash his clothes, and shall remain unclean until eve-
ning. This is to be a perpetual statute for the Israelites and the aliens
11 residing in their midst. Anyone who touches a dead body, that is, any
12 human body, shall remain unclean for seven days; on the third day
and the seventh day he must cleanse himself from sin with it, and so
become clean; if he does not cleanse himself from sin on the third day
13 and the seventh day, he will not become clean. Whoever touches a
dead body, the corpse of a man who may have died, and does not
cleanse himself from sin, since he has polluted the dwelling of the
LORD, that person must be cut off from Israel; because the water used
for impurity was not thrown over him, he remains unclean, his un-
cleanness being still with him.

14 " 'This is to be the law when a man dies in a tent: everyone enter-
ing the tent and everyone in the tent shall be unclean for seven days;
15 and every open vessel which has no cover tied down on it shall be un-
16 clean. Also, whoever in the open fields touches a person slain by the
sword, or one who has died a natural death, or a human bone, or a
17 grave, shall be unclean for seven days. Then some of the ashes pre-
pared for use in case of sin are to be taken, and fresh water is to be
18 added to them in a vessel; a man that is clean must then take hyssop,
dip it into the water, and sprinkle it upon the tent, upon all the furni-
ture, and upon the persons that were present, and him who touched
the bone, or the person slain, or the person dead from natural causes,
19 or the grave; the clean person must sprinkle it upon the unclean per-
son on the third day and the seventh day, thus cleansing him from sin

on the seventh day; he must then wash his clothes, and bathe himself
20 in water, and at eyening he shall be clean. But the man who becomes
unclean and does not cleanse himself from sin, that person shall be
cut off from the community, because he has polluted the sanctuary of
the LORD; since the water for use in case of impurity was not thrown
21 over him, he remains unclean. This shall be a perpetual statute for
them. He who sprinkles the water for use in case of impurity must
wash his clothes, while he who touches the water for use in case of
22 impurity shall remain unclean until evening; whatever the unclean
person touches shall become unclean, and the person who touches it
shall remain unclean until evening.' "

THE LATER YEARS OF THE DESERT JOURNEY, 20:1—27:23

20 In the first month the Israelites, the whole community of them,
arrived at the desert of Zin, and the people established themselves at
2 Kadesh. Miriam died there, and was buried there. Since there was
no water for the community, they gathered in a body against Moses
3 and Aaron; and the people found fault with Moses.

"Would that we had perished when our fellows perished at the
4 hands of the LORD!" they said. "Why have you brought the LORD's
5 community into this desert, to die there, both we and our cattle? Why
have you brought us up out of Egypt, to bring us to this wretched
place, since it is no place for grain, or figs, or vines, or pomegranates,
nor is there any water to drink?"

6 Then Moses and Aaron came away from the presence of the as-
sembly to the doorway of the tent of meeting, and fell on their faces,
7 whereupon the glory of the LORD appeared to them, and the LORD
said to Moses,

8 "Take the staff, and assemble the community, you and your broth-
er Aaron; and then in their presence tell the rock to yield its waters;
you shall produce water from the rock for them, and thus give the
community and their cattle a drink."

9 So Moses took the staff from its place before the LORD, as he had
10 commanded him. Then Moses and Aaron gathered the assembly in
front of the rock, and he said to them,

"Listen, you rebels; is it from this rock that we have to produce
water for you?"

11 And raising his hand, Moses struck the rock with his staff twice,
whereupon water in abundance gushed out, and the community and
their cattle drank.

12 But the LORD said to Moses and Aaron,
"Because you did not trust me by paying me due honor in the presence of the Israelites, that is why you shall not bring this community into the land which I have given them."
13 These are the waters of Meribah [finding fault], where the Israelites found fault with the LORD, but where he vindicated himself among them.
14 From Kadesh Moses sent messengers to the king of Edom:
"Thus says your brother Israel: 'You know all the hardships that
15 have befallen us, how our fathers went down to Egypt, how we remained a long time in Egypt, how badly the Egyptians treated us and
16 our fathers, and how, when we cried to the LORD, he heeded our cry, and sent an angel to bring us out of Egypt. So here we are at Kadesh,
17 a city on the edge of your territory. Pray let us pass through your land; we will not pass through field or vineyard, nor drink the water of the wells; we will go only by the royal road, turning neither to the right nor to the left, until we cross your territory.' "
18 But Edom said to him,
"You must not pass through my territory, lest I come out with the sword against you."
19 "We will go up only by the road," the Israelites said to him; "and if we drink any of your water, we and our live stock, we will pay for it; let us just walk through, a matter of no consequence."
20 But he said,
"You shall not pass through."
So Edom came out against them with a large army and a strong
21 force. Thus Edom refused to grant Israel passage through his territory; so Israel turned aside from him.
22 The Israelites then set out from Kadesh, the whole community of them, and came to Mount Hor. At Mount Hor, near the frontier of
23 the land of Edom, the LORD said to Moses and Aaron,
24 "Aaron is to be gathered to his fathers; for he is not to enter the land which I have given the Israelites, because you rebelled against my
25 instructions in connection with the waters of Meribah. Take Aaron
26 and his son Eleazar, and bring them up Mount Hor; then strip Aaron of his robes, and put them on his son Eleazar, whereupon Aaron shall be gathered in death there."
27 Moses did as the LORD commanded; they ascended Mount Hor in
28 view of the whole community, and when Moses had stripped Aaron

of his robes, and put them on his son Eleazar, Aaron died there on the top of the mountain. Then Moses and Eleazar descended the moun-
29 tain, and when the whole community saw that Aaron was dead, the whole house of Israel wept for Aaron thirty days.

21 When the Canaanite king of Arad, who lived in the Negeb, heard that Israel was coming toward Atharim, he fought against Israel, and
2 took some of them captive. Then Israel made a vow to the LORD, and said,

"If thou wilt but deliver this people into my power, I will annihilate their cities."

3 The LORD acceded to Israel's request, and delivered up the Canaanites; so they annihilated them and their cities. Hence the name of the place came to be called Hormah [annihilation].

4 From Mount Hor they set out in the direction of the Red Sea to make a circuit of the land of Edom, and the people grew impatient
5 over the journey; so the people reproached God and Moses,

"Why have you brought us up out of Egypt to die in the desert? For there is neither food nor water, and we loathe this wretched food."

6 Then the LORD sent stinging serpents among the people, and they
7 bit the people, so that many of Israel died. So the people came to Moses, and said,

"We have sinned, in that we have reproached the LORD and you; pray to the LORD that he remove the serpents from us."

8 So Moses prayed for the people, whereupon the LORD said to Moses,

"Make a serpent, and mount it on a pole, and then everyone that is bitten shall live if he looks at it."

9 So Moses made a bronze serpent, and mounted it on a pole; accordingly, if a serpent bit anyone, he looked at the bronze serpent, and lived.

10 The Israelites set out, and then camped at Oboth. Setting out from
11 Oboth, they camped at Ije-abarim, in the desert opposite Moab, to the
12 east. Setting out from there, they camped in the valley of Zered.
13 Setting out from there, they camped on the other side of the Arnon, which is in the desert extending from the frontier of the Amorites; for the Arnon constitutes the frontier of Moab between Moab and
14 the Amorites. That is why it is said in the Book of the Wars of the LORD,

15 " . . . . Waheb in Suphah, and the Arnon valleys; the slope of

the valleys, which extends to the site of Ar, and leans toward the frontier of Moab . . . ."

16 From there they proceeded to Beer [well], which is the well where the LORD said to Moses, "Collect the people, and I will give them
17 water." It was then that Israel sang this song:

"Spring up, O well! Sing to it;
18 The well which the princes dug,
Which the nobles of the people sunk,
With the scepters, with their staffs."

19 From the desert they proceeded to Mattanah, from Mattanah to
20 Nahaliel, from Nahaliel to Bamoth, and from Bamoth to the valley which is in the country of Moab, at the headland of Pisgah, which overlooks Jeshimon.

21 Then Israel sent messengers to Sihon, king of the Amorites, saying,
22 "Let us pass through your land; we will not turn off into field or vineyard; we will not drink the water from the wells; we will go only by the royal road, until we pass through your territory."

23 But Sihon would not let Israel pass through his territory; Sihon collected all his forces, and sallied forth against Israel in the desert.
24 Arriving at Jahaz, he fought against Israel, but Israel put him to the sword, and siezed his land from the Arnon as far as the Jabbok, that is, as far as the Ammonites; for Jazer was the frontier of the Am-
25 monites. Israel captured all the cities here, and Israel settled in all
26 the cities of the Amorites, in Heshbon and all its dependencies. For Heshbon was the capital of Sihon, king of the Amorites, who had fought against the former king of Moab and had wrested from him
27 all his land as far as the Arnon. That is how the bards came to say,

"Come to Heshbon! Let it be built!
Let the capital of Sihon be established!
28 For fire issued from Heshbon,
Flame from Sihon's city;
It consumed Ar of Moab,
It extended up to the heights of the Arnon.
29 Woe to you, O Moab!
You are undone, O people of Chemosh!
He has made his sons fugitives,
And his daughters captives,
To an Amorite king, Sihon;
30 So their children perished from Heshbon as far as Dibon,
And their wives as far as Nophah, which is near Medeba."

31 So Israel settled in the land of the Amorites. After Moses had
32 sent the men to spy out Jazer, they captured its dependencies, and
33 evicted the Amorites that were there. Then they moved on, and proceeded up the road to Bashan, whereupon Og, king of Bashan, together with all his people, sallied forth for battle against them at
34 Edrei, but the LORD said to Moses,

"Do not be afraid of him; for I am delivering him, all his people, and his land into your power, so that you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon."

35 So they harried him and his sons and all his people until not a sur-
22 vivor was left to him, and took possession of his land. The Israelites then moved on, and camped in the steppes of Moab on the other side of the Jordan at Jericho.

2 Now Balak, the son of Zippor, saw all that Israel did to the Amor-
3 ites, so that Moab stood in great fear of the people, because they were so many; Moab stood in dread of the Israelites.

4 "Now this horde will lick up all the pasture around us, as an ox licks up the grass of a field," said Moab to the elders of Midian.

5 Balak, the son of Zippor, was king of Moab at that time; so he sent messengers to Balaam, the son of Beor, at Pethor, which is near the Euphrates, to the land of the Ammonites, to summon him, saying,

"Here is a people come out of Egypt! They cover the whole face
6 of the earth, and are settled opposite me. Now then, come and curse this people for me; for they are too strong for me; perhaps I may be able to defeat them and drive them out of the land; for I know that he whom you bless is blessed, and he whom you curse is cursed."

7 So the elders of Moab and of Midian departed, they themselves being skilled in enchantment, and coming to Balaam, they gave Balak's message to him.

8 "Stay here to-night," he said to them, "and I will bring you back such word as the LORD delivers to me."

9 So the chieftains of Moab stayed with Balaam. Then God came to Balaam, and said,

"What business have these men with you?"

10 Balaam said to God,

"Balak, the son of Zippor, king of Moab, has sent word to me,
11 'Here is the people that came out of Egypt covering the face of the earth! Come now, and curse them for me; perhaps I may be able to fight against them and drive them out.' "

12 God said to Balaam,

"You must not go with them; you must not curse the people; for they are to be blessed."

13 So, when Balaam rose next morning, he said to Balak's chieftains,
"Go home to your own land; for the LORD has refused to let me go with you."

14 So the chieftains of Moab started off, and coming to Balak, said,
"Balaam refused to leave with us."

15 Then Balak again sent chieftains, more in number and more dis-
16 tinguished than the others, and coming to Balaam, they said to him,
"Thus says Balak, the son of Zippor: 'Pray let nothing hinder you
17 from coming to me; for I will reward you handsomely, and do for you whatever you indicate to me; pray come then and curse this people for me.' "

18 But Balaam in reply said to Balak's ministers,
"Though Balak were to give me his house full of silver and gold, I could not violate the instructions of the LORD my God to do any-
19 thing, either small or great. But do you also remain here tonight, and I will ascertain what else the LORD may have to say to me."

20 Then God came to Balaam in the night, and said to him,
"If it is to summon you that the men have come, be off and go with them; but it is only the message that I give you that you are to give."

21 So, when Balaam rose next morning, he harnessed his ass, and went off with the chieftains of Moab.

22 The anger of God blazed at his going, and the angel of the LORD stationed himself on the road to obstruct him, as he rode on his ass,
23 accompanied by his two slaves. When the ass saw the angel of the LORD standing on the road with his drawn sword in his hand, the ass turned out of the road, and went into the fields; but Balaam struck
24 the ass to turn her back into the road. Then the angel of the LORD took his stand on a lane between vineyards, with a wall on either side;
25 and when the ass saw the angel of the LORD, she pressed herself against the wall, and crushed Balaam's foot against the wall, so that
26 he struck her again. Then the angel of the LORD passed on further, and took his stand at a narrow place where there was no room to turn
27 either to the right or to the left; and when the ass saw the angel of the LORD, she lay down under Balaam, so that Balaam's anger blazed,
28 and he struck the ass with his staff. Then the LORD opened the mouth of the ass, and she said to Balaam,
"What have I done to you that you should have struck me three times now."

29 "Because you have made a toy of me," said Balaam to the ass. "Would that I had a sword in my hand; for then I would kill you."
30 The ass said to Balaam,
"Am I not your own ass, upon which you have ridden all your life long until this day? Have I ever been accustomed to deal thus with you?"
"No," he said.
31 Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing on the road, with his drawn sword in his hand, whereupon he bowed his head, and fell on his face.
32 "Why have you struck your ass these three times?" the angel of the LORD said to him. "See, it was I who came forth to obstruct you; for
33 your errand is displeasing to me. The ass saw me, and swerved from me these three times; unless she had swerved from me, I would surely have slain you just now, but would have spared her."
34 "I have sinned," said Balaam to the angel of the LORD; "for I did not know that it was you who stationed yourself on the road against me. Now then, if it is displeasing to you, I will go back."
35 But the angel of the LORD said to Balaam,
"Go with the men; but it is only the message that I give you that you are to give."
So Balaam went along with Balak's chieftains.
36 When Balak heard that Balaam was coming, he went out to meet him at Ir-Moab, which is on the Arnon frontier, at the end of the frontier.
37 "Did I not send urgently for you?" Balak said to Balaam. "Why did you not come to me? Am I really unable to honor you?"
38 Whereupon Balaam said to Balak,
"See, I have come to you! Have I now any power of myself to say anything at all to you? It is only the message that God puts in my mouth that I can speak."
39 Then Balaam went along with Balak, and when they came to Kir-
40 jath-huzoth, Balak sacrificed oxen and sheep, and sent some to Balaam and the chieftains who were with him.
41 Next morning Balak took Balaam and brought him up to Bamoth-baal, from which he could see the nearest of the people.
23 Then Balaam said to Balak,
"Build seven altars for me here, and offer seven bullocks and seven rams for me here."
2 Balak did as Balaam had indicated, and offered a bullock and a ram

3 on each altar. Then Balaam said to Balak,
"Stay beside your burnt-offering, while I go aside; perhaps the LORD will come to meet me; whatever message he reveals to me I will tell you."
4 So he went off by himself. Then God came to meet Balaam, whereupon he said to him,
"I have arranged the seven altars, and offered a bullock and a ram on each altar."
5 Then the LORD put a message in Balaam's mouth.
"Return to Balak," he said, "and thus shall you speak."
6 So he returned to him, and found him standing beside his burnt-
7 offering, together with all the chieftains of Moab. Then he gave utterance to his oracle, saying,

"From Aram has Balak brought me,
The king of Moab, from the mountains of the east:
'Come, curse Jacob for me,
Come, execrate Israel.'
8 How can I curse one whom God has not cursed?
How can I execrate one whom the LORD has not execrated?
9 For from the top of the rocks I see them,
From the hills I behold them—
Lo, a people living by themselves,
Not accounting themselves as one of the nations.
10 Who can count Jacob's masses,
Or number Israel's myriads?
Let me die the death of the righteous,
Let my end be like theirs!"

11 "How have you treated me?" Balak said to Balaam. "It was to curse my enemies that I took you, and here you have actually blessed them."
12 "Is it not what the LORD puts in my mouth that I must be careful to speak?" he answered.
13 Then Balak said to him,
"Pray come with me to another place, from which you may see them, although it will be only the nearest of them that you shall see, and not all of them; curse them for me from there."
14 So he took him to the field of Zophim, to the top of Pisgah, where he built seven altars and offered up a bullock and a ram on each altar.
15 "Stay here beside your burnt-offering," he said to Balak, "while I go to meet him yonder."

16 Then the LORD came to meet Balaam, and putting a message in his
mouth, said,
"Return to Balak, and thus shall you speak."
17 So he came back to him, and found him standing beside his burnt-
offering, together with the chieftains of Moab.
"What has the LORD said," Balak said to him.
18 Whereupon he gave utterance to his oracle, saying,
"Come, Balak, and hear;
Give ear unto me, son of Zippor!
19 God is not a man that he should break his word,
Nor a human being that he should change his mind.
When he has said something, will he not do it?
When he has asserted something, will he not make it good?
20 See, it is a blessing that I have received;
He has given a blessing, so I cannot change it.
21 No misfortune is to be observed in Jacob,
No trouble is to be seen in Israel;
The LORD their God is with them,
The King is pleased with them.
22 God who brought them out of Egypt
Is like the horns of a wild-ox for them;
23 For there can be no enchantment against Jacob,
And no divination against Israel,
Since the times are declared to Jacob,
And what God shall do, to Israel.
24 Here is a people that rises like an old lion,
That rears itself like a lion;
It never lies down until it devours prey,
And drinks slain creatures' blood."
25 "Then," said Balak to Balaam, "neither curse nor bless them at
all!"
26 But Balaam in reply said to Balak,
"Did I not say to you, 'Whatsoever the LORD declares, that I must
do?' "
27 Then Balak said to Balaam,
"Come, let me take you to another place; perhaps God will see fit
to have you curse them for me from there."
28 So Balak took Balaam to the top of Peor, which overlooks Jesh-
imon.

29 "Build seven altars for me here," said Balaam to Balak, "and offer
seven bullocks and seven rams for me here."
30 Balak did as Balaam said; he offered up a bullock and a ram on
24 each altar. When Balaam saw that the LORD saw fit to bless Israel,
he did not go in search of oracles as usual, but directed his gaze toward
2 the desert. Raising his eyes, Balaam saw Israel grouped into their sev-
3 eral tribes, whereupon the spirit of God came upon him, and he gave
utterance to his oracle, saying,

"The oracle of Balaam, the son of Beor,
The oracle of the man who had evil designs,
4 The oracle of him who hears the words of God,
Who has a vision of the Almighty,
Prostrate, but with eyes opened:
5 How fine your tents are, O Jacob,
Your dwellings, O Israel!
6 Like far-stretching valleys,
Like gardens beside a river,
Like aloes planted by the LORD,
Like cedars beside a stream.
7 Water shall flow from their buckets,
And their seed shall have abundant water;
Their king shall be taller than Agag,
And their kingdom shall be exalted.
8 God who brought them out of Egypt
Is like the horns of a wild-ox for them.
They shall devour nations that are their adversaries,
And break their bones in pieces,
And shatter their loins;
9 They crouch, they lurk like a lion, like an old lion,
Who dare disturb them?
Blessed are they who bless you,
And cursed are they who curse you."

10 Then Balak's anger blazed against Balaam, and he struck his fists
together.

"It was to curse my enemies that I summoned you," said Balak to
Balaam; "and here you have actually blessed them three times now.
11 So then, hurry back to your home! I intended to honor you greatly,
but, as it is, the LORD has held you back from honor."

12 But Balaam said to Balak,

"Was it not indeed to the messengers whom you sent to me that I

13 said, 'If Balak were to give me his house full of silver and gold, I could not violate the instructions of the LORD to do either good or bad of my own accord'? It is only what the LORD tells me that I can say.
14 Now then, I leave at once for my own people; come, let me advise you what this people will do to your people in days to come."
15 Whereupon he gave utterance to his oracle, saying,
"The oracle of Balaam, the son of Beor,
The oracle of the man who had evil designs,
16 The oracle of him who hears the words of God,
And is acquainted with the knowledge of the Most High,
Who has a vision of the Almighty,
Prostrate, but with eyes opened:
17 I see them, but not as they are now,
I behold them, but not as they are at present;
A star has come forth from Jacob,
A comet has risen from Israel,
He has shattered the temples of Moab,
And the skulls of all the sons of Seth;
18 Edom has become a possession,
Seir has become a possession;
Israel has performed valiantly,
19 Jacob has conquered his enemies,
And has exterminated any survivors from Ar."
20 Then he looked at Amalek, and gave utterance to his oracle, saying,
"The first of the nations was Amalek,
But in the end he shall perish forever."
21 Then he looked at the Kenites, and gave utterance to his oracle, saying,
"Though your dwelling-place is enduring,
And your nest set on a rock,
22 Nevertheless it shall be annihilated, O Kain;
How long will Ashur make captives of you?"
23 Then he gave utterance to his oracle, saying,
"Alas, who can live longer than God has appointed him?
24 Ships shall come from the coast of Kittim,
They shall harass Ashur, they shall harass Eber,
So that he in turn shall perish forever."
25 Then Balaam rose, and departing, returned home; while Balak also went his way.

25 When Israel settled down at Shittim, the people began to have il-
2 licit relations with the women of Moab, who invited the people to the
sacrifices to their gods, so that the people ate them, and paid homage
3 to their gods. Israel paired themselves off in honor of the Baal of
Peor, so that the anger of the LORD blazed against Israel.
4 "Take all the ringleaders of the people," said the LORD to Moses,
"and execute them for the LORD in broad daylight, so that the fierce
anger of the LORD may be averted from Israel."
5 So Moses said to the tribes of Israel,
"Slay each of you those of your members who paired themselves off
in honor of the Baal of Peor."
6 Now one of the Israelites came and introduced a Midianite woman
into his family in plain sight of Moses and the whole assembly of the
Israelites, while they were weeping at the doorway of the tent of
7 meeting. When Phinehas, the son of Eleazar, the son of Aaron, the
priest, saw it, he withdrew from the assembly, and taking a spear in
8 his hand, followed the Israelite into the room, and stabbed both of
them, the Israelite and the woman in her abdomen. Thus the plague
9 was stopped in its attack on the Israelites, but those who died from the
plague amounted to twenty-four thousand.
10 Then the LORD said to Moses,
11 "Phinehas, the son of Eleazar, the son of Aaron, the priest, has
averted my wrath from the Israelites by showing the same jealousy
among them as I would, and so I did not put an end to the Israelites
12 in my jealousy. Announce therefore, 'I hereby give him my pledge
13 of friendship, which shall serve him and his descendants as the pledge
of a perpetual priesthood, because he was jealous for his God, and
made atonement for the Israelites.' "
14 Now the name of the slain Israelite, who was killed with the Midi-
anite woman, was Zimri, the son of Salu, the leader of a Simeonite
15 clan, while the name of the Midianite woman who was killed was
Cozbi, the daughter of Zur, who was the head of a clan division in
Midian.
16 The LORD said to Moses,
17 18 "Open hostilities with the Midianites, and attack them; for they
have been showing hostility toward you by their tricks which they
have played against you in the affair of Peor and that of their country-
woman Cozbi, the daughter of a Midianite chieftain, who was killed
on the day of the plague, in the affair of Peor."

26 19 After the plague the LORD said to Moses and Eleazar, the son of
Aaron, the priest,
2 "Take a census of the whole Israelite community from twenty
years old and upward, clan by clan, all who can go out to war in
Israel."
3 So Moses and Eleazar, the priest, had them pass in review on the
4 steppes of Moab, beside the Jordan at Jericho, those from twenty
years old and upward, as the LORD had commanded Moses—that is,
5 the Israelites who came out of the land of Egypt: Reuben, Israel's
first-born, and the descendants of Reuben, Hanoch of the Hanochite
6 family, the Palluite family of Pallu, the Hezronite family of Hez-
7 ron, and the Carmite family of Carmi. These constituted the fami-
lies of the Reubenites, whose numbers amounted to forty-three thou-
sand seven hundred and thirty.
8 9 The son of Pallu, Eliab, and the sons of Eliab, Nemuel, Dathan,
and Abiram, the latter being the Dathan and Abiram, the select men
of the community, who took their stand with Korah's company against
10 Moses and Aaron when they ranged themselves against the LORD, and
whom the earth, opening its mouth, swallowed up, along with Korah,
when his company died, when the fire consumed two hundred and
11 fifty men, so that they became a warning. (The sons of Korah, how-
ever, did not die.)
12 The descendants of Simeon, arranged by families: the Nemuelite
family of Nemuel, the Jaminite family of Jamin, the Jachinite fam-
13 ily of Jachin, the Zerahite family of Zerah, and the Shaulite family
14 of Shaul. These constituted the families of the Simeonites, twenty-
two thousand two hundred.
15 The descendants of Gad, arranged by families: the Zephonite
family of Zephon, the Haggite family of Haggi, the Shunite family
16 of Shuni, the Oznite family of Ozni, the Erite family of Eri,
17 18 the Arodite family of Arod, and the Arelite family of Areli. These
constituted the families of the descendants of Gad that were num-
bered, forty thousand five hundred.
19 The sons of Judah, Er and Onan, but Er and Onan died in the
20 land of Canaan, so the descendants of Judah as arranged by families
were the Shelanite family of Shelah, the Perezite family of Perez,
21 and the Zerahite family of Zerah, while the descendants of Perez
were the Hezronite family of Hezron and the Hamulite family of
22 Hamul. These constituted the families of Judah that were num-
bered, seventy-six thousand five hundred.

23 The descendants of Issachar, arranged by families: the Tolaite
24 family of Tola, the Punite family of Puvah, the Jashubite family of
25 Jashub, and the Shimronite family of Shimron. These constituted
the families of Issachar that were numbered, sixty-four thousand
three hundred.
26 The descendants of Zebulun, arranged by families: the Seredite
family of Sered, the Elonite family of Elon, and the Jahleelite fam-
27 ily of Jahleel. These constituted the families of the Zebulunites that
were numbered, sixty thousand five hundred.
28 The descendants of Joseph, arranged by families: Manasseh and
29 Ephraim; the descendants of Manasseh: the Machirite family of
Machir and the Gileadite family of Gilead, Machir having also been
30 the father of Gilead. The following are the descendants of Gilead:
31 the Iezerite family of Iezer, the Helekite family of Helek, the Asriel-
32 ite family of Asriel, the Shechemite family of Shechem, the Shemi-
33 daite family of Shemida, and the Hepherite family of Hepher. Zel-
ophehad, the son of Hepher, had no sons, but only daughters, the
names of the daughters of Zelophehad being Mahlah, Noah, Hoglah,
34 Milcah, and Tirzah. These constituted the families of Manasseh,
whose numbers amounted to fifty-two thousand seven hundred.
35 The following are the descendants of Ephraim, arranged by fam-
ilies: the Shuthelahite family of Shuthelah, the Becherite family of
36 Becher, and the Tahanite family of Tahan, while the following are
37 the descendants of Shuthelah: the Eranite family of Eran. These
constituted the families of the descendants of Ephraim that were
numbered, thirty-two thousand five hundred. These constituted the
descendants of Joseph as arranged by families.
38 The descendants of Benjamin, arranged by families: the Belaite
family of Bela, the Ashbelite family of Ashbel, the Ahiramite family
39 of Ahiram, the Shuphamite family of Shephupham, and the Hupham-
40 ite family of Hupham, while the descendants of Bela were Ard and
Naaman, the Ardite family and the Naamite family of Naaman.
41 These constituted the descendants of Benjamin as arranged by fam-
ilies, whose numbers amounted to forty-five thousand six hundred.
42 The following are the descendants of Dan, arranged by families:
the Shuhamite family of Shuham. This constituted the families of
43 Dan as arranged by families. The total of the Shuhamite families
that were numbered was sixty-four thousand four hundred.
44 The descendants of Asher, arranged by families: the Imnite fam-
ily of Imnah, the Ishvite family of Ishvi, and the Beriite family of

45 Beriah, while to the descendants of Beriah belong the Heberite fam-
46 ily of Heber and the Malchielite family of Malchiel, and the name
47 of Asher's daughter was Serah. These constituted the families of the descendants of Asher that were numbered, fifty-three thousand four hundred.

48 The descendants of Naphtali, arranged by families: the Jahzeelite
49 family of Jahzeel, the Gunite family of Guni, the Jezerite family of
50 Jezer, and the Shillemite family of Shillem. These constituted the families of Naphtali as arranged by families, whose numbers amounted to forty-five thousand four hundred.

51 These constituted the Israelites that were numbered, six hundred and one thousand seven hundred and thirty.

52 Then the LORD said to Moses,

53 "Among these the land is to be apportioned as a heritage, according
54 to their respective numbers; for the large group you must make the heritage large, and for the small group you must make the heritage small, to each being given a heritage proportionate to its numbers.
55 However, the land is to be divided by lot; they are to receive their heritage according to the numbers in their respective ancestral tribes;
56 as determined by lot their heritage is to be divided proportionately between the larger groups and the smaller groups."

57 The following are the Levites that were numbered, arranged by families: the Gershonite family of Gershon, the Kohathite family
58 of Kohath, and the Merarite family of Merari. The following are the families of Levi: the Libnite family, the Hebronite family, the Mahlite family, the Mushite family, and the Korathite family. Ko-
59 hath was the father of Amram, while the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; she
60 bore Aaron and Moses to Amram, as well as their sister Miriam. To
61 Aaron were born Nadab, Abihu, Eleazar, and Ithamar, but Nadab
62 and Abihu died when they offered improper fire before the LORD. Those of them that were numbered amounted to twenty-three thousand, all the males from a month old and upward; for they were not numbered among the other Israelites, because no heritage was given them among the Israelites.

63 These constituted those that were numbered by Moses and Eleazar, the priest, who numbered the Israelites on the steppes of Moab, be-
64 side the Jordan at Jericho, and among these there was no one belonging to those who had been numbered by Moses and Aaron, the priest,
65 who numbered the Israelites in the desert of Sinai; for the LORD had

said of them that they would be sure to die in the desert, and so not one of them was left except Caleb, the son of Jephunneh, and Joshua, the son of Nun.

27 Then came forward the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, members of the families of Manasseh, the son of Joseph; the following were the names of his daughters: Mahlah, Noah, Hoglah, Milcah,
2 and Tirzah. They took their stand before Moses, and Eleazar, the priest, and before the chieftains and the whole assembly, at the doorway of the tent of meeting, saying,
3 "Our father died in the desert, though he did not participate with those who gathered against the LORD in Korah's company, but he died
4 simply for his own sin, leaving no sons. Why should our father's name be lost to his family, just because he had no son? Give us property along with our father's kinsmen."
5 So Moses laid their case before the LORD, and the LORD said to
6 Moses,
7 "The daughters of Zelophehad are right in their statements; you must certainly give them the possession of a heritage along with their
8 father's kinsmen, transferring their father's heritage to them. Further, you must say to the Israelites, 'If a man dies, leaving no son, you
9 must transfer his heritage to his daughter. If he has no daughter, you
10 must give his heritage to his brothers. If he has no brothers, you must
11 give his heritage to his father's brothers. If his father has no brothers, you must give his heritage to the nearest relative in his family, and he shall take it over.' This is to be a fixed ordinance for the Israelites, as the LORD has commanded Moses."
12 Then the LORD said to Moses,
"Ascend this mountain of the Abarim, and view the land which I
13 am giving the Israelites. When you have viewed it, you, too, shall be
14 gathered to your fathers, as your brother Aaron was, since you rebelled against my instructions when the community rebelled in the desert of Zin, in the matter of paying me due honor in their presence at the waters" (these being the waters of Meribath-Kadesh in the desert of Zin).
15 Then Moses said to the LORD,
16 "Let the LORD, the God of the spirits of all mankind, appoint
17 someone over the community, who shall come and go before them, and lead them out and bring them in, so that the LORD's community may not be like sheep without a shepherd."

18 So the LORD said to Moses,
"Take Joshua, the son of Nun, a man of spirit, and lay your hand
19 upon him; have him stand before Eleazar, the priest, and the whole
20 community, and commission him in their sight. Invest him with some
of your own majesty, that the whole Israelite community may heed
21 him. He is to take his stand before Eleazar, the priest, who shall
make enquiry before the LORD for him by decision of the Urim, and
at whose bidding both he and all the Israelites with him, the whole
community, are to come and go."
22 Moses did as the LORD commanded him; he took Joshua and had
him stand before Eleazar, the priest, and the whole community;
23 he laid his hands upon him, and commissioned him, as the LORD had
indicated through Moses.

VARIOUS REGULATIONS, 28:1—36:13

28 The LORD said to Moses,
2 "Command the Israelites, and say to them, 'The offering of food
made to me as a sacrifice, a soothing odor to me, you must be careful
3 to offer to me at the proper time for it.' You must also say to them,
'This is the sacrifice that you are to offer to the LORD: two perfect
4 yearling male lambs as a regular burnt-offering each day, offering the
5 one lamb in the morning, and the other lamb at twilight, together
with a tenth of an ephah of fine flour mixed with a fourth of a hin
6 of oil from crushed olives, as a cereal-offering—a regular burnt-offer-
ing, such as was instituted at Mount Sinai, as a soothing odor, a sacri-
7 fice to the LORD. Its libation is to be a fourth of a hin for the one
lamb, a libation of liquor to the LORD, to be poured out in the sanctu-
8 ary; the other lamb you must offer at twilight as a sacrifice, a soothing
odor to the LORD, offering it with the same cereal-offering and liba-
tion as in the morning.
9 " 'On the sabbath day, two perfect yearling male lambs and two-
tenths of an ephah of fine flour mixed with oil as a cereal-offering,
10 along with its libation, as the sabbath burnt-offering each sabbath, in
addition to the regular burnt-offering and its libation.
11 " 'On your new moons you must offer as a burnt-offering to the
LORD two young bullocks, one ram, and seven perfect yearling male
12 lambs, along with three-tenths of an ephah of fine flour mixed with
13 oil as a cereal-offering for each bullock, and two-tenths of fine flour
mixed with oil as a cereal-offering for the one ram, and a tenth of an
ephah of fine flour mixed with oil as a cereal-offering for each lamb

14 —a burnt-offering, a soothing odor, a sacrifice to the LORD. Their
libations are to be half a hin of wine per bullock, a third of a hin for
the ram, and a fourth of a hin per lamb. This is to be the burnt-offer-
ing of the new moon, each new moon throughout the new moons of
15 the year. Moreover, one he-goat is to be offered as a sin-offering to
the LORD, in addition to the regular burnt-offering and its libation.
16 " 'On the fourteenth day of the first month is the passover to the
17 LORD, and on the fifteenth day of this month there is to be a festival.
18 For seven days unleavened cakes are to be eaten. On the first day
there is to be a religious assembly; you must do no hard work at all,
19 but offer as a sacrifice, a burnt-offering to the LORD, two young bul-
locks, one ram, and seven yearling male lambs, having them perfect;
20 and for their cereal-offerings you must offer fine flour mixed with
oil, three-tenths of an ephah per bullock and two-tenths for the ram,
21 22 offering a tenth for each of the seven lambs, together with one he-
23 goat as a sin-offering, to make atonement for you. You are to offer
these in addition to the morning burnt-offering which is the regular
24 burnt-offering. Offerings like these you must make daily for the
seven days, as food, as a sacrifice, a soothing odor to the LORD, to be
25 made in addition to the regular burnt-offering and its libation; and
on the seventh day you must hold a religious assembly, doing no hard
work at all.
26 " 'On the day of first-fruits, when you offer a cereal-offering of
new grain to the LORD in your festival of weeks, you must hold a
27 religious assembly; you must do no hard work at all, but offer as a
burnt-offering, as a soothing odor to the LORD, two young bullocks,
28 one ram, and seven yearling male lambs, together with their cereal-
offering, fine flour mixed with oil, three-tenths of an ephah per bul-
29 lock, two-tenths for the one ram, and a tenth for each of the seven
30 31 lambs, as well as one he-goat to make atonement for you. In addition
to the regular burnt-offering and its cereal-offering you are to offer
these and their libations, having them perfect.
29 " 'On the first day of the seventh month you must hold a religious
assembly, doing no hard work at all, but observing it as a day of fes-
2 tivity; you must offer as a burnt-offering, a soothing odor to the
LORD, one young bullock, one ram, and seven perfect yearling male
3 lambs, together with their cereal-offering, fine flour mixed with oil,
4 three-tenths of an ephah per bullock, two-tenths for the ram, and
5 one-tenth for each of the seven lambs, as well as one he-goat as a sin-
6 offering to make atonement for you—in addition to the burnt-offer-

ing of the new moon with its cereal-offering, and the regular burnt-offering with its cereal-offering, and the libations as prescribed for them, as a soothing odor, a sacrifice to the LORD.

7 " 'On the tenth day of this same seventh month, you must hold a religious assembly, and mortify yourselves; you must do no work at
8 all, but offer as a burnt-offering to the LORD, a soothing odor, one young bullock, one ram, and seven yearling male lambs, having them
9 perfect, together with their cereal-offering, fine flour mixed with oil, three-tenths of an ephah per bullock, two-tenths for the one ram,
10 11 and a tenth for each of the seven lambs, as well as one he-goat as a sin-offering, in addition to the atonement sin-offering and the regular burnt-offering and its cereal-offering, along with their libations.

12 " 'On the fifteenth day of the seventh month you must hold a religious assembly, doing no hard work at all, but holding a festival
13 for the LORD for seven days; you must offer as a burnt-offering, a sacrifice, a soothing odor to the LORD, thirteen young bullocks, two
14 rams, and fourteen yearling male lambs that are perfect, together with their cereal-offering, fine flour mixed with oil, three-tenths of an ephah for each of the thirteen bullocks, two-tenths for each of the
15 16 two rams, and a tenth for each of the fourteen lambs, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

17 " 'On the second day, twelve young bullocks, two rams, and four-
18 teen perfect yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in proportion to their
19 numbers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering and its cereal-offering, along with their libations.

20 " 'On the third day, eleven bullocks, two rams, and fourteen per-
21 fect yearling male lambs, together with the cereal-offering and libations for the bullocks, rams, and lambs, in proportion to their num-
22 bers, as prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering with its cereal-offering and libation.

23 " 'On the fourth day, ten bullocks, two rams, and fourteen perfect
24 yearling male lambs, together with the cereal-offerings and libations for the bullocks, rams, and lambs, in proportion to their numbers, as
25 prescribed, as well as one he-goat as a sin-offering, in addition to the regular burnt-offering, its cereal-offering and libation.

26 " 'On the fifth day, nine bullocks, two rams, and fourteen perfect

27 yearling male lambs, together with the cereal-offerings and libations
for the bullocks, rams, and lambs, in proportion to their numbers, as
28 prescribed, as well as one he-goat as a sin-offering, in addition to the
regular burnt-offering, its cereal-offering and libation.
29 " 'On the sixth day, eight bullocks, two rams, and fourteen perfect
30 yearling male lambs, together with the cereal-offerings and libations
for the bullocks, rams, and lambs, in accordance with their numbers,
31 as prescribed, as well as one he-goat as a sin-offering, in addition to
the regular burnt-offering, its cereal-offering and libation.
32 " 'On the seventh day, seven bullocks, two rams, and fourteen per-
33 fect yearling male lambs, together with the cereal-offerings and liba-
tions for the bullocks, rams, and lambs, in accordance with their num-
34 bers, as prescribed, as well as one he-goat as a sin-offering, in addition
to the regular burnt-offering, its cereal-offering and libation.
35 " 'On the eighth day you must hold a sacred assembly; you must
36 do no hard work at all, but offer as a burnt-offering, a sacrifice, a
soothing odor to the LORD, one bullock, one ram, and seven perfect
37 yearling male lambs, together with the cereal-offerings and libations
for the bullock, ram, and lambs, in accordance with their numbers,
38 as prescribed, as well as one he-goat as a sin-offering, in addition to
the regular burnt-offering with its cereal-offering and libation.
39 " 'These you must offer to the LORD at your fixed festivals, in
addition to your votive offerings and voluntary offerings, as your
burnt-offerings, cereal-offerings, libations, and thank-offerings.' "
40 So Moses instructed the Israelites just as the LORD commanded
Moses.

30 Then Moses said to the heads of the Israelite tribes,
2 "This is the command that the LORD has given: 'When a man
makes a vow to the LORD, or on oath binds himself with a pledge, he
3 must not break his word; he must do just as he declared. Also, when
a woman makes a vow to the LORD, or binds herself with a pledge,
4 while she is still in her youth in her father's house, if her father
should hear of her vow and her pledge with which she bound herself,
and her father gives her his tacit approval, all her vows shall stand,
5 and every pledge with which she bound herself shall stand. But if her
father does raise objections with her, when he hears of it, none of her
vows or her pledges with which she bound herself shall stand, and the
LORD will absolve her, because her father raised objections with her.
6 If she should ever marry while bound by her vows or some rash utter-
7 ance with which she bound herself, and her husband should hear of it,

but gives her his tacit approval when he does hear of it, her vows shall
8 stand, and her pledges with which she bound herself shall stand. But
if her husband raises objections with her when he hears of it, he shall
nullify the vow by which she is bound and the rash utterance with
9 which she bound herself, and the LORD will absolve her. In the case
of the vow of a widow, however, or a divorced woman, everything
10 with which she has bound herself shall be binding on her. If a
woman has made a vow or bound herself with a pledge by an oath
11 while in the house of her husband, and her husband should hear of it,
but gives her his tacit approval, by not raising objections with her, all
her vows shall stand, and every pledge with which she bound herself
12 shall stand. But if her husband should make them null and void
when he hears of them, nothing to which she gave utterance by way
of vow or pledge shall stand; since her husband nullified them, the
13 LORD will absolve her. Any vow and any oath as a pledge to self-
14 mortification, her husband can validate or nullify. But if her husband
from day to day does give her his tacit approval, he shall validate all
her vows or pledges by which she is bound; he has validated them, be-
15 cause he gave her his tacit approval when he heard of them. But if
he should attempt to nullify them after he has heard of them, he shall
answer for her iniquity himself.' "

16 These were the statutes with which the LORD charged Moses, in a
situation involving a man and his wife, and a father and his daughter
while she is still in her youth in her father's house.

31 Then the LORD said to Moses,

2 "Avenge the Israelites on the Midianites, after which you shall
be gathered to your fathers."

3 So Moses commanded the people,

"Choose the best of your number as an army to serve against Mid-
4 ian, to execute the LORD's vengeance on Midian, selecting for the
army a thousand from each of all the tribes of Israel."

5 So a thousand per tribe were furnished from the clans of Israel,
6 twelve thousand picked troops. Then Moses sent them to the war, a
thousand from each tribe, together with Phinehas, the son of Eleazar,
as priest for the army, with the sacred objects and the alarm trumpets
7 in his hand. They made war on Midian, as the LORD had commanded
8 Moses, and slew every male; they slew the kings of Midian with the
rest of them that were slain, namely, Evi, Rekem, Zur, Hur, and
Reba, the five kings of Midian; and they also slew Balaam, the son

of Beor, with the sword. The Israelites took the women and children
of Midian captive, while all their cattle, and flocks, and goods they
took as booty, and burned up all the cities where they lived and all
their encampments. Then they took all the spoil and all the booty of
man and beast, and brought the captives, booty, and spoil to Moses
and Eleazar, the priest, and the Israelite community at the camp in the
steppes of Moab beside the Jordan at Jericho.

When Moses with Eleazar, the priest, and all the leaders of the
community went outside the camp to meet them, Moses became angry
with the officers of the army, the captains of divisions of a thousand
and those of a hundred, who had come from service in the war.

"And so you have let all the women live?" Moses said to them.
"Why, it was these who led the Israelites through the counsel of
Balaam to forsake the LORD in the affair of Peor, so that the plague
appeared among the LORD's community. Now then, slay every male
among the little ones, and slay every woman who has had intercourse
with a man by lying with a male; but all the girls who have not had
intercourse with a man by lying with a male, keep alive for your-
selves. Now as for yourselves, remain outside the camp for seven
days; all of you who have slain anyone and all of you who have
touched a slain person, purify yourselves on the third day and the
seventh, you and your captives. Also, every garment, every article
made of skin, everything made of goat's hair, and every wooden
article, you must purify."

Eleazar, the priest, said to the warriors who engaged in the battle,
"This is the statute of the law which the LORD has commanded
Moses: 'However, the gold, silver, bronze, iron, tin, and lead—
everything that can stand fire, you must put through fire, that it may
become clean, being purified, however, by the water used for im-
purity; whatever cannot stand fire you must pass through the water.
You must wash your clothes on the seventh day, and so become clean,
after which you may re-enter the camp.' "

Then the LORD said to Moses,

"Take a count of the booty that was captured, both of man and
beast, you, Eleazar, the priest, and the heads of families in the com-
munity, and then divide the booty in two between the warriors who
went out to the battle and all the rest of the community, levying a tax
for the LORD on the warriors who went out to the battle, one in five
hundred, of the men, the cattle, the asses, and the flocks, taking it
from their half, and giving it to Eleazar, the priest, as a contribution

30 to the LORD. From the Israelites' half you must take one drawn from
every fifty, of the men, the cattle, the asses, and the flocks, of all the
live stock, and give them to the Levites who have charge of the dwell-
ing of the LORD."

31 Moses and Eleazar, the priest, did as the LORD commanded Moses.
32 Now the plunder, what was left of the booty that the warriors took,
33 consisted of six hundred and seventy-five thousand sheep, seventy-two
34 thousand oxen, sixty-one thousand asses, and a total of thirty-two thou-
35 sand girls, who had never had intercourse with a man by lying with a
36 male. The half which constituted the share of those who went out
to the battle amounted to three hundred and thirty-seven thousand
37 five hundred sheep, the LORD's tax from the sheep being six hundred
38 and seventy-five, thirty-six thousand oxen, from which the LORD's
39 tax was seventy-two, thirty thousand five hundred asses, from which
40 the LORD's tax was sixty-one, and sixteen thousand persons, from
41 whom the LORD's tax was thirty-two persons. Moses gave the tax
to Eleazar, the priest, as a contribution to the LORD, as the LORD had
42 commanded Moses. From the Israelites' half which Moses divided
43 from that of the warriors (now the community's half was three hun-
44 dred and thirty-seven thousand five hundred sheep, thirty-six thou-
45 46 sand oxen, thirty thousand five hundred asses, and sixteen thousand
47 persons), from the Israelites' half Moses took one drawn out of every
fifty, both of man and beast, and gave them to the Levites who had
charge of the LORD's dwelling, as the LORD had commanded Moses.
48 Then the officers who were attached to the divisions of a thousand
in the army, the captains of divisions of a thousand and those of a
49 hundred, came up to Moses, and said to Moses,

"Your servants have taken a census of the warriors who have been
50 in our charge, and not one of us is missing. So we have brought as
an offering to the LORD what each had acquired, articles of gold,
armlets, bracelets, signet-rings, ear-rings, and necklaces, to make
atonement for ourselves before the LORD."

51 So Moses and Eleazar, the priest, took the gold from them, all
52 serviceable articles, and the total amount of the gold in the contribu-
tion which they made to the LORD from the captains of divisions of
a thousand and those of a hundred was sixteen thousand seven hun-
53 dred and fifty shekels. (The warriors, too, had taken booty, each
54 keeping it for himself.) When Moses and Eleazar, the priest, took
the gold from the captains of divisions of a thousand and those of a

hundred, they brought it to the tent of meeting as a memorial for the Israelites before the LORD.

32 Now the Reubenites and Gadites had much live stock, a very great amount. So, when they saw that the land of Jazer and the land of
2 Gilead was a district suitable for live stock, the Gadites and Reubenites came and said to Moses, and Eleazar, the priest, and the leaders of the community,
3 "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo,
4 and Beon, the land which the LORD laid low before the community of Israel, is a land suitable for live stock, and your servants have live
5 stock." "If we have found favor with you," they said, "let this land be given to your servants as their property. Do not take us across the Jordan."
6 But Moses said to the Gadites and Reubenites,
"Ought your fellow-tribesmen to engage in war while you remain
7 here? Why should you discourage the Israelites from crossing to the
8 land which the LORD has given them? That is what your fathers did
9 when I sent them from Kadesh-barnea to view the land. When they went up to the valley of Eshcol and saw the land, they discouraged the Israelites from entering the land which the LORD had given them,
10 11 so that the LORD's anger blazed that day, and he swore, saying, 'None of the men who came up from Egypt, from twenty years old and upward, shall ever see the land which I promised on oath to Abraham,
12 Isaac, and Jacob, because they have not corroborated me, with the exception of Caleb, the son of Jephunneh, the Kenizzite, and Joshua,
13 the son of Nun, because they have corroborated the LORD.' So the LORD's anger blazed against Israel, and he made them wander up and down the desert for forty years, until all the generation that had
14 done evil in the sight of the LORD had perished. And here you have risen in your fathers' place, a brood of sinners, to augment still more
15 the fierce anger of the LORD against Israel! If you turn from following him, he will again abandon them in the desert, and you will bring harm to this whole people."
16 Then they came up to him, and said,
"We will but build folds here for our live stock and cities for our
17 dependants, while we ourselves will form the picked troops to go as special troops ahead of the Israelites until we have brought them to their home, and our dependants shall live in the fortified cities because
18 of the inhabitants of the land. We will not return to our own houses
19 until the Israelites have each come into possession of his heritage; for

we will not seek any heritage with them across and beyond the Jordan, because our heritage has fallen to us on the other side of the Jordan, to the east."

20 So Moses said to them,

"If you will do this, if you will form the picked troops to go before
21 the LORD into battle, and all your picked troops cross the Jordan in
22 sight of the LORD until he drives his enemies out of his way, and the land is subdued before the LORD, after that you may return, quit of all obligation to the LORD and Israel, and this land shall be yours to
23 hold before the LORD. But if you will not do so, then you will have sinned against the LORD, and be assured that your sin will find you
24 out. Build cities for your dependants and folds for your sheep, and do what you have promised."

25 The Gadites and Reubenites said to Moses,

26 "Your servants will do as my lord commands. Our little ones, wives, flocks, and all our cattle shall remain there in the cities of
27 Gilead; but your servants, all picked troops, will cross over to battle in sight of the LORD, as my lord indicates."

28 So Moses gave instructions concerning them to Eleazar, the priest, to Joshua, the son of Nun, and to the heads of families in the Israelite tribes.

29 "If the Gadites and Reubenites, all picked troops," Moses said to them, "cross the Jordan with you for battle in sight of the LORD, and the land is subdued before you, then you must give them the land of
30 Gilead as their property; but if they do not cross over as picked troops with you, they shall receive property with you in the land of Canaan."

31 Whereupon the Gadites and Reubenites responded,

32 "We will do just what the LORD has told your servants. We will cross over as picked troops in sight of the LORD to the land of Canaan, but the property constituting our heritage shall fall to us on the other side of the Jordan."

33 So Moses gave them, the Gadites, Reubenites, and half-tribe of Manasseh, the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og, king of Bashan, the land with its
34 cities in the various districts, the cities throughout the land. The
35 Gadites built Dibon, Ataroth, Aroer, Atroth-shophan, Jazer, Jogbe-
36 hah, Beth-nimrah, and Beth-haran, as fortified cities, as well as sheep-
37 folds. The Reubenites built Heshbon, Elealeh, Kirjathaim, Nebo,
38 Baal-meon (names to be changed), and Sibmah, and renamed the cities that they rebuilt.

39 The descendants of Machir, the son of Manasseh, went to Gilead,
40 and capturing it, evicted the Amorites who were in it. So Moses
gave Gilead to Machir, the son of Manasseh, and he settled in it.
41 Then Jair, the son of Manasseh, went and captured their villages,
42 calling them Havvoth-jair [the villages of Jair], while Nobah went
and captured Kenath and its dependencies, calling it Nobah after his
own name.

33 The following are the stages by which the Israelites came from
2 Egypt in companies, under the direction of Moses and Aaron. Moses
wrote down the starting-places as commanded by the LORD for them
on their several stages, and the following are the stages as arranged by
3 their starting-places. On the first month, on the fifteenth day of the
first month, they set out from Rameses; on the day after the passover
the Israelites went triumphantly out in sight of all the Egyptians,
4 while the Egyptians were burying all their first-born whom the LORD
had struck down among them. The LORD had also executed judg-
5 ment upon their gods. The Israelites set out from Rameses, and
6 camped at Succoth. Setting out from Succoth, they camped at Etham,
7 which is on the edge of the desert. Setting out from Etham, they
turned back to Pi-hahiroth, which is east of Baal-zephon, and camped
8 to the east of Migdol. Setting out from Pi-hahiroth, they passed
through the sea into the desert, and marching for three days in the
9 desert of Etham, they camped at Marah. Setting out from Marah,
they came to Elim, where there were twelve springs of water and
10 seventy palm trees, so they camped there. Setting out from Elim,
11 they camped beside the Red Sea. Setting out from the Red Sea, they
12 camped in the desert of Sin. Setting out from the desert of Sin, they
13 camped at Dophkah. Setting out from Dophkah, they camped at
14 Alush. Setting out from Alush, they camped at Rephidim, where
15 there was no water for the people to drink. Setting out from Rephi-
16 dim, they camped in the desert of Sinai. Setting out from the desert
17 of Sinai, they camped at Kibroth-hattaavah. Setting out from Kib-
18 roth-hattaavah, they camped at Hazeroth. Setting out from Hazer-
19 oth, they camped at Rithmah. Setting out from Rithmah, they
20 camped at Rimmon-perez. Setting out from Rimmon-perez, they
21 camped at Libnah. Setting out from Libnah, they camped at Rissah.
22 23 Setting out from Rissah, they camped at Kehelah. Setting out from
24 Kehelah, they camped at Mount Shepher. Setting out from Mount
25 Shepher, they camped at Haradah. Setting out from Haradah, they
26 camped at Makheloth. Setting out from Makheloth, they camped at

27 28 Tahath. Setting out from Tahath, they camped at Terah. Setting
29 out from Terah, they camped at Mithkah. Setting out from Mith-
30 kah, they camped at Hashmonah. Setting out from Hashmonah, they
31 camped at Moseroth. Setting out from Moseroth, they camped at
32 Bene-jaakan. Setting out from Bene-jaakan, they camped at Hor-
33 haggidgad. Setting out from Hor-haggidgad, they camped at Jotbah.
34 35 Setting out from Jotbah, they camped at Abronah. Setting out from
36 Abronah, they camped at Ezion-geber. Setting out from Ezion-geber,
37 they camped in the desert of Zin, that is, at Kadesh. Setting out from
Kadesh, they camped at Mount Hor, on the edge of the land of
38 Edom. (By command of the LORD, Aaron, the priest, ascended
Mount Hor, and died there, in the fortieth year after the Israelites
had come out of the land of Egypt, on the first day of the fifth month,
39 Aaron being one hundred and twenty-three years old when he died
40 on Mount Hor. The Canaanite king of Arad, who lived in the Negeb
41 in the land of Canaan, heard of the coming of the Israelites.) Set-
42 ting out from Mount Hor, they camped at Zalmonah. Setting out
43 from Zalmonah, they camped at Punon. Setting out from Punon,
44 they camped at Oboth. Setting out from Oboth, they camped at Ije-
45 abarim, on the frontier of Moab. Setting out from Ijim, they camped
46 at Dibon-gad. Setting out from Dibon-gad, they camped at Almon-
47 diblathaim. Setting out from Almon-diblathaim, they camped at the
Abarim mountains, east of Nebo.

48 Setting out from the Abarim mountains, they camped on the steppes
49 of Moab beside the Jordan at Jericho; their camp lay along the Jor-
dan, from Beth-jeshimoth as far as Abel-shittim, on the steppes of
Moab.

50 On the steppes of Moab beside the Jordan at Jericho the LORD said
to Moses,

51 "Speak to the Israelites, and say to them, 'When you cross the Jor-
52 dan into the land of Canaan, you must drive all the inhabitants of the
land out of your way, destroy all their figured stones, destroy all their
53 molten images, and demolish all their high places. When you have
conquered the land, you are to settle in it; for it is to you that I have
54 given the land, to take possession of it. You are to apportion the land
as a heritage among yourselves by lot, clan by clan, making the heri-
tage large for the large group, and making the heritage small for the
small group; to whomsoever the lot gives it, his shall it be; you are to
55 make the apportionments among you by ancestral tribes. But if you
do not drive the inhabitants of the land out of your way, those of them

whom you allow to remain shall become pricks in your eyes and thorns
in your sides, and they will harass you in the land in which you live,
56 and so I will treat you as I intended to treat them.' "
34 The LORD said to Moses,
2 "Command the Israelites, and say to them, 'When you enter the
land of Canaan (this is the land that is to fall to you as a heritage,
3 the land of Canaan throughout its extent), your southern boundary
shall run from the desert of Zin along the side of Edom; your south-
ern frontier shall run from the lower end of the Salt Sea eastward;
4 your frontier shall then turn south of the slope of Akrabbim, pass
along to Zin, and end south of Kadesh-barnea; it shall proceed to
5 Hazar-addar, and continue to Azmon; at Azmon the frontier shall
6 turn to the River of Egypt, and end at the Sea. As a western frontier
you shall have the Great Sea with its coastland; this shall be your
7 western frontier. The following shall be your northern frontier:
8 from the Great Sea you shall draw your line to Mount Hor; from
Mount Hor you shall draw your line to the approach to Hamath, and
9 the frontier shall end at Zedad; the frontier shall then proceed to
Ziphron, and end at Hazar-enan. This shall be your northern fron-
10 tier. For the eastern frontier you shall draw your line from Hazar-
11 enan to Shepham; fom Shepham the frontier shall run down to Rib-
lah, east of Ain; the frontier shall then go down and strike the spur
12 at the sea of Chinnereth to the east; the frontier shall run down to
the Jordan, and end at the Salt Sea. This is the land that you are to
have, as bounded by its various frontiers.' "
13 So Moses instructed the Israelites as follows:
"'This is the land which you are to apportion among yourselves by
lot, which the LORD has commanded to be given to the nine and a
14 half tribes; for the Reubenite tribe, family by family, the Gadite
tribe, family by family, and the half-tribe of Manasseh have received
15 their heritages; the two and a half tribes have received their heritages
on the other side of the Jordan at Jericho to the east, toward the
dawn."
16 Then the LORD said to Moses,
17 "The following are the names of the men who are to apportion the
18 land for you: Eleazar, the priest, and Joshua, the son of Nun. You
must also take one chieftain from each tribe to apportion the land,
19 and the following are the names of the men: from the tribe of
20 Judah, Caleb, the son of Jephunneh; from the Simeonite tribe,
21 Shemuel, the son of Ammihud; from the tribe of Benjamin, Elidad,

22 the son of Chislon; from the Danite tribe, a chieftain, Bukki, the son
23 of Jogli; from the Josephites: from the Manassite tribe, a chieftain,
24 Hanniel, the son of Ephod, and from the Ephraimite tribe, a chief-
25 tain, Kemuel, the son of Shiphtan; from the Zebulunite tribe, a
26 chieftain, Elizaphan, the son of Parnach; from the Issacharite tribe,
27 a chieftain, Paltiel, the son of Azzan; from the Asherite tribe, a
28 chieftain, Ahihud, the son of Shelomi; and from the Naphtalite
tribe, a chieftain, Pedahel, the son of Ammihud."
29 These were those whom the LORD commanded to apportion the
heritages to the Israelites in the land of Canaan.
35 On the steppes of Moab beside the Jordan at Jericho the LORD said
to Moses,
2 "Command the Israelites that they give the Levites cities to live in
out of the heritages that they hold; you must also give the Levites the
3 pasture-lands adjacent to the cities. The cities shall serve them to live
in, while the pasture-lands shall serve their cattle and live stock, all
4 their animals. The pasture-lands of the cities that you give the Le-
vites are to extend for a radius of one thousand cubits outside the wall
5 of the city; you must make the measurements of the east side outside the
city two thousand cubits, those of the south side two thousand cubits,
those of the west side two thousand cubits, and those of the north side
two thousand cubits, with the city lying in the center. This shall be
6 the pasture-lands of their cities. The cities that you give the Levites
shall be the six cities of refuge to which you must let the homicide
flee, and in addition to them you must designate forty-two other cit-
7 ies. The total number of cities that you give the Levites is to be
8 forty-eight, together with their pasture-lands. In the case of the cities
that you give them from the holdings of the Israelites, you shall take
many from the large group, and few from the small group; each in
proportion to the heritage that it receives shall give of its cities to the
Levites."
9 The LORD said to Moses,
10 "Speak to the Israelites, and say to them, 'When you cross the Jor-
11 dan into the land of Canaan, you must select suitable cities to serve
as cities of refuge for you, that the homicide who kills anyone inad-
12 vertently may flee there. The cities shall serve you as places of refuge
from the avenger, that the homicide may not die until he has taken
13 his stand before the community for trial. As for the cities that you
14 are to designate, you must have six cities of refuge, designating three
cities on the other side of the Jordan and three cities in the land of

15 Canaan, to be cities of refuge. These six cities shall serve the Israel-
ites, as well as the resident aliens and the serfs among them, as places
of refuge, so that anyone who kills another inadvertently may flee
16 there. But if he struck him with an iron tool, so that he died, he is a
17 murderer; the murderer must be put to death. If he struck him with
a stone in the hand, from which death may result, so that he died, he
18 is a murderer; the murderer must be put to death. Or, if he struck
him with a wooden object in the hand, from which death may result,
so that he died, he is a murderer; the murderer must be put to death.
19 The avenger of blood shall himself put the murderer to death, put-
20 ting him to death when he encounters him. Also, if he gives him a
push through hatred, or threw something at him intentionally, so that
21 he died, or in enmity struck him with his hand, so that he died, the
one who struck the blow must be put to death; he is a murderer; the
avenger of blood shall put the murderer to death when he encounters
22 him. But if he pushed him inadvertently and not out of enmity, or
23 threw anything at all at him unintentionally, or without seeing him
let a stone of any kind fall on him from which death might result,
24 so that he died, when he was not his enemy, nor sought his harm, then
the community must decide between the one who struck the blow and
25 the avenger of blood in accordance with these regulations, the com-
munity shall release the homicide from the power of the avenger of
blood, and the community shall return him to the city of refuge to
which he fled, to live there until the death of the high priest who was
26 anointed with the sacred oil. But if the homicide ever goes outside
27 the bounds of the city of refuge to which he fled, and the avenger of
blood finds him outside the bounds of his city of refuge, the avenger
28 of blood may slay the homicide without incurring any guilt, because
he must remain in his city of refuge until the death of the high priest;
but after the death of the high priest the homicide may return to his
29 own land. These, then, are to serve as a fixed ordinance for you
throughout your generations in all your places of abode.
30 " 'In every case of murder the murderer is to be put to death only
on the evidence of witnesses, the evidence of one witness being insuffi-
31 cient to condemn anyone to death. You must not accept a ransom for
the life of a murderer who is guilty of death, but he must be put to
32 death. You must not accept a ransom in place of having the person
flee to his city of refuge, that he may live in the land again before the
33 death of the high priest. Thus you shall not pollute the land in which
you are living; for it is blood that pollutes a land, and no atonement

can be made for the blood that has been shed in a land, except by the
34 blood of him who shed it. So you must not defile the land in which
you are living, in the midst of which I dwell; for I, the LORD, am
dwelling in the midst of the Israelites.' "

36 Then the heads of families in the clan constituting the descendants
of Gilead, the son of Machir, the son of Manasseh, part of the Jo-
sephite clan, came up and addressed Moses and the chieftains, the
heads of families among the Israelites.

2 "The LORD," they said, "commanded my lord to give the land to
the Israelites as a heritage by lot, and my lord was commanded by
the LORD to give the heritage of our kinsman Zelophehad to his
3 daughters. Now if they are married into one of the other Israelite
tribes, their heritage will be lost to our ancestral heritage, and will be
added to the heritage of the tribe which they join, and thus be lost to
4 our allotted heritage; when the Israelites hold the jubilee, their heri-
tage will be added to the heritage of the tribe which they join, and
thus their heritage will be lost to the heritage of our ancestral tribe."

5 So Moses at the bidding of the LORD gave this command:

6 "The Josephite tribe speaks the truth. This is the command that
the LORD has given concerning the daughters of Zelophehad: 'Let
them be married to whom they like; only it must be into a family of
7 their own ancestral tribe that they are married, so that no heritage
of the Israelites may pass from one tribe to another; for the Israelites
8 must keep each the heritage of his ancestral tribe. Any girl belonging
to the Israelite tribes who comes into possession of a heritage must be
married to someone in a family belonging to her ancestral tribe, so
9 that the Israelites may hold each his own ancestral heritage. No heri-
tage may pass from one tribe to another; for the Israelite tribes must
keep each its own heritage.' "

10 The daughters of Zelophehad did just as the LORD commanded
11 Moses; Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters
12 of Zelophehad, were married to their kinsmens' sons, being married
into families of the descendants of Manasseh, the son of Joseph, so
that their heritage remained in the tribe of their ancestral family.

13 These were the commands and ordinances which the LORD through
Moses enjoined on the Israelites on the steppes of Moab beside the
Jordan at Jericho.

THE BOOK OF DEUTERONOMY

THE FIRST DISCOURSE OF MOSES: HISTORICAL RETROSPECT, 1:1—4:43

1 The following are the events, concerning which Moses spoke to all
Israel beyond the Jordan, in the wilderness, in the Arabah, opposite
Suph, between Paran, and Tophel, Laban, Hazeroth and Di-zahab,
2 which occurred on the eleven days of the journey from Horeb to the
3 highlands of Seir as far as Kadesh-barnea. It was in the fortieth
year, on the first day of the eleventh month, that Moses spoke to the
4 Israelites, just what the LORD commanded him to say to them, after
he had defeated Sihon, king of the Amorites, who lived at Heshbon,
5 and at Edrei Og, king of Bashan, who lived at Ashtaroth; beyond
the Jordan, in the land of Moab, Moses undertook to expound this
code, saying,

6 "The LORD our God said to us at Horeb, 'You have remained long
7 enough at this mountain; move on, and set out on your journey to the
highlands of the Amorites and all the surrounding regions in the
Arabah, in the highlands and lowlands, in the steppes, and on the sea-
shore, the land of the Canaanites; also to the Lebanon, as far as the
8 Great River, the river Euphrates. See, I have put the land at your
mercy; go in and occupy the land which the LORD swore to your
fathers, Abraham, Isaac, and Jacob, to give to them and their de-
scendants.'

9 "Then I said to you at that time, 'I am not able to bear the burden
10 of you by myself. The LORD your God has so multiplied you that you
11 are today like the stars of the heavens for number. (May the LORD,
the God of your fathers, increase you a thousand-fold more than you
12 are, and bless you, as he promised you!) How can I bear by myself
13 the load and burden of you, and your discontent? Choose capable,
intelligent and experienced men from each of your tribes, and I will
make them your chieftains.'

14 "Replying to me, you said, 'The action that you suggest taking is
excellent.'

15 "So I took your capable and experienced men, and I set them as
chieftains over you, as captains of divisions of a thousand, of a hun-
dred, of fifty, and of ten, and as judges for your various tribes.

16 "Then I charged your judges at that time, saying, 'Hear the cases
between your fellow-countrymen, and judge aright between a man
17 and his fellow, or the resident alien in his employ. You must never
show partiality in a case; you must hear high and low alike, standing
in fear of no man; for the judgment is God's. Any case that is too
18 hard for you, you must bring to me, and I will hear it.' I also en-
joined on you at that time all the things that you were to do.
19 "Then we set out from Horeb, and traversed all that great and ter-
rible desert, as you know, on the way to the highlands of the Amorites,
as the LORD our God had commanded us. When we reached Kadesh-
20 barnea, I said to you, 'You have reached the highlands of the Amorites,
21 which the LORD our God is about to give us. See, the LORD your God
has put the land at your mercy; go up and occupy it, as the LORD, the
God of your fathers, told you; do not be afraid or dismayed.'
22 "Then you all came up to me, and said, 'Let us send men ahead of
us to reconnoiter the land for us, and bring us back a report about the
route that we should follow, and the cities that we shall reach.'
23 "The proposal was agreeable to me; so I chose twelve men from
24 you, one from each tribe, and they set out on their journey up to the
highlands. When they reached the valley of Eshcol, they spied it out,
25 and taking some fruit of the land in their hands, they brought it down
to us. Also they brought us back a report, and said, 'The land is fine,
which the LORD our God is about to give us.'
26 "However you would not go up, but scorned the injunction of the
27 LORD your God, and grumbled in your tents, and said, 'It is because
the LORD hates us that he has brought us out of the land of Egypt, to
deliver us into the power of the Amorites, that they may destroy us.
28 Our fellow-countrymen have made us lose heart by saying, "Where
we are going there is a people stronger and more numerous than we;
there are cities large and fortified up to the sky; and besides we saw
the Anakim [giants] there." '
29 "Then I said to you, 'Have no dread; do not be afraid of them.
30 The LORD your God who is going ahead of you, will himself fight
31 for you, just as you saw him do for you in Egypt, and in the desert,
as you know, where the LORD your God carried you, as a man carries
32 his son, all the way of your journey, until you reached this place.' But
33 in this matter you would not trust the LORD your God, who had gone
ahead of you on the road, to look for a place for you to pitch your
tents; in fire by night, so that you might make out the road that you
should follow, and in a cloud by day.

34 "When the LORD heard your protestations, he was angry, and
35 swore, saying, 'Not one of these men shall ever see the fine land that
36 I swore to give to your fathers, except Caleb, the son of Jephunneh;
he shall see it, and to him will I give the land on which he has set
foot, and to his children, because he corroborated the LORD.'
37 "With me, too, the LORD was angry on your account, saying,
38 'Neither shall you enter there. Joshua, the son of Nun, your at-
tendant, shall enter there; encourage him; for he is to put Israel in
39 possession of it. Also your babes who you said would become a prey,
and your children who as yet do not know good from evil, they shall
40 enter there; to them I will give it, and they shall occupy it. But do
you turn back, and set out for the desert in the direction of the Red
Sea.'
41 "In reply you said to me, 'We have sinned against the LORD; we
will ourselves go up and fight, just as the LORD our God com-
manded us.'

"Then each of you buckled on his weapons of war, and made light
42 of going up into the highlands. But the LORD said to me, 'Say to
them, "You must not go up, nor fight, lest you be routed before your
43 enemies; for I will not be with you." ' So I spoke to you, but you
would not listen; you scorned the injunction of the LORD, and in your
44 presumption you went up into the highlands. Then the Amorites,
who lived in those highlands, came out against you, and chased you,
as a swarm of bees do, and harried you all the way from Seir to Hor-
45 mah. Then you came back, and wept before the LORD, but the LORD
46 would not heed your cry, nor listen to you. So you remained at
Kadesh the long time that you did.

2 "Then we turned back, and set out for the desert in the direction of
the Red Sea, as the LORD had told me. For a long time we circled
2 3 round the highlands of Seir. Then the LORD said to me, 'You have
circled round these highlands long enough; turn northward. Instruct
4 the people as follows: "You are about to cross the territory of your
kinsfolk, the sons of Esau, who live in Seir. They will be afraid of
5 you, but you must be very careful not to provoke them; for I am
not going to give you so much as a foot of their land, because I have
6 given Esau the possession of the highlands of Seir. You may pur-
chase food from them to eat, and you may also buy water from them
7 to drink; for the LORD your God has blessed you in all your under-
takings; he has looked after you in your journey in this great desert;

for forty years now the LORD your God has been with you; you have lacked nothing." '

8 "So we moved on, away from our kinsfolk, the sons of Esau, who live in Seir, away from the Arabah route, from Elath and Ezion-geber. We turned, and moved on toward the wilderness of Moab.
9 Then the LORD said to me, 'Do not take a hostile attitude toward Moab, nor provoke them to battle; for I am not going to give you possession of any of their land, because I have given the sons of Lot
10 possession of Ar. (The Emim used to live in it, a people as great, nu-
11 merous, and tall as the Anakim; like the Anakim they also were
12 known as Rephaim [titans], but the Moabites call them Emim; and in Seir the Horites used to live, but the sons of Esau conquered them, and exterminated them from their way, and settled in their place, as Israel did with the land of their possession, which the LORD gave
13 them.) Up then, and cross the brook Zered.'

14 "So we crossed the brook Zered. The time that we took to journey from Kadesh-barnea until we crossed the brook Zered was thirty-eight years; until all that generation, that is, the warriors, had perished
15 from the camp, as the LORD had sworn to them; since the hand of the LORD had been against them, to exterminate them from the camp, until they came to an end.

16 "After all the warriors had finally perished from the people,
17 18 the Lord said to me, 'Today you are going to cross Ar, the territory
19 of Moab. When you approach the frontier of the Ammonites, do not take a hostile attitude toward them, nor provoke them; for I am not going to give you possession of any of the land of the Ammonites,
20 because I gave the sons of Lot possession of it. (It also was known as a land of Rephaim, since Rephaim used to live in it; but the Am-
21 monites call them Zamzummim, a people, as great, numerous, and tall as the Anakim. The LORD exterminated them from their way,
22 so that they conquered them, and settled in their place, as he did for the sons of Esau, who live in Seir, when he exterminated the Horites from their way, so that they conquered them, and settled in
23 their place, as to this day. Likewise the Avvim, who lived in villages as far as Gaza, the Cretans, who came from Crete, exterminated, and
24 settled in their place.) Up, move on, and cross the river Arnon. Here I am delivering Sihon, king of Heshbon, the Amorite, and his land into your power. Begin the conquest, and provoke him to battle.
25 This very day I will begin to put the dread and fear of you upon the

peoples everywhere under the heavens, who, when they hear news of
you, will tremble and quail before you.'
26 "So I sent messengers from the desert of Kedemoth to Sihon, king
27 of Heshbon, with a peaceful message, as follows: 'Let me pass
through your land; I will go only by the road, turning neither to the
28 right nor to the left. You shall sell me food to eat, and sell me water
29 to drink; let me just walk through, as the sons of Esau, who live in
Seir, did for me, and the Moabites, who live in Ar; until I cross the
Jordan into the land which the LORD our God is going to give us.'
30 "But Sihon, king of Hesbon, would not let us pass through his
land; for the LORD your God made him stubborn and defiant, that
he might deliver him into your power, as is the case today.
31 "Then the LORD said to me, 'See, I have begun by putting Sihon
and his land at your mercy; begin the conquest by occupying his land.'
32 "When Sihon came out to engage us in battle at Jahaz, with all his
33 people, the LORD our God put him at our mercy, so that we defeated
34 him and his sons and all his people. At the same time we captured all
his cities, and in every city we massacred its men, women, and chil-
35 dren, sparing none; only we took the cattle as our booty, along with
36 the spoil of the cities that we had captured. From Aroer which is on
the edge of the Arnon valley, and the city that is in the valley, as far
as Gilead, there was no city that was too strong for us; the LORD our
37 God put all at our mercy; only you did not go near the land of the
Ammonites, all the land along the river Jabbok and the cities of the
highlands, just as the LORD our God had commanded us.
3 "When we moved on, and proceeded up the road to Bashan, Og,
king of Bashan, together with all his people, came out to engage us
2 in battle at Edrei, but the LORD said to me, 'Do not be afraid of him;
for I am delivering him and all his people and his land into your
power, so that you shall do to him as you did to Sihon, king of the
Amorites, who lived at Heshbon.'
3 "So the LORD our God delivered Og also, king of Bashan, and all
his people into our power, and we harried him until not a survivor was
4 left to him. At that same time we captured all his cities—there was
not a city of them that we did not take—the sixty cities in all the
5 region of Argob, the kingdom of Og in Bashan—all of these being
cities fortified with high walls, gates, and bars—besides very many
6 unwalled towns. We annihilated them, as we did in the case of Sihon,
king of Heshbon, in every city massacring its men, women, and chil-
7 dren; but all the cattle and the spoil of the cities we took as our booty.

8 "Thus we conquered at that time from the two Amorite kings be-
yond the Jordan the land from the river Arnon as far as Mount Her-
9 mon (the Sidonians call Hermon Sirion, while the Amorites call it
10 Senir), all the cities of the table-land, the whole of Gilead, and the
whole of Bashan as far as Salecah and Edrei, cities of the kingdom
11 of Og in Bashan. (For Og, king of Bashan, was the last survivor of
the remnant of the Rephaim; his sarcophagus was an iron sarcopha-
gus; is it not still at the Ammonite city of Rabbah? It was nine
cubits long, and four cubits broad, according to the ordinary cubit.)
12 So we occupied this land at that time.

"The territory beginning at Aroer, which is on the edge of the
Arnon valley, and half of the highlands of Gilead, with its cities, I
13 gave to the Reubenites and Gadites; while the rest of Gilead and the
whole of Bashan, the kingdom of Og, I gave to the half-tribe of
Manasseh, namely, the whole region of Argob. (That Bashan is all
14 called a land of Rephaim. It was Jair, a Manassite, who captured the
whole region of Argob, as far as the frontier of the Geshurites and
the Maacathites, and called it, namely, Bashan, after his own name,
15 Havvoth-jair, as it is to this day.) To Machir then, I gave Gilead,
16 and to the Reubenites and Gadites I gave the territory from Gilead as
far as the river Arnon, the stream itself and its banks, and as far as
17 the Jabbok river, the frontier of the Ammonites; along with the
Arabah and the Jordan with its banks, from Chinnereth as far as the
Sea of the Arabah, the Salt Sea, at the foot of the slopes of Pisgah
eastward.

18 "At that time I charged them, saying, 'Since the LORD your God
has given you this land to occupy, all of you who are stout-hearted
shall cross over as picked troops ahead of your fellow-Israelites; but
19 your wives, your little ones, and your cattle (I know that you have
20 many cattle) shall remain in the cities which I have given you, until
the LORD provides your kinsmen with a home, as he has you, and they
also occupy the land which the LORD your God is giving them beyond
the Jordan. Then each of you may return to his own property, which
I have given you.'

21 "I charged Joshua also at that time, saying, 'You have seen for
yourself all that the LORD your God has done to these two kings; so
shall the LORD do to all the kingdoms into which you are about to
22 cross. Do not be afraid of them; for it is the LORD your God who
fights for you.'

23 24 "I also entreated the LORD at that time, saying, 'O Lord GOD, thou hast only begun to show thy servant thy greatness and thy mighty power; for what god is there in the heavens or on the earth who can
25 do such deeds and mighty acts as thine. Pray let me go over, and see the fine land which is beyond the Jordan, those magnificent highlands, and the Lebanon.'
26 "But the LORD was angry with me on your account, and would not listen to me. The LORD said to me, 'Enough, say not another
27 word to me about this matter. Climb to the top of Pisgah, and look out, west, north, south, and east; look well; for you shall not cross
28 this Jordan. But commission Joshua, encourage and strengthen him; for he shall lead this people across, and he shall put them in possession of the land on which you look.'
29 "So we remained in the valley opposite Beth-peor.
4 "And now, O Israel, heed the statutes and ordinances which I am teaching you to observe, that you may live, and go in and occupy the
2 land which the LORD, the God of your fathers, is giving you. You must not add anything to the charge that I am enjoining on you, nor take anything from it, that you may keep the commands of the LORD
3 your God which I am giving you. You saw with your own eyes what the LORD did in the matter of the Baal of Peor; for everyone that followed the Baal of Peor, the LORD your God destroyed from your
4 midst; whereas you who held fast to the LORD your God are all
5 alive today. Here I am teaching you, as the LORD my God commanded me, to observe statutes and ordinances in the land which you
6 are invading for conquest. Be careful, then, that you observe them; for that will demonstrate your wisdom and intelligence to the nations, who, when they hear of all these statutes, will say, 'This great nation
7 is indeed a wise and intelligent people!' For what great nation is there that has a god so near it as is the LORD our God whenever we call
8 on him? And what great nation is there that has statutes and ordi-
9 nances so just as all this code that I am putting before you today? Only take care, and watch yourselves well that you do not forget the things that you saw with your own eyes, and that they do not slip from your mind as long as you live; but that you impart them to your children
10 and your children's children—the day that you stood before the LORD your God at Horeb, when the LORD said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to stand in awe of me all the days of their life on earth, and so instruct their

11 children?' You came near, and stood at the foot of the mountain,
while the mountain flamed with fire up to the very heart of the heav-
12 ens, shrouded in darkness, cloud, and gloom. The LORD spoke to you
out of the fire, when you heard the sound of words, but saw no form,
13 there being only a voice. He made his covenant known to you, which
he commanded you to observe, namely, the decalogue, and wrote it on
14 two stone tablets. As for myself, the LORD commanded me at that
time to teach you to observe statutes and ordinances in the land into
15 which you are crossing for conquest. So watch yourselves well—since
you saw no form at all when the LORD spoke to you at Horeb out of
16 the fire—that you do not act perniciously by carving an image for
17 yourselves in the shape of any statue, like male or female, like any
18 animal that is on the earth, or any bird that flies in the air, or any rep-
tile on the ground, or any fish that is in the waters under the earth;
19 beware, when you look up into the heavens and see all the host of the
heavens, the sun, moon, and stars, that you do not let yourselves be
allured into paying homage to them, and serving them, which things
the LORD your God has alloted to all the peoples everywhere under
20 the heavens; whereas the LORD took you and brought you out of the
iron furnace, out of Egypt, to become a people of his very own, as is
21 the case today. Although the LORD was angry with me on your ac-
count, and swore that I was not to cross the Jordan, nor enter the fine
22 land which the LORD your God is giving you as a heritage, but that
I was to die in this land instead of crossing the Jordan, yet you are
23 going to go over and occupy that fine land. Take care that you do not
forget the covenant of the LORD your God which he made with you
and carve an image for yourselves in the shape of anything about
24 which the LORD your God gave you instructions; for the LORD your
God is a consuming fire, a jealous God.

25 "After you have children and grandchildren, and grow old in the
land, if you act perniciously by carving an image in the shape of any-
thing at all, and do what is evil in the sight of the LORD your God, to
26 his annoyance, I call heaven and earth to witness against you today, that
you shall soon perish completely from the land which you are about to
cross the Jordan to occupy. You shall not live long upon it, but shall
27 be completely wiped out. The LORD will scatter you among the peo-
ples, and you will be left a paltry few among the nations where the
28 LORD drives you. There you will have to serve man-made gods of
29 wood and stone, that neither see, nor hear, nor eat, nor smell. Never-
theless you shall seek the LORD your God there, and you shall find him,

30 if you search for him with all your mind and heart. When you are in
distress, and all these things happen to you, in the end you shall come
31 back to the LORD your God, and heed his injunctions; for the LORD
your God is a merciful God; he will not let you go, nor destroy you,
32 nor forget the covenant which he swore to your fathers. For inquire
now of the early times which preceded you, since the day that God
created man on the earth, and from one end of the heavens to the
other, if anything as great as this has ever happened, or if anything
33 like it has ever been heard of: did any people ever hear the voice of
34 a god speaking out of fire, as you have, and still live? Or has any god
ventured to go and take a nation for himself out of another nation by
tests, signs, and portents, by war, by a strong hand and an outstretched
arm, and by great terrors, just as you saw the LORD your God do for
35 you in Egypt? You have learned to know that the LORD is God, there
36 being no other but he. Out of the heavens he let you hear his voice, to
discipline you, and on earth he let you see his mighty fire, when you
37 heard his words out of the fire. Because he loved your fathers, and
chose their descendants, and in his own person brought you out of
38 Egypt by his great power, by driving out of your way nations greater
and stronger than you, that he might bring you into a position to give
39 you their land for a heritage, as it is today; therefore be assured this
day, and keep in mind that the LORD is God in the heavens above and
40 on the earth below, there being no other. You must keep his statutes
and commands, which I am giving you today, that you may prosper,
and your children after you, and that you may live long upon the land
which the LORD your God is giving you for life."

41 Then Moses proceeded to set apart three cities beyond the Jordan
42 to the east, that a homicide who had killed his fellow unintentionally,
without having any standing feud with him, might flee there, and by
43 fleeing to one of the following cities might save his life: Bezer in the
wilderness on the table-land, for the Reubenites; Ramoth in Gilead,
for the Gadites; and Golan in Bashan, for the Manassites.

THE SECOND DISCOURSE OF MOSES: THE CODE OF LAWS, 4:44—26:19

44 This is the code which Moses put before the Israelites; these are the
45 decrees, statutes, and ordinances which Moses communicated to the
46 Israelites after they had come out of Egypt, beyond the Jordan, in
the valley opposite Beth-peor, in the land of Sihon, king of the Amor-
ites, who lived at Heshbon, whom Moses and the Israelites defeated

47 when they came out of Egypt, occupying his land and also the land of
Og, king of Bashan, the two Amorite kings who lived beyond the
48 Jordan to the east, from Aroer, which is on the edge of the Arnon
49 valley, as far as Mount Sion (that is, Hermon), along with all the
Arabah beyond the Jordan to the east as far as the Sea of the Arabah,
at the foot of the slopes of Pisgah.

5 Moses summoned all Israel, and said to them,

"Hear, O Israel, the statutes and ordinances which I am deliver-
ing in your hearing today, that you may learn them, and be careful to
2 observe them. The LORD our God made a covenant with us at Horeb;
3 it was not with our forefathers that the LORD made this covenant,
4 but with ourselves, with us who are all here alive today. The LORD
5 talked with you face to face out of the fire at the mountain, myself
standing between the LORD and you at the time, to communicate to
you the words of the LORD; for you stood in fear of the fire, and did
not ascend the mountain. He said,

6 " 'I, the LORD, am your God, who brought you out of the land of
7 Egypt, out of a state of slavery. You must have no other gods beside
me.

8 " 'You must not carve an image for yourself in the shape of any-
thing that is in the heavens above, or that is on the earth below, or that
9 is in the waters under the earth; you must not pay homage to them,
nor serve them; for I, the LORD your God, am a jealous God, punish-
ing children for the sins of their fathers, to the third or fourth gen-
10 eration of those who hate me, but showing grace to the thousandth
generation of those who love me and keep my commands.

11 " 'You must not invoke the name of the LORD your God to evil
intent; for the LORD will not excuse anyone who invokes his name to
evil intent.

12 " 'Be careful to keep the sabbath day holy, as the LORD your God
13 commanded you. Six days you are to labor and do all your work,
14 but on the seventh day, the sabbath of the LORD your God, you must
not do any work at all, neither you, nor your son, nor your daughter,
nor your male or female slave, nor your ox, nor your ass, nor any of
your cattle, nor the alien in your employ residing in your community,
15 that your male and female slaves may rest as well as you. You must
remember that you were once a slave yourself in the land of Egypt,
and that the LORD your God brought you out from there by a strong
hand and an outstretched arm; that is why the LORD your God has
commanded you to observe the sabbath day.

16 " 'Honor your father and mother, as the LORD your God has commanded you, that you may live long and prosper in the land that the LORD your God is giving you.
17 " 'You must not commit murder.
18 " 'You must not commit adultery.
19 " 'You must not steal.
20 " 'You must not bring a false charge against your fellow.
21 " 'You must not lust after your neighbor's wife, nor covet your neighbor's home, his fields, his male or female slave, his ox, his ass, or anything at all that is your neighbor's.'
22 "These words, and nothing more, the LORD spoke to all your assemblage at the mountain with a loud voice out of the fire, amid the cloud and gloom; and he wrote them on two stone tablets, which he
23 gave to me. When you heard the voice out of the darkness, the mountain being aflame with fire, you came up to me, that is, all the heads of
24 your tribes and your elders, and said, 'Seeing that the LORD our God has let us see his glory and his greatness, and that it is his voice which we have heard out of the fire, we know now that God can speak with
25 man, and he still live. Why then should we die? For this great fire is going to consume us! If we hear the voice of the LORD our God
26 any longer, we shall die! For what mortal at all is there that has ever heard the voice of the living God speak out of fire, as we have, and
27 has still lived? Do you go near, and hear all that the LORD our God has to say, and then tell us whatever the LORD our God tells you; when we hear it, we will observe it.'
28 "When the LORD heard your protestations when you spoke to me, the LORD said to me, 'I have heard the protestations which this people
29 have made to you. They have spoken quite properly. O that their present attitude might lead them always to stand in awe of me and keep all my commands, that it might always go well with them, and
30 with their children for all time! Go and say to them, "Go home to
31 your tents;" but do you stand here beside me, that I may tell you the whole charge, the statutes and ordinances, that you are to teach them to observe in the land which I am about to give them to occupy.'
32 "Be careful, then, to do as the LORD your God has commanded
33 you, swerving neither to the right nor to the left. You must walk wholly in the way that the LORD your God has appointed you, that you may live, and prosper, and live long in the land that you are to occupy.

6 "Now this is the charge, the statutes and ordinances, which the LORD your God commanded that you be taught to observe in the land into which you are crossing for conquest, a land abounding in milk
2 and honey, that you, with your son and your grandson, may stand in awe of the LORD your God all your life by observing all his statutes and commands which I am giving you, and that you may live long.
3 Therefore heed them, O Israel, and be careful to observe them, that you may prosper, and multiply greatly, as the LORD, the God of your fathers, promised you.

4 5 "Listen, O Israel; the LORD is our God, the LORD alone; so you must love the LORD your God with all your mind and all your heart
6 and all your strength. These instructions that I am giving you today
7 are to be fixed in your mind; you must impress them on your children, and talk about them when you are sitting at home, and when you go
8 off on a journey, when you lie down and when you get up; you must bind them on your hand as a sign, and they must be worn on your
9 forehead as a mark; you must inscribe them on the door-posts of your house and on your gates.

10 "When the LORD your God brings you into the land which he promised on oath to your fathers, Abraham, Isaac, and Jacob, to give
11 you great and splendid cities which you did not build, houses full of all kinds of goods with which you did not fill them, cisterns already hewn out, which you did not hew out, and vineyards and olivegroves
12 which you did not plant, but from which you may eat your fill, then take care not to forget the LORD who brought you out of the land of
13 Egypt, out of a state of slavery. You must stand in awe of the LORD
14 your God; him you must serve; and by his name you must swear. You must not run after alien gods, any of the gods of the nations that sur-
15 round you, lest the anger of the LORD your God blaze against you, and he wipe you off the face of the earth; for the LORD your God who is in your midst is a jealous God.

16 "You must not put the LORD your God to the test, as you did at
17 Massah. You must be sure to keep the commands of the LORD your God, as well as his decrees and statutes which he commanded you.
18 You must do what is right and good in the sight of the LORD, that you may prosper, and go in and occupy the fine land concerning which the
19 LORD swore to your fathers that he would drive all your enemies out of your way, as the LORD promised.

20 "When your son asks you in time to come, 'What is the significance of the decrees, statutes, and ordinances which the LORD our God has

21 commanded you?' you must say to your son, 'When we were Pha-
raoh's slaves in Egypt, the LORD brought us out of Egypt by a strong
22 hand. The LORD displayed before our eyes great and ominous signs
23 and portents against Egypt, against Pharaoh and all his court, but he
brought us out from there that he might bring us into a position to give
24 us the land which he promised on oath to our fathers. So the LORD
commanded us to observe all these statutes, by standing in awe of the
LORD our God for our good always, that he might keep us alive, as
25 at this day. Hence it will stand to our credit with the LORD our God
to be careful to observe all this charge, as he commanded us.'

7 "When the LORD your God brings you into the land which you
are invading for conquest, and clears out of your way great nations
like the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hiv-
vites, and Jebusites, seven nations greater and stronger than your-
2 selves; when the LORD your God puts them at your mercy, and you
defeat them, you must be sure to exterminate them, without making a
3 covenant with them, or giving them any quarter; you must not in-
termarry with them, neither giving your daughters in marriage to
4 their sons, nor receiving their daughters for your sons; for they would
turn your sons from following me to serving alien gods, and then the
anger of the LORD would blaze against you, and he would quickly
5 destroy you. But this is how you are to treat them: you must tear
down their altars, smash their sacred pillars, cut down their sacred
6 poles, and burn up their carved images. For you are a people con-
secrated to the LORD your God, the LORD your God having chosen
you out of all the peoples that are on the face of the earth to be a
7 people of his very own. It was not because you were greater than any
other people that the LORD set his heart on you and chose you—for you
8 were the smallest of all peoples—but it was because the LORD loved
you, and would keep the oath that he swore to your fathers, that the
LORD brought you out by a strong hand, and rescued you from a state
9 of slavery, from the power of Pharaoh, king of Egypt. Be assured,
then, that the LORD your God is God, a trustworthy God, who to a
thousand generations keeps loving faith with those that love him and
10 keep his commands, but one who immediately requites anyone who
hates him, by destroying him, never delaying with anyone who hates
11 him, but requiting him immediately. So be careful to observe the
charge, the statutes and ordinances, that I am enjoining on you today.
12 "It will be because you heed these ordinances, and are careful to
observe them, that the LORD your God will keep loving faith with

13 you, as he swore to your fathers; he will love you, bless you, and multiply you; he will bless the offspring of your body and the produce of your soil, your grain and wine and oil, the issue of your cattle, and the progeny of your flock, in the land which he swore to your fathers
14 to give you. Blessed shall you be above all peoples, not a male or fe-
15 male being barren among you or your cattle. The LORD will also free you from all sickness, and none of the malignant diseases of Egypt, with which you are acquainted, will he inflict on you; but he
16 will inflict them on all who hate you. You must annihilate all the peoples whom the LORD your God surrenders to you, without giving them any quarter, so that you may not serve their gods; for that would be dangerous for you.

17 "Though you say to yourselves, 'These nations are greater than I;
18 how can I conquer them?' you must not be afraid of them; remembering rather what the LORD your God did to Pharaoh and all Egypt;
19 the great tests which you saw with your own eyes, the signs and portents, the strong hand and outstretched arm, by means of which the LORD your God brought you out. So shall the LORD your God do to all
20 the peoples of whom you stand in fear. In fact the LORD your God will send leprosy among them, until any that are left or hidden perish
21 from your way. You must not stand in terror of them; for the LORD
22 your God is in your midst, a great and awful God. The LORD your God, however, will only clear these nations out of your way little by little; you are not to be allowed to put an end to them all at once, lest
23 the wild beasts grow too numerous for you. But the LORD your God will put them at your mercy, and will throw them into great confu-
24 sion, until they are destroyed. He will deliver their kings into your power, so that you shall obliterate their very name from under the heavens, not one being able to hold his own against you, until you have
25 destroyed them. The carved images of their gods you must burn up; you must not covet the silver or the gold on them, nor appropriate it for yourselves, lest you be ensnared by it; for it is abominable to the
26 LORD your God, and you must not bring anything abominable into your house, and so become a doomed thing like it; you must rather loathe it and abhor it; for it is a doomed thing.

8 "All the charge that I am enjoining on you today, you must be careful to observe, that you may live and multiply, and go in and occupy
2 the land which the LORD promised on oath to your fathers. You must remember all the experiences through which the LORD your God has led you for the past forty years in the desert, that he might bring

afflictions on you to test you, to find out whether it was your intention
3 to keep his commands or not. So he brought afflictions on you, and
let you hunger, and then fed you with manna, with which you were
not acquainted, nor were your fathers, that he might make you under-
stand that it is not on bread alone that man lives, but on everything
4 produced by decree of the LORD. Your clothing did not become too
worn for you to wear, nor did your feet swell during the past forty
5 years. Be assured, then, in your mind that the LORD your God has
6 been disciplining you as a man disciplines his son. You must keep the
commands of the LORD your God by walking in his ways and by
7 standing in awe of him; for the LORD your God is bringing you into
a fine land, a land with streams of water, with springs and pools, well-
8 ing up in the valleys and on the hills; a land of wheat and barley, of
vines, fig-trees, and pomegranates; a land of oil-producing olives and
9 honey; a land where you may eat food without stint, lacking nothing;
a land whose stones contain iron, and out of whose hills you can dig
10 copper. When you have eaten your fill, you must thank the LORD your
11 God for the fine land that he has given you. Take care not to forget
the LORD your God by failing to keep his commands, ordinances, and
12 statutes, which I am commanding you today; and when you have
13 eaten your fill, and have built fine houses to live in, and your herds and
flocks multiply, and your silver and gold increase, and all that you
14 have increases, not to become haughty, and forget the LORD your God
who brought you out of the land of Egypt, out of a state of slavery,
15 who led you through the great and terrible desert with its venemous
serpents and scorpions and thirsty waterless ground, who brought wa-
16 ter for you out of the flinty rock, who fed you in the desert with
manna, with which your fathers were not acquainted, that he might
bring afflictions on you and test you, in order to make you prosper in
17 the end; and then say to yourselves, 'My own power and the strength
18 of my own hand have gained this wealth for me.' You must remem-
ber that it is the LORD your God who is giving you power to gain
wealth, that he may carry out his covenant which he swore to your
fathers, as is the case today.

19 "If you ever forget the LORD your God, and run after alien gods,
and serve them and pay homage to them, I warn you today that you
20 shall most certainly perish. Like the nations that the LORD is to wipe
out of your way, so shall you perish, since you would not listen to the
injunctions of the LORD your God.

9 "Listen, O Israel; today you are to cross the Jordan, to undertake
the conquest of nations greater and stronger than yourselves, cities
2 great and fortified up to the heavens, a people great and tall, the Ana-
kim people, whom you yourselves know, and of whom you have heard
3 it said, 'Who can hold his own against the Anakim?' Be assured,
then, this day that the LORD your God will be the one to go over ahead
of you as a consuming fire; it is he who will destroy them and subdue
them before you, so that you shall conquer them and kill them off
4 easily, as the LORD promised you. After the LORD your God has driv-
en them out of your way, never say to yourselves, 'It is because of my
goodness that the LORD brought me into possession of this land';
whereas it is because of the wickedness of these nations that the LORD
5 is driving them out of your way. It is not because of your goodness or
integrity of mind that you are coming into possession of their land,
but it is because of the wickedness of these nations that the LORD your
God is driving them out of your way, and in order to carry out the
oath that the LORD swore to your fathers, Abraham, Isaac, and Jacob.
6 Be assured, then, that it is not because of your goodness that the LORD
your God is giving you this fine land to occupy; for you are a stiff-
necked people.

7 "Remember, never forget, how you provoked the LORD your God
to anger in the desert; from the time that you left the land of Egypt
until you reached this place you have been in a state of contention with
8 the LORD. Even at Horeb you provoked the LORD to anger; indeed
9 the LORD was angry enough with you to destroy you. I had climbed
the mountain to receive the stone tablets, the tablets of the covenant
which the LORD had made with you, remaining on the mountain forty
10 days and nights, without eating food or drinking water. Then the
LORD gave me the two stone tablets, inscribed by the finger of God,
and on them a copy of all the words that the LORD had spoken to you
11 at the mountain out of the fire on the day of the assemblage. At the
end of forty days and nights, the LORD gave me the two stone tablets,
12 the tablets of the covenant, and the LORD said to me, 'Rise, hurry down
from here; for your people whom you brought out of Egypt have
acted perniciously, in that they have been quick to swerve from the
path that I appointed them, by making themselves a molten image.'

13 "The LORD said to me further, 'I have watched this people, and it
14 is indeed a stiff-necked people. Let me alone, that I may destroy them,
and blot out their very name from under the heavens; and then I will
make you into a nation stronger and greater than they.'

15 "So I turned and descended from the mountain, the mountain
16 flaming with fire, and the two tablets of the covenant in my two hands.
I found that you had indeed sinned against the LORD your God by
making yourselves a molten bull, having quickly swerved from the
17 path that the LORD had appointed you. So I seized the two tablets,
and flung them from my hands, and broke them before your eyes.
18 Then I prostrated myself before the LORD, as I did before, for forty
days and nights, without eating food or drinking water, because of
all the sin that you had committed, in doing what was evil in the
19 sight of the LORD to his annoyance. For I stood in dread of the anger
and wrath which the LORD had against you to your destruction. But
20 the LORD listened to me on that occasion also. With Aaron, too, the
LORD was angry enough to destroy him, but I prayed for Aaron also
21 at that time. Then, taking the wicked thing that you had made, the
bull, I burned it up, and crushed it, grinding it thoroughly until it was
as fine as dust, and then I threw the dust of it into the stream that
22 flowed down from the mountain. (At Taberah also, at Massah, and
at Kibroth-hattaavah you continued to provoke the LORD to anger;
23 and when the LORD sent you away from Kadesh-barnea, saying, 'Go
up and occupy the land that I am giving you,' you scorned the com-
mand of the LORD your God; you would not trust him, nor heed his
24 instructions. You have been in a state of contention with the LORD
25 ever since I knew you.) So I lay prostrate before the LORD for the
forty days and nights that I did, because the LORD had threatened to de-
26 stroy you, and I prayed to the LORD, saying, 'O Lord GOD, do not de-
stroy thy people, thy very own, whom thou hast rescued by thy might,
27 whom thou hast brought out of Egypt by a strong hand. Remember
thy servants, Abraham, Isaac, and Jacob; pay no attention to the ob-
28 stinacy of this people, nor their wickedness, nor their sin, lest the land
out of which thou hast brought us say, "Because the LORD could not
bring them into the land that he promised them, and because he hated
29 them, he has brought them out to slay them in the desert!" And yet
they are thy people, thy very own, whom thou hast brought out by thy
great power and outstretched arm.'

10 "At that time the LORD said to me, 'Cut two tablets of stone like
the former ones, and ascend the mountain to me; also make an ark
2 of wood, and when I have written on the tablets the words that were
on the former tablets which you broke, you are to put them in the ark.'
3 "So I made an ark of acacia wood, cut two tablets of stone like
the former ones, and ascended the mountain, with the two tablets in

4 my hand. When the LORD had reproduced the former inscription on
the tablets, the decalogue which he spoke to you at the mountain out of
the fire on the day of the assemblage, the LORD gave them to me.
5 Then I turned, and descending from the mountain, I put the tablets
in the ark that I had made, as the LORD had commanded me, and there
they are."
6 (The Israelites set out from Beeroth-bene-jaakan for Moserah,
where Aaron died, and was buried, Eleazar, his son, succeeding him
7 in the priesthood. From there they set out for Gudgod, and from
Gudgod for Jotbah, a land with streams of water.)
8 "At that time the LORD set apart the tribe of Levi to carry the ark
of the covenant of the LORD, to be in attendance on the LORD as his
ministers, and to pronounce blessings in his name, as they do to this
9 day. That is why Levi has had no property or heritage with his fel-
lows, the LORD being his heritage, as the LORD your God promised
him.
10 "So I remained on the mountain as before, for forty days and
nights, and the LORD listened to me on that occasion also; the LORD
11 agreed not to destroy you. Then the LORD said to me, 'Go at once and
set out at the head of the people, so that they may go in and occupy
the land which I swore to your fathers to give them.'
12 "And now, O Israel, what does the LORD your God require of you
but to stand in awe of the LORD your God, walk in all his ways, love
13 him, serve the LORD your God with all your mind and heart, and keep
the commands of the LORD and his statutes that I am commanding
14 you today, for your good? Even though the heavens to the highest
heavens belong to the LORD your God, and the earth with all that is
15 in it, yet the LORD set his heart on your fathers to love them, and
chose their descendants, even you, in preference to all peoples, as is
16 the case today. Be circumcised in heart, then, and cease to be stiff-
17 necked; for the LORD your God is the supreme God, and the supreme
Lord, the great, mighty, and awful God, who is never partial, and
18 never takes a bribe, who secures justice for the orphan and the widow,
19 and loves the resident alien in giving him food and clothing. So you
should love the resident alien; for you were once resident aliens your-
20 selves in the land of Egypt. You must stand in awe of the LORD your
God; him you must serve; to him you must hold fast; and by his
21 name you must swear. He is to be your praise, and he your God, who
has performed for you these great and awful deeds that you have seen
22 with your own eyes. Your fathers went down to Egypt, seventy in

number; and now the LORD your God has made you like the stars of
the heavens for number.
11 "So you must love the LORD your God, and always keep his charge,
2 his statutes, ordinances, and commands. You must teach them to your
children who have not known or experienced the discipline of the
LORD your God, his greatness, his strong hand and outstretched arm,
3 his signs, and his deeds that he did in Egypt to Pharaoh, king of
4 Egypt, and to all his land; and what he did to the army of the Egyp-
tians, to their horses and chariots, how he made the waters of the Red
Sea engulf them as they pursued you, and how the LORD destroyed
5 them, as it is to this day; and what he did to you in the desert until you
6 reached this place; and what he did to Dathan and Abiram, the sons
of Eliab, Reuben's son, how the earth opened its mouth, and in sight
of all Israel swallowed them up, with their households, their tents,
7 and every living thing that was in their train; for it is your eyes that
8 saw all the great deeds which the LORD performed. Accordingly, you
must keep all the charge which I am enjoining on you today, that you
may be strong, and go in and occupy the land into which you are cross-
9 ing for conquest, and that you may live long upon the land which the
LORD swore to your fathers to give to them and their descendants, a
10 land abounding in milk and honey. For the land which you are in-
vading for conquest is not like the land of Egypt from which you
came, where you used to sow your seed and water it by hand like a
11 vegetable garden. On the contrary, the land into which you are cross-
ing for conquest is a land of hills and valleys, watered by rain from
12 the sky, a land for which the LORD your God cares, the eyes of the
LORD your God being continually on it, from the beginning to the
end of the year.
13 "If you will but heed the commands that I am giving you today, to
love the LORD your God, and serve him with all your mind and heart,
14 he will give you rain for your land in due season, the spring rains and
the autumn rains, that you may gather in your grain and wine and oil,
15 and he will produce grass in your fields for your cattle, and you will
eat your fill.
16 "Take care lest you be deceived into turning aside to serve alien
17 gods and to pay homage to them, and the anger of the LORD blaze
against you, and he shut up the skies so that there be no rain, and the
land yield no produce, and you quickly perish off the fine land that
18 the LORD is about to give you. Accordingly, you must keep these
words of mine in mind and heart; you must bind them on your hand

19 as a sign, and they must be worn on your forehead as a mark; you
must teach them to your children, talking about them when you are
sitting at home and when you go off on a journey, when you lie down
20 and when you get up; you must inscribe them on the door-posts of
21 your house and on your gates, so that your life and the life of your
children may be long in the land which the LORD swore to your fa-
thers to give them for as long as the sky remains over the earth.
22 "If indeed you are very careful to observe all this charge that I
am enjoining on you, loving the LORD your God, walking in all his
23 ways, and holding fast to him, the LORD shall drive all these nations
out of your way, and you shall conquer nations greater and stronger
24 than you. Every place on which the sole of your foot treads shall be
yours; the region from the desert as far as Lebanon, from the River,
25 the river Euphrates, as far as the Western Sea shall be your domain.
No one shall hold his own against you; the LORD your God shall put
the dread and fear of you on all the land on which you shall tread, as
he promised you.
26 "See, I am putting before you today a blessing and a curse: a bless-
27 ing, if you heed the commands of the LORD your God which I am
28 giving you today; and a curse, if you do not heed the commands of
the LORD your God, but swerve from the way that I am appointing
you today, by running after alien gods of whom you have had no ex-
29 perience. When the LORD your God brings you into the land which
you are invading for conquest, you are to place the blessing on Mount
30 Gerizim and the curse on Mount Ebal. (Are they not beyond the
Jordan, west of it, toward the sunset, in the land of the Canaanites
who live in the Arabah, opposite Gilgal, beside the terebinth of Mo-
31 reh?) For you are about to cross the Jordan to enter into possession of
the land which the LORD your God is giving you. When you have
32 conquered it, and settled down in it, you must be careful to observe
all the statutes and ordinances that I am putting before you today.
12 "The following are the statutes and ordinances which you must be
careful to observe in the land which the LORD, the God of your fa-
thers, shall give you to hold as long as you live on earth.
2 "You must be sure to destroy all the sanctuaries where the nations
whom you are to dispossess served their gods, on high mountains, on
3 hills, and under every leafy tree; you must tear down their altars,
smash their sacred pillars, burn up their sacred poles, and cut down
the carved images of their gods, obliterating the very name of them
4 from that sanctuary. You must not act like this toward the LORD

5 your God, but to the sanctuary which the LORD your God chooses out
of all your tribes as the seat of his presence, to his habitation you must
6 resort; there you must go, and there bring your burnt-offerings, your
sacrifices, your dues, your personal contributions, your votive offer-
ings, your voluntary offerings, and the firstlings of your herd and
7 flock; and there you must eat before the LORD your God, and with
your household rejoice over all your undertakings, in which the LORD
your God has blessed you.

8 "You must not conduct yourselves at all as we are doing here today,
9 everyone just as he pleases; for you have not as yet reached the home
10 and heritage which the LORD your God is about to give you. But
when you cross the Jordan, and settle down in the land which the
LORD your God is giving you as a heritage, and when he gives you rest
11 from all your enemies around you, so that you live in security, then to
the sanctuary that the LORD your God chooses as the abiding-place of
his presence, there you must bring all that I am commanding you, your
burnt-offerings, your sacrifices, your dues, your personal contributions,
12 and all your choice votive offerings which you vow to the LORD; and
you are to rejoice before the LORD your God, you, your sons and daugh-
ters, your male and female slaves, and the Levite living in your com-
munity; for he has no property or heritage with you.

13 "Take care not to offer your burnt-offerings at any sanctuary that
14 you see; but at the sanctuary which the LORD your God chooses in one
of your tribes, there you must sacrifice your burnt-offerings, and there
15 do all that I am commanding you. However, whenever you wish you
may slaughter anything for food purposes in any of your communi-
ties to the extent of the blessing that the LORD your God accords you,
the unclean along with the clean eating it, as though it were a gazelle
16 or a deer; only you must not partake of the blood; you must pour it
out on the ground like water.

17 "You may not eat in your home-town the dues of your grain or
wine or oil, nor the firstlings of your herd or flock, nor any votive-
offering that you vow, nor your voluntary offerings, nor your personal
18 contributions, but you must eat them before the LORD your God at the
sanctuary which the LORD your God chooses, you, your son, your
daughter, your male and female slaves, and the Levite living in your
community, rejoicing before the LORD your God over all your under-
19 takings. Take care not to neglect the Levite as long as you live in
your land.

20 "When the LORD your God enlarges your territory, as he has promised you, and you say, 'I want to eat meat'—seeing that you have a
21 longing to eat meat—you may do so whenever you wish. If the sanctuary which the LORD your God chooses as the seat of his presence is far away from you, as I have instructed you, you may slaughter for food purposes in your own communities whenever you wish any of
22 your herd or flock which the LORD has given you. You are to eat it just as you would a gazelle or a deer, the unclean and the clean eating
23 it together; only be sure never to partake of the blood; for the blood
24 is the life, and you must not eat the life along with the flesh; you
25 must not eat it; you must pour it out on the ground like water. You must not eat it, that you may prosper, and your children after you; for then you will be doing what is right in the sight of the LORD.
26 However, what consecrated gifts you have and your votive offerings,
27 you must take, and go to the sanctuary that the LORD chooses, and offer your burnt-offerings, the flesh along with the blood, on the altar of the LORD your God; the blood of your sacrifices is to be poured out on the altar of the LORD your God, but the flesh you are to eat yourselves.

28 "Be careful to heed all these things that I am commanding you, that it may go well with you, and with your children after you for all time; for then you will be doing what is good and right in the sight of the LORD your God.

29 "When the LORD your God exterminates from your way the nations to conquer whom you are going there, and you conquer them,
30 and settle down in their land, take care not to be beguiled into copying them, after they have been exterminated from your way; and not to resort to their gods, saying, 'How did these nations worship their
31 gods?—that I in turn may do the same.' You must not act like this toward the LORD your God; for every kind of practice that is abominable to the LORD, what he hates, they carried on for their gods; for even their sons and daughters they burned for their gods.

32 "Everything that I am commanding you, that you must be careful to observe, without adding anything to it, or taking anything from it.

13 "If a prophet or an interpreter of dreams appears among you, offer-
2 ing you a sign or portent, and the sign or portent comes true, in connection with which he said to you, 'Let us follow alien gods—of
3 whom you have had no experience—and let us serve them,' you must not heed the words of that prophet or that interpreter of dreams; for

the LORD your God is testing you to find out whether you really love
4 the LORD your God with all your mind and heart. It is the LORD your
God that you must follow; of him you must stand in awe; his com-
mands you must keep; his injunctions you must heed; him you must
5 serve; and to him you must hold fast. But that prophet or that inter-
preter of dreams must be put to death, because he spoke falsely against
the LORD your God, who brought you out of the land of Egypt, and
rescued you from a state of slavery, in order to allure you from the
path in which the LORD your God commanded you to walk. Thus
shall you eradicate the wicked person from your midst.

6 "If your brother, the son of your mother, or your son, or your
daughter, or the wife of your bosom, or your friend who is as precious
as your own life, entices you in secret, saying, 'Let us go and serve
alien gods!'—of whom you have had no experience, nor have your
7 fathers, namely, any of the gods of the peoples who surround you,
either near you or far away from you, from one end of the earth to
8 the other—you must not yield to him, nor heed him; you must not
9 show him any mercy, nor spare him, nor shield him; but you must be
sure to kill him; your own hand to be the first against him to put him
10 to death, and then the hands of any of the people. You must stone him
to death, because he tried to allure you away from the LORD your God,
who brought you out of the land of Egypt, out of a state of slavery;
11 and when all Israel hears of it, they will be afraid, and never again
do such a wicked thing as this in your midst.

12 "If you hear it said that in one of your cities, which the LORD your
13 God is giving you to live in, certain scroundrels from among you have
gone out and enticed their fellow-citizens, saying, 'Let us go and
14 serve alien gods!'—of whom you have had no experience—you must
examine and investigate, and make a thorough inquiry; and if it
proves true and is established that this abominable thing has been done
15 in your midst, you must be sure to put the inhabitants of that city to
16 the sword, exterminating it and all that is in it; and all its spoil you
must gather into the middle of the open square, and then burn up the
city with all its spoil as a holocaust to the LORD your God, to lie in
17 ruins forever, never to be rebuilt. Nothing of the things doomed is to
be appropriated by you, that the LORD may turn from his fierce anger,
and show you mercy, and in his mercy multiply you, as he swore to
18 your fathers; for then you will be heeding the injunction of the LORD
your God by keeping all his commands which I am giving you today,
by doing what is right in the sight of the LORD your God.

14 "As children of the LORD your God, you must not cut yourselves
2 nor shave your foreheads for the dead; for you are a people consecrated to the LORD your God, and out of all the peoples that are on the face of the earth the LORD has chosen you to be a people of his very own.

3 "You must not eat anything abominable. The following are ani-
4 5 mals that you may eat: the ox, the sheep, the goat, the deer, the gazelle, the roebuck, the wild-goat, the ibex, the antelope, and the moun-
6 tain-sheep. Also, you may eat any animal with a cloven hoof, that
7 has the hoof divided completely in two, and that chews the cud. However, of those that chew the cud or have the hoof completely cloven, you must not eat the following: the camel, the hare, and the rock-badger, because, although chewing the cud, they do not have the hoof
8 cloven—they are unclean for you; also the pig, because, although having the hoof cloven, it does not chew the cud—it is unclean for you. Of their flesh you must not eat, and their carcasses you must not touch.

9 "Of all things that live in the water you may eat the following:
10 whatever has fins and scales you may eat; but whatever has not fins and scales you must not eat; it is unclean for you.

11 "You may eat any clean bird; but the following are the ones of
12 13 which you must not eat: the griffon, the vulture, the eagle, the buz-
14 15 zard, the kite in its several species, the raven in all its species, the os-
16 trich, the night-hawk, the sea-mew, the hawk in its several species, the
17 screech-owl, the eagle-owl, the horned owl, the jackdaw, the carrion-
18 vulture, the cormorant, the stork, the heron in its several species, the
19 bittern, and the bat. Also, all winged insects are unclean for you;
20 they must not be eaten. Any winged thing that is clean you may eat.

21 "You must not eat anything that has died a natural death; for you are a people consecrated to the LORD your God; you may give it to any alien residing in your community to eat, or sell it to a foreigner.

"You must not boil a kid in its mother's milk.

22 "Every year you must be sure to take out the dues of all the pro-
23 duce of your seed, that has left the field, and before the LORD your God, at the sanctuary which he chooses as the abiding-place of his presence, you must eat the dues of your grain, wine, and oil, and the firstlings of your herd and flock, that you may learn to stand in awe of
24 the LORD your God always. If the road is too long for you, so that you cannot transport it, because the sanctuary which the LORD your God chooses as the seat of his presence is too far away from you, then,

25 when the LORD your God blesses you, you must give it in money, securing the money in your hand, and going to the sanctuary which the
26 LORD your God chooses—you may spend the money for whatever you wish, for oxen, sheep, wine, or liquor, or for anything that you have a craving for—and there you must feast in joy before the LORD your
27 God, you and your household. Also, you must not neglect the Levite living in your community; for he has no property or heritage with you.

28 "Every third year you must take out all the dues of your produce
29 for that year, and deposit it in your community, so that the Levite (since he has no property or heritage with you), the resident alien, the orphan, and the widow, who are in your community, may come and eat their fill, in order that the LORD your God may bless you in every enterprise that you undertake.

15 2 "Every seventh year you must observe a remission; and the operation of the remission is to be as follows: every creditor who has a claim against his fellow-countryman is to remit it; he is not to press it against his fellow-countryman or kinsman; for a remission has
3 been proclaimed by the LORD. Against a foreigner you may press it; but anything of yours that is in the possession of your kinsman you
4 must remit. However, there shall be no poor among you; for the LORD will be sure to bless you in the land which the LORD your God is
5 giving you as a heritage to occupy, if you but heed the injunctions of the LORD your God by being careful to observe all this charge which
6 I am enjoining on you today. When the LORD your God blesses you, as he has promised you, you shall have many nations obligated to you, but you shall never be obligated to them; you shall rule over many nations, but they shall never rule over you.

7 "If there is a needy person among you, any of your fellow-countrymen in any of your communities in the land which the LORD your God is giving you, you must not steel your heart, nor shut your hand
8 against your needy countryman; but you must open wide your hand
9 to him, and freely lend him sufficient for the needs that he has. Take care lest a base thought enter your head like this: 'The seventh year, the year of remission, is near!' and you behave meanly to your needy countryman by not giving him anything, and he cries to the LORD
10 against you, and you incur guilt. You must give to him freely; and you are not to begrudge it when you give him something, because the LORD your God for this very thing will bless you in all your work
11 and all your undertakings. For the poor will never cease to be in

your land; that is why I am commanding you to open wide your hand
to your poor and needy fellow-countryman in your land.
12 "If a countryman of yours, a Hebrew man or woman, is sold to
you, he is to work six years for you, but in the seventh year you must
13 set him free from your service. And when you set him free from
14 your service, you must not send him away empty-handed; you must
provision him liberally out of your flock, threshing-floor, and wine-
15 press, supplying him as the LORD your God has blessed you. You
must remember that you were once a slave yourself in the land of
Egypt, and that the LORD your God rescued you; that is why I am
16 enjoining this charge on you today. If, however, he says to you, 'I
will not leave your service'—because he is fond of you and your
17 household, and has fared well with you—then you must take an awl,
and drive it through his ear into the door; he shall then be your slave
18 permanently. You shall do the same with your female slave. You
must not begrudge it when you set him free from your service; for
he has worked six years for you at half the cost of a hired laborer.
Then shall the LORD your God bless you in all that you undertake.
19 "You must consecrate to the LORD your God all the male firstlings
of your herd and flock; you must do no work with a firstling ox, nor
20 shear a firstling sheep. You must eat it each year with your household
before the LORD your God at the sanctuary which the LORD chooses.
21 If, however, it has any blemish, such as lameness, or blindness, or any
bad blemish at all, you must not sacrifice it to the LORD your God.
22 You must eat it in your own community, the unclean and the clean
23 together, as though it were a gazelle or a deer; only you must not
partake of the blood; you must pour it out on the ground like water.
16 "Observe the new moon of Abib by holding the passover for the
LORD your God; for on the new moon of Abib the LORD your God
2 brought you out of Egypt by night. You must sacrifice the passover-
victim, a sheep or an ox, to the LORD your God at the sanctuary which
3 the LORD chooses as the abiding-place of his presence. You must not
eat leavened bread with it; for seven days you must eat unleavened
cakes with it, the bread of distress—for in trepidation you left the
land of Egypt—that you may remember the day that you left the
4 land of Egypt all through your life. For seven days no leaven must
be seen in your possession anywhere in your territory, and none of the
flesh which you sacrifice on the evening of the first day is to be left
5 over until morning. You may not offer the passover-sacrifice in any
6 of the communities which the LORD your God is giving you; but at

the sanctuary which the LORD your God chooses as the abiding-place
of his presence, there you must offer the passover-sacrifice in the
7 evening at sunset, at the time that you left Egypt. You must cook
and eat it at the sanctuary which the LORD your God chooses; and in
8 the morning you are to return to your tents. For six days you are to
eat unleavened cakes; and on the seventh day there is to be a sacred
assembly for the LORD your God, when you must do no work.

9 "You must count seven weeks, beginning your count of the seven
10 weeks from the time that the sickle is first put to the grain; and then
you must hold the festival of weeks for the LORD your God, as a vol-
11 untary personal gift, giving as the LORD your God blesses you; and
with your son, your daughter, your male and female slaves, the Levite
living in your community, the resident alien, the orphan, and the
widow, who are among you, you are to rejoice before the LORD your
God at the sanctuary which the LORD your God chooses as the abiding-
12 place of his presence. You must remember that you were once a slave
yourself in Egypt; so you must be careful to observe these statutes.

13 "You must hold the festival of booths for seven days after the
14 ingathering from your threshing-floor and wine-press, rejoicing at
your festival, along with your son, your daughter, your male and
female slaves, the Levite, the resident alien, the orphan, and the wid-
15 ow, who are in your community. For seven days you must hold
festival to the LORD your God at the sanctuary that the LORD chooses;
for the LORD your God will bless you in all your produce and in all
your undertakings, so that you can only be happy.

16 "Three times a year all your males must come to see the LORD your
God at the sanctuary which he chooses; at the festival of unleavened
cakes, the festival of weeks, and the festival of booths. And they
17 must not come to see the LORD empty-handed, but each with a per-
sonal gift befitting the blessing which the LORD your God has be-
stowed on you.

18 "In all the communities which the LORD your God is giving you,
you are to appoint judges and officials for your various tribes, to judge
19 the people aright. You must not pervert justice; you must not show
partiality, nor take a bribe; for a bribe blinds the eyes of the learned,
20 and subverts even a just case. Justice, and justice only, you must strive
for, in order that you may live, and take possession of the land which
the LORD your God is giving you.

21 "You must plant no sacred pole, no wooden object whatsoever,

22 beside the altar of the LORD your God that you make, nor set up a
sacred pillar, which is so hateful to the LORD your God.
17 "You must not sacrifice to the LORD your God an ox or sheep that
has a blemish or any defect; for that would be abominable to the
LORD your God.
2 "If there is found among you in any of your communities which
the LORD your God is giving you, a man or a woman, who does what
is evil in the sight of the LORD your God, by violating his covenant,
3 and has gone and served alien gods, and paid homage to them, or to
the sun, or the moon, or the whole host of the heavens, which I pro-
4 hibited; if it is reported to you, and you hear of it, you must make a
thorough investigation; and if it proves true and is established that
5 such an abominable thing has been done in Israel, you must bring the
man or woman who did this evil deed out to your gates, and stone
6 them to death. On the evidence of two or three witnesses shall the
condemned person be put to death; he must not be put to death on the
7 evidence of one witness; the hands of the witnesses to be the first
against him to put him to death, and then the hands of any of the
people. Thus shall you eradicate the wicked person from your midst.
8 "If a case in law should arise in your local community for which
you have no precedent, a case of bloodshed, or a law-suit, or an as-
sault, doubtful cases, you must set out and go up to the sanctuary
9 which the LORD your God chooses, and coming to the Levitical priests
and the judge who is in office at that time, you must inquire of them,
10 and they will let you know the decision for the case. You must then
comply with the terms of the decision which they render you from
that sanctuary which the LORD chooses, and you must be careful to do
11 just as they direct you, complying with the terms of the verdict which
they give you and the judgment which they deliver to you, swerving
neither to the right nor to the left from the decision which they ren-
12 der you. The man who acts presumptuously, in not heeding the priest
standing in attendance there on the LORD your God or the judge, that
man must be put to death. Thus shall you eradicate the wicked person
13 from Israel; and when all the people hear of it, they will be afraid,
and never act presumptuously again.
14 "When you reach the land that the LORD your God is giving you,
and occupy it, and settle down in it, and then declare, 'I must have a
15 king over me like all the nations surrounding me,' you must be sure to
make him king over you whom the LORD your God chooses. You must
make one of your own countrymen king over you; you may not put a

16 foreigner over you, who is not a countryman of yours. However, he
must not provide himself with many horses, nor have the people enter
into relations with Egypt again, to provide himself with many horses,
since the LORD means that you are never again to go back that way.
17 Neither must he provide himself with many wives, so that his heart
may not be estranged; nor must he provide himself with great quanti-
18 ties of silver and gold. As soon as he has taken his seat on his royal
throne, he must write for himself in a book a copy of this code as
19 approved by the Levitical priests; he must keep it with him, and peruse
it all the days of his life, that he may learn to stand in awe of the
LORD his God, by being careful to observe all the provisions of this
20 code and these statutes, that he may not consider himself more ex-
empt than his fellow-countrymen, and that he may not swerve from
the charge to the right or to the left, in order that he with his de-
scendants may continue long on the throne in Israel.

18 "The Levitical priests, that is, the whole tribe of Levi, shall have
no property or heritage like the rest of Israel; they shall live on the
2 sacrifices made to the LORD and the dues made over to him. Levi shall
have no heritage among his fellows, the LORD being his heritage, as
3 he promised him. This shall be the priests' due from the people, from
those sacrificing either an ox or a sheep: the shoulder, the two cheeks,
4 and the stomach are to be given to the priest. Also, you must give
him the first of your grain, wine, and oil, with the first of the fleece
5 of your sheep. For the LORD your God has chosen him out of all your
tribes, that he and his descendants for all time should be in attendance
on the LORD your God to minister to him and pronounce blessings in
his name.

6 "If a Levite leaves one of your local communities anywhere in
Israel where he is a resident, he may come whenever he wishes to the
7 sanctuary which the LORD chooses, and minister in the name of the
LORD his God like all his fellow-Levites, who are in attendance there
8 on the LORD, having an equal share with them in the living, besides
his gratuities."

9 Concerning sorcery.—"When you enter the land which the LORD
your God is giving you, you must not learn to imitate the abominable
10 practices of these nations. There must not be found among you any-
one who makes his son or his daughter pass through fire, a diviner, a
11 soothsayer, an augur, a sorcerer, a charmer, a medium, a magician, or
12 a necromancer. For anyone given to these practices is abominable to
the LORD; indeed, it is because of these abominable practices that the

13 LORD your God is driving them out of your way. You must be abso-
14 lutely true to the LORD your God; for while these nations whom you
are to conquer give heed to soothsayers and diviners, the LORD your
15 God has not intended you to do so. Instead, the LORD your God will
raise up a prophet for you from among yourselves, one of your fellow-
16 countrymen like me—it is he that you must heed—just as you asked of
the LORD your God at Horeb on the day of the assemblage, when you
said, 'I must not hear the voice of the LORD my God any longer, nor
17 see this great fire any more, that I die not.' The LORD said to me,
18 'They have spoken aright; from time to time I will raise up for them
someone like you from among their fellow-countrymen to be a
prophet; I will put my oracles in his mouth, and he shall tell them
19 everything that I command him. If there is anyone who will not
heed the oracle that he delivers in my name, I will make him answer
20 for it myself. But the prophet who presumes to deliver an oracle in
my name which I did not command him to deliver, or who delivers
21 oracles in the name of alien gods, that prophet must die.' And if you
say to yourselves, 'How are we to recognize an oracle that the LORD
22 has not given?'—if the oracle that the prophet delivers in the name
of the LORD does not come to pass or come true, that is an oracle
which the LORD did not give, the prophet having spoken it presumptu-
ously; you are not to be afraid of him.

19 "When the LORD your God exterminates the nations whose land
the LORD your God is giving you, and you conquer them, and settle
2 down in their cities and houses, you must set apart three cities in the
3 land which the LORD your God is giving you to occupy. You must
so fix the distances that you divide the area of the land which the
LORD your God is giving you for your own into three parts, in such
6 a way that any homicide may flee there, so that the avenger of blood
may not pursue the homicide in the heat of his anger, and overtake
him, because the way is long, and take his life, when he did not de-
4 serve to die, since he had no standing feud with him. The procedure
in the case of a homicide who flees there to save his life is to be as
follows: anyone who kills another unintentionally, having no stand-
5 ing feud with him, like the case of someone who goes into the woods
with another to cut wood, and when he lets drive with the axe to fell
a tree, the head slips from the helve, and alights upon the other with
fatal results, that person may flee to one of these cities, and save his
7 life. That is why I am commanding you to set apart three cities.
8 And if the LORD your God enlarges your territory, as he swore to

your fathers, and gives you all the land which he promised your
9 fathers to give you, provided that you were careful to observe all this
charge which I am enjoining on you today, by loving the LORD your
God, and by walking always in his ways, then you must add three
10 more cities to these three, so that innocent blood may not be shed in
the land which the LORD your God is giving you as a heritage, in
11 which case you would incur guilt of blood. However, if someone has
a feud with another, and lies in wait for him, attacking him and
12 beating him to death, and then flees to one of these cities, the elders
of his city must send and take him from there, and hand him over to
13 the avenger of blood to be slain. You must have no mercy on him,
but purge the guilt of innocent blood from Israel, that you may
prosper.

14 "On the property which you inherit in the land which the LORD
your God is giving you to occupy, you must not move your neighbor's
landmark, which the early inhabitants put in place.

15 "A single witness shall not convict a man in the case of any crime
or offence of any kind whatsoever that he has committed; it is only
on the evidence of two or three witnesses that a charge can be sus-
tained.

16 "If a plaintiff with a grudge appears against a man to accuse him
17 falsely, the two parties who have the dispute must appear before the
LORD, that is, before the priests, and the judges that are in office at
18 that time; the judges shall make a thorough investigation, and if it
turns out that the plaintiff is false, having falsely accused his fellow,
19 you must do to him as he meant to do to his fellow. Thus shall you
20 eradicate the wicked person from your midst; and when those that
are left hear of it, they will be afraid, and never again do such a
21 wicked thing as this in your midst. So you must show no mercy—
life for life, eye for eye, tooth for tooth, hand for hand, foot for
foot.

20 "When you go out to battle against your enemies, and see horses,
and chariots, forces greater than your own, you must not be afraid
of them; for the LORD your God who brought you up from the land
2 of Egypt is on your side. When you are on the eve of a battle, a
3 priest must come up and speak to the people. He shall say to them,
'Listen, O Israel; today you are on the eve of a battle against your
enemies; do not be faint-hearted, nor afraid, nor alarmed, nor stand
4 in dread of them; for the LORD your God is going with you, to fight
5 for you against your enemies and give you the victory.' Then the

officers shall say to the people, 'Whoever has built a new house, but has not dedicated it, may leave and return home, lest he die in the
6 battle, and another dedicate it. Whoever has planted a vineyard, but has not had the use of it, may leave and return home, lest he die in
7 the battle, and another get the use of it. Whoever has betrothed a wife, but has not married her, may leave and return home, lest he die
8 in the battle and another marry her.' The officers shall say further to the people, 'Whoever is afraid and faint-hearted must leave and return home, so that his fellows may not become faint-hearted like
9 him.' As soon as the officers have finished addressing the people, the army commanders shall place themselves at the head of the people.

10 "When you invest a city, you must offer it terms of peace. If it
11 agrees to make peace with you, and surrenders to you, then all the people to be found in it shall become forced laborers for you, and serve
12 you. But if it will not make peace with you, but wages war with you,
13 you are to besiege it, and when the LORD your God delivers it up to
14 you, you must put every male in it to the sword; but the women and children and live stock and everything that is in the city, that is, all its spoil, you may take as your booty, and yourselves use the spoil of
15 your enemies which the LORD your God gives you. So shall you treat all the cities that are very far away from you, that do not belong to
16 the cities of the nations here. However, in the cities of the peoples here, which the LORD your God is giving you as a heritage, you must
17 not spare a living soul; but you must be sure to exterminate them, Hittites, Amorites, Canaanites, Perizzites, Hivvites, and Jebusites, as
18 the LORD your God commanded you, so that they may not teach you to imitate all the abominable practices that they have carried on for their gods, and so sin against the LORD your God.

19 "When you have to besiege a city a long time in your war on it in order to capture it, you must not destroy its trees by taking an axe to them, because you can eat their fruit; you must not cut them down;
20 for are trees in the field men to be besieged by you? It is only trees which you know are not fruit-trees that you may destroy and cut down for the construction of siege-works against the city that is waging war with you, until it is razed.

21 "If anyone is found slain in the land which the LORD your God is giving you to occupy, lying in the open, and it is not known who struck
2 him, your elders and judges must go out and measure the distances to
3 the cities that are in the neighborhood of the dead body, and the elders of the city that is nearest to the dead body must take a heifer that has

never been worked, nor has pulled in a yoke; and the elders of that
city must bring the heifer down to a valley with running water, which
has never been ploughed nor sown, and break the heifer's neck there
in the valley. Then the priests, the sons of Levi, shall approach (for
the LORD your God has chosen them to minister to him, and pronounce
blessings in the name of the LORD, and so every case of dispute or
assault is to be settled by them), and all the elders of that city, those
living nearest the dead body, shall wash their hands over the heifer
whose neck has been broken in the valley. Then they shall make
affirmation as follows: 'Our hands did not shed this blood, nor did
our eyes see it done; clear thy people Israel whom thou hast rescued,
O LORD, and do not hold thy people Israel responsible for innocent
blood.' Thus shall the guilt of blood be cleared from them. Because
you do what the LORD regards as right, you shall purge the guilt of
innocent blood from your midst.

"When you go out to battle against your enemies, and the LORD
your God delivers them up to you, and you make them prisoners,
if you see among the prisoners a beautiful woman upon whom you set
your heart, you may take her for a wife. When you bring her into
your home, she shall uncover her head, and pare her nails, and throw
off her prisoner's garb. She shall remain in your house, and bewail
her father and mother for a whole month. After that you may have
intercourse with her. You shall be her husband, and she shall be your
wife. If you lose interest in her, you must let her go absolutely free;
you must not sell her, nor mistreat her, because you have humiliated
her.

"If a man has two wives, the one loved and the other slighted, and
both the loved and the slighted have borne him children, and the first-
born son belongs to her that is slighted, when he comes to will his
property to his sons, he may not give the right of the first-born to the
son of the loved one in the lifetime of the son of the slighted wife,
who is the first-born; but he must give the right of the first-born to
the first-born, the son of the slighted wife, by giving him two-thirds
of all that he owns; for he was the first issue of his manly vigor, and
the right of the first-born belongs to him.

"If a man has a stubborn and refractory son, who will not obey his
father or mother, nor heed them, even when they chastise him, his
father and mother must take hold of him, and bring him before the
elders of his city at the gateway of his home-town, and say to the eld-
ers of his city, 'This son of ours is a stubborn and refractory fellow

21 who will not obey us, a ne'er-do-well, and a drunkard.' Then all his
fellow-citizens shall stone him to death. Thus shall you eradicate the
wicked person from your midst, and when all Israel hears of it, they
will be afraid.
22 "If anyone has committed a crime punishable by death, and has
23 been put to death, and you have impaled him on a stake, his corpse
must not remain all night on the stake; but you must be sure to bury
him the same day; for an impaled man is a reproach to God, and you
must not pollute the land which the LORD your God is giving you as
a heritage.
22 "You must not see your fellow-countryman's ox or sheep go astray
without showing concern for it; you must be sure to take it home to
2 your fellow-countryman. If, however, your fellow-countryman is
not a tribesman of yours and you do not know him, you must take it
home with you, and keep it until your fellow-countryman claims it;
3 then you must give it back to him. You must do the same with his ass,
with his garment, and with anything lost by a fellow-countryman of
yours, which he has lost and you have found; you are not to be with-
out concern for it.
4 "You must not see your fellow-countryman's ass or ox foundered
on the road without showing concern for it; you must be sure to help
him to raise it up.
5 "A woman must never wear any article belonging to a man, nor
must a man put on a woman's garment; for whosoever does such
things is abominable to the LORD your God.
6 "If you should happen to come upon a bird's nest in any tree, or on
the ground, with young ones or eggs, and the mother sitting on the
7 young or the eggs, you must not take the mother with the young. You
must rather let the mother go, and only take the young, that you may
prosper, and live long.
8 "When you build a new house, you must make a parapet for your
roof, that you may not bring the guilt of blood upon your house, in
case anyone should fall from it.
9 "You must not sow your vineyard with two kinds of seed, lest the
whole produce become taboo, the crop that you sowed as well as the
harvest from your vineyard.
10 "You must not plough with an ox and an ass yoked together.
11 "You must not wear material blended of wool and linen.
12 "You must plait tassels on the four corners of the cloak with which
you cover yourself.

13 "If a man marries a wife, and has intercourse with her, and then
14 turns against her, and frames wanton charges against her, and slanders her by saying, 'I married this woman; but when I had inter-
15 course with her, I did not find the evidence of virginity in her,' the girl's father and mother shall take the evidence of the girl's virginity
16 and bring it to the elders of the city at the gate, and the girl's father shall say to the elders, 'I gave my daughter to this man in marriage,
17 but he turned against her, and here he is framing wanton charges against her, saying, "I did not find the evidence of virginity in your daughter." Here is the evidence of my daughter's virginity!' Whereupon they shall spread out the cloth before the elders of the city.
18 Then the elders of that city shall take the man and punish him,
19 fining him one hundred shekels of silver, and giving it to the girl's father, because he slandered a virgin of Israel. She shall be his wife
20 as long as he lives, without his being able to divorce her. If, however, the charge proves true, that the evidence of virginity was not to
21 be found in the girl, the girl shall be brought out to the door of her father's house, and the men of her city shall stone her to death, because she committed a shameless act in Israel by playing the harlot in her father's house. Thus shall you eradicate the wicked person from your midst.

22 "If a man is caught lying with a married woman, both of them shall die, the man who lay with the woman and the woman herself; thus shall you eradicate the wicked person from Israel.

23 "If there happens to be a girl who is a virgin betrothed to a hus-
24 band, and a man runs across her in the city and lies with her, you must take them both out to the gate of that city, and stone them to death; the girl, because she did not call for help although in the city, and the man, because he seduced another's wife. Thus shall you eradi-
25 cate the wicked person from your midst. If, however, it is in the open country that the man runs across the betrothed girl, and the man seizes her, and lies with her, then simply the man who lay with her
26 shall die; you must do nothing to the girl, since no sin deserving of death attaches to the girl; for this case is like that of a man attacking
27 his neighbor and murdering him; because it was in the open country that he ran across her; the betrothed girl may have called for help, but there was no one to save her.

28 "If a man runs across a girl, a virgin who is not betrothed, and
29 seizes her, and lies with her, and they are caught, the man who lay with her must pay the girl's father fifty shekels of silver, and she

shall be his wife as long as he lives, without his being able to divorce her, because he violated her.

30 "A man must not marry his father's wife, nor have intercourse with her who belongs to his father.

23 "No one who has his testicles crushed or his penis cut off shall
2 marry into the LORD's community. No bastard shall marry into the LORD's community; likewise, none of his descendants to the tenth
3 generation shall marry into the LORD's community. No Ammonite or Moabite shall marry into the LORD's community; likewise, none of their descendants to the tenth generation shall ever marry into the
4 LORD's community; because the one did not meet you with food and water on the road after you came out of Egypt, and the other hired Balaam, the son of Beor, from Pethor in Aram-naharaim against
5 you, to curse you. (Nevertheless the LORD your God would not heed Balaam; but the LORD your God turned the curse into a blessing for
6 you, because the LORD your God loved you.) Never in all your life are you to seek their welfare or prosperity.

7 "You must not abhor an Edomite, because he is your kinsman. You must not abhor an Egyptian, because you were once a resident alien
8 in his land. Children born to them in the third generation may marry into the LORD's community.

9 "When you go out against your enemies and are in camp, you must
10 keep yourselves clear of everything offensive. If there happens to be any of you who is not clean because of an emission at night, he must
11 go outside the camp; he must not come inside the camp; then at the approach of evening he must bathe himself in water, and at sundown
12 he may come inside the camp. Also, you must have a latrine outside
13 the camp, and you must go outside to it; you must have a stick along with your weapons, and when you relieve yourself outside, you must
14 dig a hole with it, and then fill it up, and cover your excrement. Because the LORD your God moves within your camp to rescue you and to put your enemies at your mercy, your camp must be clean, so that he may not see anything indecent with you, and turn away from you.

15 "You must not turn a slave over to his master when he has escaped
16 from his master to you; he shall live right in your midst with you, in any place that he chooses in one of your communities as being advantageous to him; you must not mistreat him.

17 "None of the Israelite women shall become a temple-prostitute, nor
18 shall any of the Israelite men become a temple-prostitute. You must never bring the gains of a harlot or the earnings of a male prostitute

as a votive offering to the temple of the LORD your God; for both are abominable to the LORD your God.

19 "You must not exact interest on loans to a fellow-countryman of yours, interest in money, food, or anything else that might be exacted
20 as interest. On loans to a foreigner you may exact interest, but on loans to a fellow-countryman you must not, that the LORD your God may bless you in all your undertakings in the land which you are invading for conquest.

21 "When you make a vow to the LORD your God, you must pay it without delay; for the LORD your God definitely requires it of you,
22 and you would incur guilt. However, if you refrain from making a
23 vow, you will incur no guilt. A spoken promise you must be careful to observe, in the way that you promised the LORD your God, seeing that it was a voluntary promise that you made.

24 "When you enter your neighbor's vineyard, you may eat your fill of the grapes, as much as you wish; but you must not put any in your bag.

25 "When you enter your neighbor's grain, you may pull off some heads with your hand; but you must not put a sickle to your neighbor's grain.

24 "When a man takes a wife and marries her, if it turns out that she does not please him, because he has found some indecency in her, and he writes her a bill of divorce, and putting it into her hand, dis-
2 misses her from his house, if, on leaving his house, she goes and mar-
3 ries another man, and then the latter husband turns against her, and writes her a bill of divorce, and putting it into her hand, dismisses her from his house, or if the latter husband who married her dies,
4 her former husband who divorced her may not marry her again, after she has been defiled; for that is abominable to the LORD, and you must not bring guilt on the land which the LORD your God is giving you as a heritage.

5 "When a man is newly married, he is not to go out with the army, nor be counted with it for any duty; he is to be free at home for one year, to enjoy himself with his wife whom he has married.

6 "No one is to take a hand-mill or an upper millstone in pledge; for he would be taking a life in pledge.

7 "If a man is caught kidnapping any of his fellow-Israelites, to hurt him, or to sell him, that thief shall die. Thus shall you eradicate the wicked person from your midst.

8 "Take care in an attack of leprosy to be very careful to do just as

the Levitical priests direct you, being careful to follow the instruc-
9 tions that I gave them. Remember what the LORD your God did for
Miriam during the journey after you came out of Egypt.
10 "When you make your neighbor a loan of any sort, you must not
11 go into his house to take his pledge; you must wait outside, and the
man to whom you are making the loan shall bring the pledge outside
12 to you. If he is a poor man, you must not sleep in the article that he
13 has pledged; you must be sure to return it to him at sunset, that he
may sleep in his cloak, and so be grateful to you. It will stand to
your credit with the LORD your God.
14 "You must not defraud a hired laborer who is poor and needy,
whether he is one of your fellow-countrymen, or one of the aliens
15 residing in your land, in your community. You must pay him his
wages by the day, before the sun sets—for he is poor, and is expecting
it—so that he may not cry to the LORD against you, and you incur
guilt.
16 "Fathers are not to be put to death with their children, nor are
children to be put to death with their fathers. Everyone is to be put
to death for his own sin.
17 "You must not pervert the justice due the resident alien, or the
18 orphan, nor take a widow's garment in pledge. You must remember
that you were once a slave yourself in Egypt, and the LORD your God
rescued you from there; that is why I am commanding you to do this.
19 "When you reap your harvest in your field, and forget a sheaf in
the field, you must not go back to get it; it is to go to the resident
alien, the orphan, and the widow, that the LORD your God may bless
20 you in all your enterprises. When you beat your olive-trees, you must
not go over them a second time; that is to go to the resident alien, the
21 orphan, and the widow. When you pick the grapes of your vineyard,
you must not go over it a second time; that is to go to the resident
22 alien, the orphan, and the widow. You must remember that you
were once a slave yourself in the land of Egypt; that is why I am
commanding you to do this.
25 "If two men go to law with each other, and come into court, and
have the case decided for them, so that the innocent is acquitted and
2 the guilty convicted, if the guilty man deserves a flogging, the judge
shall make him lie down, and have him flogged in his presence, with
3 the number of lashes warranted by his crime. He may be given forty
lashes, but not more, lest in being given more than that number your
fellow-countryman should be cut to ribbons before your eyes.

4 "You must not muzzle an ox when he is treading out grain.
5 "If there are brothers living at the same time, and one of them
dies, leaving no son, the wife of the deceased must not be married to
a stranger; her brother-in-law must go to her, and marry her, doing
6 the duty of a brother-in-law to her; and the first son that she bears
shall succeed to the name of the deceased brother, so that his name
7 may not be blotted out of Israel. But if the man does not want to
marry his sister-in-law, then his sister-in-law shall go to the elders at
the city-gate, and say, 'My brother-in-law refuses to carry on his
brother's name in Israel; he will not do the duty of a brother-in-law
8 to me'; whereupon the elders of his city shall summon him, and
speak to him, and if he maintains his position, and says, 'I do not want
9 to marry her,' his sister-in-law shall go up to him in the presence of
the elders, and pull his sandal off his foot, and spit in his face, and
solemnly declare, 'So shall it be done to the man who will not build
10 up his brother's house'; and it shall be called in Israel, 'the house for
which the sandal was pulled off.'
11 "If two men get into a fight with each other, a man and his fellow-
countryman, and the wife of one comes up to rescue her husband
from his assailant, and puts out her hand, and seizes him by his private
12 parts, you must cut off her hand, without showing any mercy.
13 "You must not have weights of different sizes in your bag, a large
14 one and a small one; you must not have different sized ephahs in
15 your house, a large one and a small one; you must have a full, just
weight; you must have a full, just ephah, that you may live long in
16 the land which the LORD your God is giving you; for everyone given
to these practices, everyone given to dishonesty, is abominable to the
LORD your God.
17 "Remember what Amalek did to you during the journey after you
18 came out of Egypt, how with no fear of God he fell upon you on the
way, when you were tired and faint, and cut off all the stragglers in
19 your rear. Therefore, when the LORD your God gives you rest from
all your enemies around you, in the land which the LORD your God is
giving you as a heritage to occupy, you must blot out the very memory
of Amalek from under the heavens, being sure not to forget.
26 "When you enter the land which the LORD your God is giving you
2 as a heritage, and conquer it, and settle down in it, you must take some
of all the first produce of the soil that you harvest from the land
which the LORD your God is giving you, and putting it in a basket,
you must go to the sanctuary which the LORD your God chooses as the

3 abiding-place of his presence. You must go to the priest who is officiating at that time, and say to him, 'I give thanks today to the LORD
my God that I have entered the land which the LORD swore to our
4 fathers to give us.' Then the priest shall take the basket from your
5 hand, and place it in front of the altar of the LORD your God; and
you shall solemnly declare before the LORD your God, 'A nomad
Aramean was my father; he went down to Egypt to reside there, with
a small company, and there he became a nation, great, mighty, and
6 numerous; the Egyptians treated us harshly, oppressed us, and im-
7 posed hard servitude upon us; but we cried to the LORD, the God of
our fathers, and the LORD heard our cry, and seeing our affliction,
8 our toil, and our oppression, the LORD brought us out of Egypt, with
a strong hand and an outstretched arm, with great terrors, signs, and
9 portents; and bringing us to this place, he gave us this land, a land
10 abounding in milk and honey. And now see, I have brought the first
of the produce of the soil, which thou, O LORD, hast given me!' You
must then place it before the LORD your God, and do homage before
11 the LORD your God, and rejoice over all the good fortune which the
LORD your God has accorded you and your household, along with the
Levite and the alien residing in your midst.

12 "When you have finished taking out all the dues of your produce
in the third year, the year for the taking out of dues, you may give
them to the Levite, the resident alien, the orphan, and the widow, that
13 they may eat their fill in your community; and then you must declare
before the LORD your God, 'I have cleared the consecrated material
from my house, and furthermore, I have given it to the Levite, the
resident alien, the orphan, and the widow, just as thou didst command
14 me, breaking none of thy commands nor forgetting them; I have not
eaten any of it through want; I have not disposed of any of it im-
properly; I have not offered any of it to the dead; I have heeded the
injunction of the LORD my God by doing just as thou didst command
15 me. Look down from the heavens, thy sacred dwelling-place, and
bless thy people Israel, and the soil which thou hast given us, as thou
didst swear to our fathers—a land abounding in milk and honey.'

16 "This day the LORD your God is commanding you to observe these
statutes and ordinances; you must be careful then to observe them
17 with all your mind and heart. Concerning the LORD you have today
avowed that he is your God, and that you would walk in his ways,
and keep his statutes, commands, and ordinances, and heed his injunc-

18 tions; and the LORD has today avowed concerning you that you are a
people of his very own, as he promised you, and so you are to keep all
19 his commands, and then he will place you high above all other nations
whom he has made, in praise, renown, and honor, that you may be a
people consecrated to the LORD your God, as he promised."

CLOSING INJUNCTIONS OF MOSES, 27:1—31:13

27 Moses and the elders of Israel commanded the people as follows:
"Keep in mind all the charge that I am enjoining on you today.
2 On the very day that you cross the Jordan into the land which the
LORD your God is giving you, you must set up some large stones, and
3 whitewashing them with lime, you must inscribe on them all the
words of this code as soon as you have crossed, in order that you may
enter the land which the LORD your God is giving you, a land abound-
ing in milk and honey, as the LORD, the God of your fathers, prom-
4 ised you. As soon as you cross the Jordan, you must set up these
stones, concerning which I am giving you instructions today, on
8 Mount Gerizim, and whitewashing them with lime, you must in-
scribe all the words of this code on the stones very distinctly.
5 "You must build there an altar to the LORD your God, an altar of
6 stones on which you must not use any iron tool; it is with undressed
stones that you must build the altar of the LORD your God; you shall
7 offer burnt-offerings to the LORD your God on it, and sacrifice thank-
offerings, and feast there in joy before the LORD your God."
9 Then Moses and the Levitical priests said to all Israel,
"Be silent and listen, O Israel; today you have become the people
10 of the LORD your God; you must therefore heed the injunctions of
the LORD your God, and observe his commands and statutes, which I
am commanding you today."
11 Moses charged the people that same day as follows:
12 "When you cross the Jordan, the following shall face Mount
Gerizim for the blessing of the people: Simeon, Levi, Judah, Issa-
13 char, Joseph, and Benjamin; and the following shall face those pro-
nouncing the curse on Mount Ebal: Reuben, Gad, Asher, Zebulun,
14 Dan, and Naphtali. Then the Levites with a loud voice shall sol-
emnly declare to all the men of Israel:
15 " 'Cursed be he who makes a carved or molten image, so abomi-
nable to the LORD, the handiwork of a craftsman, setting it up in
secret!'

"And all the people in response shall say,
" 'So be it.'
16 " 'Cursed be he who dishonors his father or mother!'
"And all the people shall say,
" 'So be it.'
17 " 'Cursed be he who moves his neighbor's landmark!'
"And all the people shall say,
" 'So be it.'
18 " 'Cursed be he who misleads a blind man on the road!'
"And all the people shall say,
" 'So be it.'
19 " 'Cursed be he who perverts the justice due the resident alien, the orphan, and the widow!'
"And all the people shall say,
" 'So be it.'
20 " 'Cursed be he who lies with his father's wife; for he would have had intercourse with her who belongs to his father!'
"And all the people shall say,
" 'So be it.'
21 " 'Cursed be he who lies with any animal!'
"And all the people shall say,
" 'So be it.'
22 " 'Cursed be he who lies with his sister, whether she is his full sister or half-sister!'
"And all the people shall say,
" 'So be it.'
23 " 'Cursed be he who lies with his mother-in-law!'
"And all the people shall say,
" 'So be it.'
24 " 'Cursed be he who murders his neighbor secretly!'
"And all the people shall say,
" 'So be it.'
25 " 'Cursed be he who accepts a bribe to permit the murder of an innocent person!'
"And all the people shall say,
" 'So be it.'
26 " 'Cursed be he who does not give effect to the provisions of this code by observing them!'
"And all the people shall say,
" 'So be it.'

28 "If you will but heed the injunctions of the LORD your God by being careful to observe all his commands which I am giving you today, the LORD your God will place you high above all the nations
2 of the earth, and all the following blessings shall come upon you to benefit you; for you will be heeding the injunctions of the LORD your God.

3 "Blessed shall you be in the city,
And blessed shall you be in the country;
4 Blessed shall be the offspring of your body,
The produce of your soil, the offspring of your live stock,
The issue of your cattle, and the progeny of your flock;
5 Blessed shall be the contents of your basket and kneading-trough;
6 Blessed shall you be in your coming,
And blessed shall you be in your going.

7 "The LORD shall cause your enemies who attack you to be routed before you; they may come out against you by a single road, but they
8 shall fly before you by seven different roads. The LORD shall order blessings upon you in your barns, and in all your undertakings; and he shall bless you in the land which the LORD your God is giving you.
9 The LORD shall make you a people consecrated to himself, as he swore to you; for you will be keeping the commands of the LORD your God,
10 and will be walking in his ways, so that all the peoples of the earth will see that you bear the name of the LORD, and will stand in fear
11 of you. The LORD shall give you abounding prosperity in the offspring of your body, the progeny of your cattle, and the produce of your soil, in the land which the LORD swore to your fathers to give
12 you. The LORD shall open for you his rich treasury in the heavens, to give rain to your land in due season and to bless all your labor, so that you shall have many nations under obligations to you, but you
13 shall never be obligated to them. The LORD shall make you the head, not the tail, and you shall tend upward only, and not downward; for you will be heeding the commands of the LORD your God which I
14 am giving you today, by being careful to observe them, swerving neither to the right nor to the left from any of the commands that I am giving you today, by running after alien gods to serve them.
15 "If, however, you will not heed the injunctions of the LORD your God by being careful to observe all his commands and statutes which

I am commanding you today, then all the following curses shall come upon you, and find vent on you.

16 "Cursed shall you be in the city,
And cursed shall you be in the country;
17 Cursed shall be the contents of your basket and kneading-trough;
18 Cursed shall be the offspring of your body, and the produce of your soil,
The issue of your cattle, and the progeny of your flock;
19 Cursed shall you be in your coming,
And cursed shall you be in your going.

20 "The LORD shall send curses on you, trouble and distress in every enterprise of yours that you undertake, until you are destroyed, and
21 perish quickly for your evil-doing in forsaking me. The LORD shall fasten plagues on you until he exterminates you from the land which
22 you are invading for conquest; the LORD shall smite you with consumption, fever, inflammation, and sunstroke, with drought, blasting,
23 and mildew, which shall pursue you until you perish. For you the sky
24 overhead shall be bronze, and the earth underfoot shall be iron; the LORD shall turn the rain of your land into powder and dust; it shall
25 descend from the sky upon you until you are destroyed. The LORD shall cause you to be routed before your enemies; you may go out against them by a single road, but you shall fly before them by seven different roads. You shall become a terrifying example to all the
26 kingdoms of the earth. Your carcasses shall become food for all the birds of the air and the beasts of the earth, with no one to scare them
27 away. The LORD shall smite you with Egyptian sores, with ulcers,
28 scurvy, and itch, of which you cannot be cured. The LORD shall strike
29 your minds with madness, blindness, and dismay, so that you shall go groping at noon as the blind grope in the dark, and shall not make a success of your life, but shall simply be wronged and robbed continu-
30 ally, with no one to rescue you. You may betroth a wife, but another man shall ravish her; you may build a house, but you shall not live in it; you may plant a vineyard, but you shall not get the use of it;
31 your ox may be slaughtered under your inspection, but you shall not eat any of it; your ass shall be snatched from under your nose, and not be returned to you; your flock shall be given to your enemies,
32 with no one to rescue it for you; your sons and daughters shall be handed over to an alien people, while your eyes gaze, ever straining

after them, with nothing that you can do; the produce of your soil
and all the fruits of your labor shall a nation that is strange to you
eat up, and you shall simply be wronged and oppressed continually,
until you are driven mad by the sight of what you see. The LORD
shall smite you on the knees and legs, from the sole of your foot to
the crown of your head, with malignant sores, of which you cannot
be cured. The LORD shall dispatch you and the king that you place
over you to a nation that you do not know, nor did your fathers, and
there you shall serve alien gods of wood and stone; you shall become
a horror, a taunt, and a byword among all the peoples where the LORD
shall drive you. You may take out much seed to the field, but you
shall harvest little; for the locust shall consume it. You may plant
vineyards, and work them, but you shall not drink wine, nor store it;
for grubs shall eat them up. You may have olive-trees all through
your country, but you shall not anoint yourselves with oil; for your
olives shall drop off. You may have sons and daughters born to you,
but they shall not remain yours; for they shall go into captivity.
Locusts shall infest all your trees and the produce of your soil.
The alien who is residing in your midst shall rise higher and higher
above you, while you shall sink lower and lower; he shall lend to you,
but you shall never lend to him; he shall be the head, and you the tail.

"All these curses shall come upon you, pursuing you, and finding
vent on you until you are destroyed, because you would not heed the
injunctions of the LORD your God, by keeping his commands and
statutes which he commanded you. They shall be signs and portents
against you and your descendants for all time.

"Because you would not serve the LORD your God in the joy and
happiness of mind that came from the abundance of everything,
you shall serve your enemies, whom the LORD sends against you, in
hunger, thirst, nakedness, and want of everything; and he shall put
an iron yoke on your neck, until he has destroyed you. The LORD
shall bring a nation against you from afar, from the ends of the earth,
swooping down like a vulture, a nation whose language you do not
understand, a nation, stern of face, that shall have no regard for the
old, nor mercy for the young, and that shall eat up the offspring of
your cattle and the produce of your soil, until you are destroyed, leav-
ing you neither grain, nor wine, nor oil, nor the issue of your cattle,
nor the progeny of your flock, until they exterminate you. They shall
besiege you in all your towns until your high, fortified walls on which

you relied are razed throughout your land; they shall besiege you in
all your towns throughout the land which the LORD your God has
53 given you, so that you shall have to eat your own offspring, the flesh
of the sons and daughters whom the LORD your God has given you,
in the stress of the siege with which your enemies shall press you.
54 The man that is most tender among you, and quite the most dainty,
will act so meanly toward his brother, the wife of his bosom, and the
55 remaining children that may be left to him, that he will not give any
of them any of the flesh of his children which he has to eat, since
there is nothing else left to him in the stress of the siege with which
56 your enemies shall press you in all your towns. She that is most tender
and dainty among you, who would not venture to set the sole of her
foot upon the ground, since she is so dainty and tender, will act
meanly toward the husband of her bosom, her son, and her daughter,
57 both in the case of the after-birth that may come from her womb,
and the children that she may bear; for she shall secretly eat these for
want of everything in the stress of the siege with which your enemies
shall press you in your towns.

58 "If you are not careful to observe all the provisions of this code,
written in this book, by standing in awe of this glorious and awful
59 name, the LORD your God, then the LORD shall bring extraordinary
plagues on you and your descendants, severe and prolonged plagues,
60 and severe and prolonged diseases; he shall bring back upon you all
the diseases of Egypt of which you stood in dread, and they will fasten
61 themselves on you; indeed every kind of sickness and plague that is
not recorded in this book of the law the LORD shall inflict on you
62 until you are destroyed. You shall be left a paltry few, instead of
being like the stars of the heavens for number, because you would not
63 heed the injunctions of the LORD your God. As the LORD took de-
light in making you prosperous and numerous, so the LORD shall take
delight in exterminating and destroying you, and you shall be torn
64 from the land which you are invading for conquest; the LORD shall
scatter you among all peoples from one end of the earth to the other,
and there you shall serve alien gods of wood and stone, of whom you
65 have had no experience, nor had your fathers. Among these nations
you shall have no ease, nor shall there be a resting-place for the sole
of your foot, but the LORD shall give you there an anxious mind, spent
66 eyes, and a despondent spirit; your life shall be lived in suspense; you
shall live in fear day and night, and never be certain about your life;

67 in the morning you shall say, 'O that it were evening!' and in the
evening you shall say, 'O that it were morning!'—because of the ter-
68 ror of mind which frightens you, and the sights that you see. The
LORD shall take you back to Egypt in ships, which journey I meant
you never again to make, and there you shall offer yourselves for sale
to your enemies as male and female slaves, with none to buy you."

29 These were the terms of the covenant which the LORD commanded
Moses to make with the Israelites in the land of Moab, besides the
covenant which he had made with them at Horeb.

2 Moses then summoned all Israel, and said to them,

"Although you have seen all that the LORD did before your eyes in
3 the land of Egypt to Pharaoh and all his courtiers and all his land, the
great tests which you saw with your own eyes, the signs, and those
4 great portents, yet to this day the LORD has not given you a mind to
5 understand, nor eyes to discern, nor ears to hear. For forty years I
have led you through the desert, your clothes never getting too worn
6 for you to wear, nor your sandals too worn for your feet, without
bread to eat, or wine or liquor to drink, in order that you might come to
7 know that I, the LORD, am your God. When you reached this place,
Sihon, king of Heshbon, and Og, king of Bashan, came out to engage
8 us in battle; but we defeated them, and capturing their land, we
gave it as a heritage to the Reubenites, Gadites, and half-tribe of
9 Manassites. Be careful then to observe the terms of this covenant,
that you may succeed in everything that you undertake.

10 "You are all taking your stand today before the LORD your God,
the heads of your tribes, your elders, and your officers, even all the
11 men of Israel, together with your children, your wives, and the aliens
in your employ who are living in your camps, both your wood-gather-
12 ers and your water-drawers, that you may enter into the covenant of
the LORD your God and the solemn compact which the LORD your
13 God is making with you today, that he may today make you his own
people, and that he may be your God, as he promised you, and as he
14 swore to your fathers, Abraham, Isaac, and Jacob. It is not with you
15 alone that I am making this covenant and solemn compact, but with
those who are here with us today, standing before the LORD our God,
16 and with those who are not here with us today—for you yourselves
know how we once lived in the land of Egypt, and how we passed
17 through the territory of the nations that you did; and so you saw the
detestable and horrid things of wood and stone, of silver and gold,
18 that were in their possession—lest there should be among you man,

woman, family, or tribe, whose heart after all might turn from the
LORD our God to go and serve the gods of those nations; lest there
19 should be among you a root bearing poison and wormwood, and then
upon hearing the terms of this sacred compact he should flatter him-
self by saying, 'I shall be safe, even though I persist in my stubborn-
20 ness of mind,' to the destruction of moist and dry alike. The LORD
would never consent to forgive him, but instead, the anger and resent-
ment of the LORD would burn against such a man; every curse re-
corded in this book would settle on him; the LORD would blot out
21 his very name from under the heavens; and the LORD would single
him out from all the tribes of Israel for doom, by all the curses of the
22 covenant recorded in this book of the law. Then the next generation,
your children who take your place, and the foreigners who come
from a distant land, will say, when they see the plagues of that land
23 and the diseases with which the LORD has afflicted it—all its soil being
brimstone and salt, a burning waste, unsown and unproductive, no
herbage of any kind growing in it, like the devastation of Sodom and
Gomorrah, Admah and Zeboiim, which the LORD devastated in his
24 anger and fury—indeed all nations will say, 'Why has the LORD done
25 thus to this land? Why this great heat of anger?' And the answer
will be, 'Because they forsook the covenant, which the LORD, the God
of their fathers, made with them, when he brought them out of the
26 land of Egypt, and went and served alien gods, and paid homage to
them, gods of whom they had no experience, and whom he did not
27 assign to them; hence the anger of the LORD blazed against this land,
28 bringing upon it every curse recorded in this book; and the LORD up-
rooted them from their land in anger, fury, and great wrath, and
flung them into an alien land, as at this day.'

29 "What is hidden is in the keeping of the LORD our God, but what
is revealed concerns us and our children forever, that we should ob-
serve all the provisions of this code.

30 "When all these things have befallen you, the blessing as well as
the curse which I have put before you, and you call them to mind
2 among all the nations where the LORD your God has driven you, if
you return to the LORD your God, you and your children, and heed
his injunctions, just as I am commanding you today, with all your
3 mind and heart, then the LORD your God will restore your fortunes,
taking pity on you, and gathering you again out of all the peoples

4 where the LORD your God scattered you. Even though your outcasts
are at the ends of the world, the LORD your God will gather you from
5 there, and take you away. The LORD your God will bring you into
the land which your fathers occupied, that you may occupy it; and
he will prosper you, and make you more numerous than your fathers.
6 The LORD your God will circumcise you and your descendants in
heart, to love the LORD your God with all your mind and heart, that
7 you may live. The LORD your God will inflict all these curses on your
8 enemies and your antagonists who persecuted you; but you yourselves
shall once more heed the injunctions of the LORD, and observe all his
9 commands which I am giving you today; and the LORD your God
will give you abounding prosperity in all your labor, in the offspring
of your body, the offspring of your cattle, and the produce of your
soil; for the LORD will again take delight in prospering you, as he did
10 your fathers; for you will be heeding the injunctions of the LORD
your God by keeping his commands and statutes, recorded in this book
of the law; for you will be returning to the LORD your God with all
your mind and heart.

11 "For this charge which I am enjoining on you today is not beyond
12 your power, nor is it out of reach; it is not in the heavens, that you
should say, 'O that someone would ascend to the heavens for us, and
get to know it for us, and then communicate it to us, so that we may
13 observe it!' Nor is it beyond the sea, that you should say, 'O that
someone would cross the sea for us, and get to know it for us, and
14 then communicate it to us, so that we may observe it!' No, the mat-
ter is very near you, on your mouth and in your mind, for you to
observe.

15 "See, I put before you today life and prosperity, along with death
16 and misfortune. If you heed the commands of the LORD your God
which I am giving you today, by loving the LORD your God, by walk-
ing in his ways, and by keeping his commands, statutes, and ordi-
nances, then you shall live, and multiply, and the LORD your God
17 will bless you in the land which you are invading for conquest. If,
however, your heart turns away, and you give no heed, but are en-
18 ticed to pay homage to alien gods and serve them, I tell you today that
you shall most certainly perish, without living long on the land which
19 you are crossing the Jordan to invade for conquest. I call heaven
and earth to witness against you today that I have put life and death
before you, the blessing and the curse; therefore choose life, that you

20 as well as your descendants may live, by loving the LORD your God,
by heeding his injunctions, and by holding fast to him; for that will
mean life to you, and a long time to live upon the land which the
LORD swore to your fathers, Abraham, Isaac, and Jacob, to give them."
31 2 Then Moses proceeded to speak these words to all Israel. He said
to them,

"I am one hundred and twenty years old today; I am no longer
able to come and go, and the LORD has said to me, 'You are not to
3 cross this Jordan.' The LORD your God will be the one to go over
ahead of you; it is he who will exterminate these nations from your
way so that you may dispossess them; Joshua will be the one to go
4 over ahead of you, as the LORD promised. The LORD will do to them
as he did to Sihon and Og, kings of the Amorites, and to their land,
5 in his destruction of them; the LORD will put them at your mercy,
6 and you must do to them just as I commanded you. Be strong, be
brave, have no fear, do not stand in dread of them; for the LORD
your God will be going with you, never failing you nor forsaking
you."

7 Then Moses summoned Joshua, and said to him in the presence of
all Israel,

"Be strong, be brave; for you are to bring this people into the land
which the LORD swore to your fathers to give them; you are to put
8 them in possession of it. The LORD will be the one to go ahead of
you; it is he who will be with you, never failing you nor forsaking
you; do not be afraid or dismayed."

9 When Moses had written this code, he committed it to the priests,
the descendants of Levi, who carried the ark of the covenant of the
10 LORD, and to all the elders of Israel. Then Moses commanded them,
as follows:

"At the end of every seven years, in the time of the year of remis-
11 sion, at the festival of booths, when all Israel comes to see the LORD
your God at the sanctuary which he chooses, you must read this code
12 in the hearing of all Israel, assembling the people, men, women, and
children, and any aliens in your employ that are in your community,
that they may hear it, and learn to stand in awe of the LORD your
13 God, and be careful to observe all the provisions of this code; and
that their children who do not know it may hear it, and learn to stand
in awe of the LORD your God; as long as you live upon the land into
which you are crossing the Jordan for conquest."

THE COMMISSION OF JOSHUA AND THE SONG OF MOSES, 31:14—32:52

14 Then the LORD said to Moses,

"The time for you to die is indeed drawing near; call Joshua, and present yourselves at the tent of meeting, that I may commission him."

So Moses and Joshua went and presented themselves at the tent of
15 meeting. Then the LORD appeared at the tent in a column of cloud;
the column of cloud came to a stand at the doorway of the tent,
23 and he commissioned Joshua, the son of Nun, and said,

"Be strong, be brave; for you are to bring the Israelites into the land which I promised on oath to them; I will be with you."

16 Then the LORD said to Moses,

"You will soon now be sleeping with your fathers; and then this people will decide to run wantonly after the foreign gods of the land which they are soon to invade, and they will forsake me, and thus
17 break the covenant that I made with them. In that case my anger shall blaze against them, and I will forsake them, and withhold my favor from them; they shall become a thing to be consumed, and many evils and troubles shall befall them, so that they will say at that time, 'Is it not because God is not in our midst that these evils
18 have befallen us?' I will certainly withhold my favor at such a time, because of all the evil that they have done in turning to alien gods.
19 Write this song then, and teach it to the Israelites, having them repeat it, that this song may be a witness for me against the Israelites.
20 When I bring them into the land which I swore to their fathers, to give them, a land abounding in milk and honey, and they eat their fill, and become prosperous, and turn to alien gods, and serve them,
21 despising me, and breaking my covenant, then, when many evils and troubles befall them, this song shall confront them as a witness (for it will never be forgotten by their descendants) that I know what their temperament will lead to, even now, before I bring them into the land, which I promised them on oath."

22 So Moses wrote the following song that very day, and taught it to the Israelites.

24 When Moses had finished writing the provisions of this code in a
25 book, until they were complete, Moses gave this charge to the Levites who carried the ark of the covenant of the LORD:

26 "Take this book of the law, and place it beside the ark of the covenant of the LORD your God, so that it may remain there as a
27 witness against you; for I know how contentious and stiff-necked you

are; even now while I am still living with you, you continue in a
state of contention with the LORD; and how much more after my
28 death! Assemble to me all the elders of your tribes and your officers,
that I may recite these words to them, and call heaven and earth to
29 witness against them; for I know that after my death you will be
sure to act perniciously, and swerve from the way that I appointed
you; and in after days evil will befall you, because you will be doing
what is evil in the sight of the LORD, vexing him with your practices."
30 So Moses recited the words of this song to its end, in the hearing
of all the assembly of Israel:

32 "Hearken, O heavens, that I may speak;
And may the earth hear the words of my mouth;
2 May my message drop as the rain,
My speech distil as the dew,
Like the mist on the fresh grass,
And like showers on the vegetation.
3 For I proclaim the name of the LORD:
Give glory to our God!
4 He is a rock; what he does is right;
For all his ways are just;
A trustworthy and never deceiving God;
True and upright is he.
5 Their imperfection has been the undoing of those undutiful to
him,
A twisted and crooked generation.
6 Is this the way to treat the LORD,
You foolish and senseless people?
Is he not your father who created you,
Who made you and fashioned you?
7 Remember the days of old,
Review the years, age after age;
Ask your father to inform you,
Your elders to tell you.
8 When the Most High gave heritages to the nations,
When he made divisions among mankind,
He assigned the realms of the nations
To the various deities;
9 While the LORD's apportionment was his own people;
Jacob was the allotment for him to hold.

10 He found them in a desert land,
In the howling waste of a wilderness;
He encircled them, he cared for them;
He guarded them like the pupil of his eye.
11 Like an eagle stirring up its nestlings,
Fluttering over its brood,
Spreading its wings to catch them,
And carrying them on its pinions,
12 The LORD alone was their leader,
And no foreign god was with him.
13 He made them mount the heights of the earth,
And they ate the products of the field;
He had them suck honey from crags,
And oil from flinty rocks.
14 Curds from cows and milk from sheep,
With the fat of lambs and rams,
Herds of Bashan and goats,
With the very choicest wheat,
And the blood of the grapes, a foaming draught,
Jacob ate to the fill;
15 Jeshurun grew fat, and kicked—
Gorge yourself, and you do become fat and corpulent—
So they forsook the God who made them,
And scoffed at the Rock of their salvation;
16 They stirred him to jealousy with alien gods,
They vexed him with abominable practices;
17 They sacrificed to demons that were not at all God,
Gods of whom they had had no experience;
New ones, but lately arrived,
Whom your fathers never revered.
18 You neglected the very Rock who bore you,
And forgot the God who gave you birth.
19 When the LORD saw it, he spurned them,
Because he was vexed with their sons and daughters;
20 And he said, 'I will hide my face from them;
I will see what will become of them;
For a fickle race are they,
Children in whom there is no sense of honor.
21 They stirred me to jealousy with what is no god;
They vexed me with their vanities;

So I will stir them to jealousy with what is no nation,
With an impious people I will vex them;
22 For a fire shall blaze within me,
And burn to the very depths of Sheol;
So that it shall consume the earth and its produce,
And set the bases of the mountains on fire.
23 I will exhaust calamities upon them;
I will use up my arrows on them.
24 The devastation of famine, and the ravages of fever,
And malignant pestilence,
And ferocious beasts I will send on them,
Along with poisonous reptiles.
25 On the street the sword shall cause bereavement,
And terror at home,
For youth and maiden alike,
For the babe as well as the man of gray hairs.
26 I would have said, "I will cut them in pieces;
I will extinguish the memory of them from men,"
27 Except that I dreaded irritation from the enemy,
Lest their foes should misinterpret it;
Lest they should say, "It is our might that has triumphed,
And not at all the LORD who did this";
28 For a people lacking in sense are they,
With no intelligence among them;
29 If they had any sense, they would perceive this;
They would see through to their own end.'
30 How could one person chase a thousand,
Or two put ten thousand to flight,
Unless their Rock had sold them,
And the LORD had given them up?
31 For their rock is not like our Rock,
Nor is our God a thing of nought;
32 For their vine comes from the stock of Sodom,
And from the fields of Gomorrah;
Their grapes are poisonous grapes;
Bitter clusters are theirs;
33 Their wine is the venom of dragons,
And the pitiless poison of cobras.
34 'Is it not stored up with me,
Sealed up in my treasuries,

35 Against the day of revenge and requital,
Against the time that their foot slips?
For their day of calamity is at hand,
And their doom is coming apace.'
36 For the LORD will vindicate his people,
And get vengence for his servants,
When he sees that their power is gone,
With neither bound nor free remaining,
37 And that it is being said, 'Where is their God,
The Rock in whom they sought refuge,
38 He who ate the fat of their sacrifices,
And drank the wine of their libations?
Let him come to your help;
Let him be a shelter over you!'
39 'Know now that I, I am he,
And that there is no god beside me;
It is I who slay, and bring to life;
When I have inflicted wounds, it is I who heal them,
With none to give deliverance from my power;
40 For I lift my hand to the heavens,
And declare, "As I live forever,
41 I will whet my flashing sword,
And my hand shall lay hold on justice;
I will wreak vengeance on my foes,
And punish those who hate me;
42 I will drench my arrows with blood,
With the blood of captives slain;
And my sword shall devour flesh
From the shaggy heads of the enemy." '
43 Shout among the nations, O you, his people,
That he shall avenge the blood of his servants,
And wreak vengence on his adversaries,
And purge his people's land of guilt."

44 So Moses went and recited all the words of this song to the people, along with Hoshea, the son of Nun.

45 46 When Moses had finished reciting all these words to all Israel, he said to them,

"Take to heart all the things of which I am warning you today that you may lay them as a charge on your children, that they may be care-
47 ful to observe all the provisions of this code; for this is by no means

too trivial a thing for you to do; on the contrary it means your life,
and for this very reason you shall live long in the land into which you
are crossing the Jordan for conquest."

48 That very same day the LORD said to Moses,

49 "Ascend this mountain of the Abarim, namely Mount Nebo, which
is in the land of Moab, facing Jericho, and view the land of Canaan
50 which I am giving to the Israelites as their own; and then die on the
mountain that you ascend, and be gathered to your fathers; as your
brother Aaron died on Mount Hor and was gathered to his fathers—
51 because you broke faith with me among the Israelites at the waters of
Meribath-Kadesh in the desert of Zin; because you did not pay me
52 due honor among the Israelites. Accordingly you shall view the land
from a point of vantage; but you shall not enter the land which I am
giving to the Israelites."

THE BLESSING OF MOSES, 33:1–29

33 This is the blessing which Moses, the man of God, pronounced
2 upon the Israelites before his death. He said:

"The LORD came from Sinai,
And dawned on us from Seir;
He shone forth from the mountains of Paran,
And advanced from Meribath-Kadesh,
With his lightning-bolts at his right hand.
3 Yea, he loves his people;
All those consecrated to him he blesses.
So they recline at thy feet,
Partaking of thy instruction,
4 Moses having charged us with a law.
His domain is Jacob's assembly,
5 And he became king in Jeshurun,
When the people's chieftains were assembled,
And all the tribes of Israel came together."

6 "May Reuben live and not die,
Though his men are few."

7 And this of Judah; he said,
"Hear, O LORD, the cry of Judah,
And bring him to his people!
As his strength, contend for him,
And be thou a help from his adversaries!"

8 And of Levi he said,
"Give thy thummim to Levi,
And thy urim to the man devoted to thee;
Whom thou didst test at Massah,
With whom thou didst contend at the waters of Meribah;
9 Who said of his father and mother,
'I no longer recognize them;'
And disowned his brothers,
And disavowed his own children;
But he has kept thy injunctions,
And guarded thy covenant.
10 He communicates thy ordinances to Jacob,
And thy instructions to Israel;
He provides the savor of sacrifices for thy nostrils,
And holocausts on thy altars."

11 "O LORD, bless his might,
And graciously accept the work of his hands!
Shatter his opponents' loins,
And his adversaries beyond recovery!"

12 Of Benjamin he said,
"He is the beloved of the LORD;
With him he dwells securely;
He is ever circling about him,
And has established his abode between his shoulders."

13 And of Joseph he said,
"Blessed of the LORD be his land,
With the wealth of the heavens above,
And that of the abyss couching below;
14 With lavish crops from the sun,
And the lavish yield of the months;
15 With the finest produce of the ancient mountains,
And the wealth of the eternal hills;
16 With the wealth of the earth and its abundance,
And the favor of him who dwelt in the bush—
May it descend on the head of Joseph,
And on the brow of him who was cursed by his brothers!
17 As his firstling bull may majesty be his,
And may his horns be the horns of a wild-ox,

To butt the nations with them,
And drive them to the ends of the earth!
So may these be the myriads for Ephraim,
And these the thousands for Manasseh!"

18 And of Zebulun he said,
"Rejoice, Zebulun, in your enterprises abroad,
And you, Issachar, in your tents at home!
19 They call peoples to their mountain-shrines,
There they offer the prescribed sacrifices;
For they suck up the affluence of the seas,
And the hidden treasures of the sand."

20 And of Gad he said,
"Blessed be he who made Gad so great!
He lurks like a lion,
That he may tear the arm, and the scalp as well.
21 He picked out the first for himself,
(For a leader's portion was reserved there),
And he entered as the forerunner of the people;
He carried out the just will of the LORD,
And his ordinances for Israel."

22 And of Dan he said,
"Dan is a lion's whelp,
That leaps from Bashan."

23 And of Naphtali he said,
"O Naphtali, loaded with favors,
And filled with the blessings of the LORD,
Take possession of the lake and the south!"

24 And of Asher he said,
"Most blessed of sons may Asher be;
May he be the favorite among his brothers,
With his foot immersed in oil!
25 May your bars be iron and bronze,
And your strength like your days!"

26 "There is none like the God of Jeshurun,
Throned in the heavens as your help,
And in the skies as the one to bring you victory.
27 The eternal God is a refuge,
And underneath are the everlasting arms;

So he drove the enemy out of your way,
And he destroyed the Amorites,
28 And settled Israel in security,
The fountain of Jacob undisturbed,
In a land of grain and wine,
With his heavens, too, dropping dew.
29 Fortunate are you, O Israel; who is there like you?
A people saved by the LORD,
The shield of your help,
And he that is the sword of your victory;
So that your foes shall come cringing to you,
As you march over their heights."

THE DEATH AND BURIAL OF MOSES, 34:1–12

34 From the steppes of Moab Moses ascended Mount Nebo, the head-
land of Pisgah, which faces Jericho, and the LORD showed him all the
2 land—Gilead as far as Dan, all Naphtali, the territory of Ephraim
and Manasseh, all the territory of Judah as far as the Western Sea,
3 the Negeb, and the basin or valley of Jericho (the city of palms)
4 as far as Zoar. The LORD said to him,

"This is the land concerning which I swore to Abraham, Isaac, and Jacob, as follows: 'To your descendants I will give it'; I have let you look upon it, but you shall not go over there."

5 So Moses, the servant of the LORD, died there in the land of Moab
6 by command of the LORD; and he was buried in the valley in the land of Moab opposite Beth-peor; but to this day no one knows his burial-place.

7 Moses was one hundred and twenty years old when he died, his
8 eyes undimmed, and his virility unabated. For thirty days the Israel-
ites wept for Moses in the steppes of Moab. After the days of weep-
9 ing in lamentation over Moses had come to an end, since Joshua, the son of Nun, was full of sagacity (for Moses had laid his hands upon him), the Israelites gave their allegiance to him, doing as the LORD had commanded Moses.

10 Since then no prophet has ever appeared in Israel like Moses, with
11 whom the LORD held converse face to face—as regards all the signs and portents which the LORD sent him to perform in the land of Egypt
12 against Pharaoh and all his courtiers and all his land, as well as all the mighty power and all the great wonders which Moses performed in the sight of all Israel.

PART II

THE HISTORICAL BOOKS

JOSHUA, JUDGES, AND RUTH; Translated by Theophile J. Meek

SAMUEL I AND II, KINGS I AND II, CHRONICLES I AND II, EZRA, NEHEMIAH, AND ESTHER; Translated by Leroy Waterman

THE BOOK OF JOSHUA

THE ISRAELITE CONQUEST OF CANAAN, 1:1—12:24

1 Now after the death of Moses, the servant of the LORD, the LORD
said to Joshua, the son of Nun, the attendant of Moses,
2 "My servant Moses is dead; proceed, then, to cross the Jordan here,
3 you and all this people, into the land which I am giving them. Every
place on which the sole of your foot treads I have given to you, as I
4 promised Moses; the region from the desert as far as the Lebanon
yonder, and from the Great River, the river Euphrates, as far as the
Great Western Sea, all the land of the Hittites, shall be your do-
5 main. No one shall be able to hold his own against you as long as you
live; I will be with you, as I was with Moses, never failing you nor
6 forsaking you. Be strong and brave; for you shall put this people in
possession of the land which I swore to their fathers to give them.
7 Only be very strong and resolute to be careful to do just as my servant
Moses commanded you, swerving therefrom neither to the right nor
to the left, so that you may succeed in everything that you undertake.
8 This book of the law must never be off your lips, but you must muse
over it day and night, that you may be careful to comply with all that
is written in it; for then you shall make your life prosperous, and you
9 shall succeed. Have I not commanded you to be strong and brave?
Do not be frightened or dismayed; for the LORD your God is with
you in whatever you undertake."
10 Then Joshua commanded the officers of the people,
11 "Go through the camp, and command the people as follows: 'Pro-
vide yourselves with supplies; for within three days you are going to
cross the Jordan here to enter into possession of the land which the
LORD your God is giving you to conquer.' "
12 Also to the Reubenites, Gadites, and half-tribe of Manasseh Joshua
said,
13 "Remember the command which Moses, the servant of the LORD,
gave you, when he said, 'The LORD your God is providing you with a
14 home, and is giving you this land.' Your wives, your little ones, and
your cattle are to remain in the land which Moses gave you beyond the
Jordan, but all of you who are valiant warriors are to cross over as

15 special troops ahead of your kinsmen, and help them, until the LORD
provides your kinsmen with a home, as he has you, and they also oc-
cupy the land which the LORD your God is giving them. Then you
may return to the land of your own, which Moses, the servant of the
LORD, gave you beyond the Jordan to the east."
16 They answered Joshua,
"Everything that you have commanded us we will do, and where-
17 ever you send us we will go. Just as we obeyed Moses in everything,
so will we obey you; only may the LORD your God be with you as he
18 was with Moses! Anyone who scorns your orders and does not obey
you in all that you command him, shall be put to death; only be strong
and brave."
2 From Shittim Joshua, the son of Nun, sent two men as spies, say-
ing,
"Go, view the land, especially Jericho."
So they went off. They entered the house of a harlot whose name
2 was Rahab, and lay down there. Then the king of Jericho was told,
"Some men came here tonight from the Israelites to reconnoiter the
3 land!" So the king of Jericho sent word to Rahab,
"Bring out the men who have come to you, who have entered your
house; for they have come to reconnoiter the whole land."
4 The woman, however, had taken the two men and hidden them;
so she said,
"Yes, the men did come to me, but I did not know where they came
5 from. When it came time for the gate to be closed at dark, the men
went out. I do not know where the men went. Hurry and pursue
them; for you can overtake them."
6 She had, however, brought them up to the roof, and had hidden
them with the stalks of flax which she had spread out on the roof.
7 As for the men themselves, pursuers went after them in the direc-
tion of the Jordan as far as the fords; and the gate was shut as soon
8 as those in pursuit of them went out. Before they had lain down, she
9 came up to them on the roof, and said to the men,
"I know that the LORD has given you the land, and that the terror
of you has fallen on us, and that all the inhabitants of the land are
10 losing heart because of you; for we have heard how the LORD dried
up the waters of the Red Sea before you when you came out of Egypt,
and what you did to the two Amorite kings who lived on the other
11 side of the Jordan, Sihon and Og, whom you exterminated. When

we heard of it, our hearts failed, and no courage was left in anyone because of you; for the LORD your God is God in the heavens above
12 and on the earth below. Now then, since I have dealt kindly with you, swear to me by the LORD that you in turn will deal kindly with
13 my father's household, giving me a sure sign, and that you will spare the lives of my father, my mother, my brothers, and my sisters, together with all that belong to them, and thus save us from death."
14 The men said to her,

"We pledge our lives for yours that, if you say nothing about this errand of ours, we will deal kindly and honestly with you when the LORD gives us the land."

15 Then she let them down by a rope through the window (for her house was built into the city-wall, so that she was living right in the wall).
16 "Get away to the hills," she said to them, "lest the pursuers come across you; hide yourselves there for three days until the pursuers return, and then you may proceed on your way."
17 The men said to her,
18 "See, when we invade the land, you must tie this cord of scarlet string in the window through which you let us down. Gather your father, your mother, your brothers, and all your father's household
19 inside your house; in the case of anyone who leaves the door of your house for the street, his blood shall be on his own head; we will not be to blame; but in the case of everyone who is with you in the house,
20 his blood shall be on our heads, if a hand is laid on him. If, however, you divulge this errand of ours, we shall be released from the oath to you which you made us take."
21 "Let it be as you say," she said.

Then she saw them off; and after they had gone, she tied the scar-
22 let cord in the window. So they went off and entered the hills, and stayed there for three days, until the pursuers returned. The pursu-
23 ers looked for them all along the road, but did not find them. Then the two men returned; coming down from the hills, they crossed over and came to Joshua, the son of Nun, and told him all that had befallen them.
24 "The LORD is delivering the whole land into our power," they said to Joshua; "moreover, the inhabitants of the land are all losing heart because of us."

3 So Joshua rose early next morning, and he and all the Israelites set out from Shittim, and reaching the Jordan, they passed the night

there, before crossing over. Three days afterwards the officers went through the camp, and commanded the people as follows:

"As soon as you see the Levitical priests taking up the ark of the covenant of the LORD your God, you must leave your position and follow it (there must be, however, between you and it a space of some two thousand cubits; you must not come any nearer to it), in order that you may know what road to follow; for you have never gone over this road before."

Then Joshua said to the people,

"Consecrate yourselves; for tomorrow the LORD is going to perform wonders among you."

To the priests Joshua said,

"Take up the ark of the covenant, and pass over ahead of the people."

So they took up the ark of the covenant, and went ahead of the people.

Then the LORD said to Joshua,

"This day I begin to exalt you in the sight of all Israel, that they may know that I am with you, as I was with Moses. Now, you are to command the priests who are carrying the ark of the covenant as follows: 'As soon as you reach the brink of the water in the Jordan, you must come to a halt in the Jordan.' "

Then Joshua said to the Israelites,

"Come here and hear the words of the LORD your God."

Joshua said,

"By this you shall know that the living God is in your midst, and that he is surely going to drive out of your way the Canaanites, Hittites, Hivvites, Perizzites, Girgashites, Amorites, and Jebusites. See, the ark of the covenant of the Lord of the whole earth is to cross the Jordan ahead of you. Now then, choose twelve men from the tribes of Israel, one man from each tribe. As soon as the soles of the feet of the priests carrying the ark of the LORD, the Lord of the whole earth, rest in the waters of the Jordan, the waters of the Jordan shall be cut off, namely, the waters flowing down from above, and they shall come to a stop in a single heap."

When the people left their tents to cross the Jordan, with the priests carrying the ark of the covenant preceding the people, then, as soon as the bearers of the ark reached the Jordan, and the feet of the priests carrying the ark dipped in the brink of the water (the Jordan being flooded above all its banks during all the time of harvest), the waters

flowing down from above came to a stop, rising up in a single heap,
and extending for a long distance from Adamah, a city that is in the
vicinity of Zarethan; while those flowing down toward the Sea of the
Arabah, the Salt Sea, were completely cut off, so that the people
17 crossed over, opposite Jericho. The priests carrying the ark of the
covenant of the LORD took their stand on dry ground, right in the
middle of the Jordan, while all Israel crossed over on dry ground,
until the whole nation had finished crossing the Jordan.

4 As soon as the whole nation had finished crossing the Jordan, the
LORD said to Joshua,

2 3 "Choose twelve men from the people, one from each tribe, and
command them as follows: 'Take up twelve stones from here, right
out of the middle of the Jordan, from the place where the feet of
the priests stood, and carrying them over with you, lay them down at
the place where you are going to camp tonight.' "

4 So Joshua summoned the twelve men whom he had selected from
5 the Israelites, one from each tribe, and Joshua said to them,

"Go over to where the ark of the LORD your God is in the middle of
the Jordan, and each of you lift a stone upon his shoulder, to the num-
6 ber of the tribes of the Israelites, that this may be a sign among you;
for later your children will be asking you, 'What is the significance of
7 these stones to you?' and then you must tell them how the waters of
the Jordan were cut off in front of the ark of the covenant of the
LORD; when it passed into the Jordan, the waters of the Jordan were
cut off; so these stones serve as a memorial for the Israelites forever."

8 The Israelites did as Joshua commanded; they took up twelve
stones out of the middle of the Jordan, as the LORD had told Joshua,
to the number of the tribes of the Israelites, and carrying them over
9 with them to the camping-place, they laid them down there (Joshua
having piled up the twelve stones in the middle of the Jordan at the
place where the feet of the priests carrying the ark of the covenant
10 stood), and there they are to this day. The priests carrying the ark
remained standing in the middle of the Jordan until everything had
been finished that the LORD had commanded Joshua to tell the people
11 to do. The people hurried over, and as soon as the people had all fin-
ished crossing, the ark of the LORD, with the priests, passed over to the
12 van of the people. The Reubenites, Gadites, and half-tribe of Manas-
seh passed over as special troops ahead of the Israelites, as Moses had
13 told them, some forty thousand picked troops passing over in sight of
14 the LORD to the steppes of Jericho for battle. That day the LORD

exalted Joshua in the sight of all Israel, so that they revered him as
they had revered Moses, as long as he lived.
15 Then the LORD said to Joshua,
16 "Command the priests carrying the ark of the decrees to come up
out of the Jordan."
17 So Joshua commanded the priests,
"Come up out of the Jordan."
18 When the priests carrying the ark of the covenant of the LORD
came up from the middle of the Jordan, and the soles of the feet of
the priests were lifted on to the dry ground, the waters of the Jordan
resumed their course, and flowed as before above all its banks.
19 It was on the tenth day of the first month that the people came up
from the Jordan, and camped at Gilgal at the eastern outskirts of
20 Jericho; and these twelve stones which they took out of the Jordan,
21 Joshua set up at Gilgal. Then he said to the Israelites,
"When your children in time to come ask their fathers, 'What is
22 the significance of these stones?' you must inform your children as
23 follows: 'Right on dry ground Israel crossed this Jordan.' For the
LORD your God dried up the waters of the Jordan in front of you,
until you had passed over, as the LORD your God did to the Red Sea
24 which he dried up in front of us, until we had passed over, that all
the peoples of the earth may know that the hand of the LORD is
strong, so that you may stand in awe of the LORD your God always."
5 Now when all the Amorite kings who were beyond the Jordan to
the west, and all the Canaanite kings who were by the Sea heard how
the LORD had dried up the waters of the Jordan in front of the Israel-
ites, until they had passed over, their hearts failed, and there was no
courage left in them because of the Israelites.
2 At that time the LORD said to Joshua,
"Make flint knives, and have another circumcision for the Israel-
ites."
3 So Joshua made flint knives, and circumcised the Israelites at Gi-
4 beath-araloth [the hill of the foreskins]. Now this is the reason why
Joshua had the circumcision: all the people who had come out of
Egypt, that is, the males, all the warriors, had died during the journey
5 through the desert after coming out of Egypt; for all the people who
came out were circumcised, but none of the people who had been born
during the journey through the desert after coming out of Egypt
6 had been circumcised; for the Israelites had journeyed for forty years
in the desert until the whole generation, that is, the warriors who

came out of Egypt, had perished, since they would not heed the injunctions of the LORD, and the LORD had sworn to them that he would not let them see the land which the LORD had sworn to their fathers
7 to give us, a land abounding in milk and honey. So it was their children who replaced them that Joshua circumcised; for they were uncircumcised, because they had not been circumcised on the journey.
8 After the circumcision had been completed for the whole nation, they remained at home in the camp until they had recovered.

9 Then the LORD said to Joshua,

"Today I have rolled the odium of Egypt off you."

Hence the name of that place came to be called Gilgal [rolling], as it is to this day.

10 When the Israelites were camped at Gilgal, they observed the passover on the evening of the fourteenth day of the month, on the steppes
11 of Jericho. The day after the passover they ate some of the products
12 of the land, unleavened cakes and parched grain; that very same day the manna ceased, when they ate some of the products of the land, so that the Israelites had manna no longer, but lived that year on the produce of the land of Canaan.

13 When Joshua was near Jericho, he raised his eyes and saw a man standing opposite him with his drawn sword in his hand. So Joshua approached him, and said to him,

"Are you for us, or for our adversaries?"

14 "No," said he; "I come rather as captain of the host of the LORD."

Then Joshua fell on his face to the earth, and bowing down, said to him,

"What has my lord to say to his servant?"

15 "Take your sandals off your feet," the captain of the host of the LORD said to Joshua; "for the place on which you are standing is holy."

6 Joshua did so. (Now Jericho was shut up tight because of the
2 Israelites, with no one going out or coming in). Then the LORD said to Joshua,

"See, I am delivering Jericho into your power, along with its king.
3 Take the most valiant warriors, and march around the city, all the warriors going around the city once. Thus shall you do for six days,
4 while seven priests carry seven rams' horns in front of the ark. On the seventh day you shall march around the city seven times, while the
5 priests blow the horns. When they blow a long blast on the rams' horns, as soon as you hear the sound of the horns, all the people must

raise a mighty shout, and then the wall of the city shall fall down flat, so that the people can go up, each straight in front of him."

6 So Joshua, the son of Nun, summoned the priests, and said to them,
"Take up the ark of the covenant, and let seven priests carry seven rams' horns in front of the ark of the LORD."

7 Then he said to the people,
"Pass on, and march around the city, while the picked troops pass on in front of the ark of the LORD."

8 After Joshua had spoken to the people, the seven priests carrying the seven rams' horns in front of the LORD passed on, and blew the
9 horns, while the ark of the covenant of the LORD followed them, and the picked troops marched in front of the priests who were blowing the horns, and the rearguard followed the ark, blowing the horns as they went.

10 Then Joshua commanded the people,
"You must not shout, nor let your voices be heard, nor let a word escape your lips, until the day that I tell you to shout; then shout."

11 So he had the ark of the LORD taken around the city, going around it once; then they retired to the camp, and spent the night in the camp.

12 Next morning Joshua rose early; the priests took up the ark of the
13 LORD, while the seven priests carrying the seven rams' horns in front of the ark of the LORD went along, blowing the horns as they went, and the picked troops went ahead of them, and the rearguard fol-
14 lowed the ark of the LORD, blowing the horns as they went. So they marched once around the city on the second day, and then returned to
15 the camp. Thus they did for six days. Then on the seventh day they rose early at daybreak, and marched around the city in the same manner seven times; it was on that day only that they marched around the
16 city seven times. The seventh time the priests blew the horns, and then Joshua said to the people,

17 "Shout; for the LORD is giving you the city. The city with all that is in it is to be immolated to the LORD; only Rahab, the harlot, is to be spared, she and all who are with her in her house, because she hid the
18 messengers whom we sent. As for yourselves, you are to keep absolutely clear of the doomed things, lest you covet them, and take some of the doomed things, and so put the camp of Israel under the ban,
19 and bring trouble to it. But all the silver and gold, and the articles of bronze and iron are sacred to the LORD; they are to go into the treasury of the LORD."

20 So the people shouted, when the horns were blown. As soon as the

people heard the sound of the horns, the people raised a mighty shout,
and the wall fell flat, so that the people went up into the city, each
21 straight in front of him, and they captured the city. They massacred
all that were in the city, both men and women, old and young alike,
22 as well as the oxen, sheep, and asses, putting them to the sword. But
Joshua said to the two men who had spied out the land,

"Go into the harlot's house, and bring the woman out of it, with
all that belong to her, as you swore to her."

23 So the spies went in, and brought Rahab out, with her father, her
mother, her brothers, and all that belonged to her; they brought all
24 her family out, and placed them outside the camp of Israel. The city
itself they burned up, with all that was in it; only the silver and gold
and articles of bronze and iron, they put into the treasury of the LORD.
25 But Rahab, the harlot, and her father's household, and all that be-
longed to her, Joshua spared; and she lived among the Israelites, as
do her descendants to this day; for she hid the messengers that Joshua
sent to spy out Jericho.

26 At that time Joshua had an oath taken as follows:

"Cursed be the man before the LORD,
Who undertakes to rebuild this city, Jericho;
At the cost of his first-born shall he lay its foundation,
And at the cost of his youngest son shall he erect its gates."

27 The LORD was with Joshua, so that his fame spread throughout the
whole land.

7 But the Israelites broke faith in the case of the doomed things, in
that Achan, the son of Carmi, the son of Zadbi, the son of Zerah, who
belonged to the tribe of Judah, took some of the doomed things, so
that the anger of the LORD blazed against the Israelites.

2 Joshua sent men from Jericho to Ai, which is near Bethaven, east
of Bethel, and said to them,

"Go up and spy out the land."

3 So the men went up and spied out Ai. Then they returned to Josh-
ua, and said to him,

"All the people need not go up; only two or three thousand men
need go up to attack Ai; do not make all the people toil up there; for
they are few."

4 So about three thousand of the people went up there; but they fled
5 from the men of Ai. The men of Ai killed about thirty-six of them,
and pursued them out from the city-gate as far as Shebarim, and

killed them at the descent, so that the hearts of the people failed, and turned to water.

6 Then Joshua tore his clothes, and falling on his face to the earth before the ark of the LORD, he lay there until evening, together with the elders of Israel; and they threw dust on their heads.

7 "Alas, O Lord GOD," said Joshua, "why didst thou ever bring this people across the Jordan, only to deliver us into the power of the Amorites, to destroy us? Would that we had been content to remain
8 on the other side of the Jordan! Pray, O Lord, what can I say after
9 Israel has turned his back on his enemies? When the Canaanites and all the inhabitants of the land hear of it, they will surround us, and wipe us off the earth; and what wilt thou do then for thy great name?"

10 "Rise!" the LORD said to Joshua. "What use is it to fall on your
11 face? Israel has sinned; they have violated the covenant with me, which I enjoined on them; they have taken some of the doomed things; they have stolen them, dissimulated about them, and put them
12 among their own things. The Israelites, accordingly, cannot stand up against their enemies, but turn their backs on their enemies; for they have become doomed themselves. I will not be with you any
13 more, unless you get rid of the doomed things. Rise, consecrate the people, and say, 'Consecrate yourselves for tomorrow; for thus says the LORD, the God of Israel: "Doomed things are among you, O Israel; you cannot stand up against your enemies until you remove the
14 doomed things from your midst." In the morning then, you shall present yourselves by tribes; and the tribe which the LORD indicates shall come forward by clans; and the clan which the LORD indicates shall come forward by families; and the family which the LORD in-
15 dicates shall come forward by individuals. Then he that is indicated as having the doomed things shall be burned, together with all that belong to him; because he violated the covenant of the LORD, and because he committed an infamous act in Israel.' "

16 So Joshua rose early next morning, and had Israel come forward
17 by tribes, and the tribe of Judah was indicated. Then he had the clans of Judah come forward, and the clan of the Zerahites was indicated. Then he had the clan of the Zerahites come forward by families, and
18 Zabdi was indicated. Finally he had his family come forward by individuals, and Achan, the son of Carmi, the son of Zabdi, the son of
19 Zerah, belonging to the tribe of Judah, was indicated. Then Joshua said to Achan,

"My son, render homage to the LORD, the God of Israel, and give praise to him; but do tell me what you did; do not hide it from me."

20 Achan answered Joshua,

"Yes, it was I who sinned against the LORD, the God of Israel; this
21 briefly is what I did: when I saw among the spoil a beautiful mantle from Shinar, and two hundred shekels of silver, and a bar of gold fifty shekels in weight, I coveted them, and took them; they are hidden in the ground inside my tent, with the money underneath the mantle."

22 So Joshua sent messengers, who ran to the tent, and there it was
23 hidden in his tent, with the money underneath it! They took the things from the tent, and brought them to Joshua and all the Israel-
24 ites; and they laid them before the LORD. Then Joshua, accompanied by all Israel, took Achan, the descendant of Zerah, and the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his asses, his sheep, his household, and all that belonged to him, and they brought them to the valley of Achor.

25 "Why have you brought trouble on us?" said Joshua. "May the LORD bring trouble on you today!"

So all Israel stoned him; they burned them all up and stoned them.
6 They erected a great cairn of stones over him, which remains to this day. Then the LORD relented from his fierce anger. That is how the name of that place came to be called the Valley of Achor [trouble], as it is to this day.

8 Then the LORD said to Joshua,

"Do not be afraid or dismayed; take all the warriors with you, and go, march against Ai. See, I am delivering the king of Ai into
2 your power, together with his people, his city, and his land. You shall do to Ai and its king as you did to Jericho and its king, except that you may take its spoil and cattle as your booty. Set an ambush for the city west of it."

3 So Joshua, with all the warriors, prepared to march against Ai. Joshua picked out thirty thousand of the most valiant warriors, and
4 sent them off by night, commanding them as follows:

"See, you are to lie in ambush against the city, to the west of it;
5 do not go very far from the city, but all of you be ready. I and all the troops with me will draw near to the city, and then, when they come out against us, we will flee from them as we did the first time,
6 and they will come out after us, until we draw them away from the city; for they will say, 'They are fleeing from us as they did the first

7 time.' Thus we shall flee from them, and then you must rise from
your ambush, and take possession of the city. The LORD your God
8 will deliver it into your power. As soon as you have seized the city,
set the city on fire, doing as the LORD directed. See, I have given you
your commands."

9 Then Joshua sent them off, and they went to the place of ambush,
establishing themselves between Bethel and Ai, west of Ai; but Joshua
himself spent that night with the people.

10 Next morning Joshua rose early, and mustered the people, and with
11 the elders of Israel marched at the head of the people to Ai. Then
all the people, that is, the warriors that were with him, marched up
until they came near it. Arriving in front of the city, they encamped
12 north of Ai, with the valley between them and Ai. Joshua took about
five thousand men, and set them in ambush between Bethel and Ai,
13 west of the city. So the people were given their stations, the main
body north of the city, and the rearguard west of the city; but Joshua
himself spent that night in the valley.

14 As soon as the king of Ai became aware of it, he hurried out with
all his people to meet Israel in battle, without knowing that there was
15 an ambush for him west of the city. Joshua and all Israel pretended
16 to be beaten by them, and fled in the direction of the desert. Then all
the people that were in the city were called out to pursue them; and in
17 pursuing Joshua, they were drawn away from the city. Not a man
was left in Ai or Bethel that did not go out in pursuit of Israel; they
18 left the city unguarded, and pursued Israel. Then the LORD said to
Joshua,

"Stretch out the javelin that is in your hand toward Ai; for I will
deliver it into your power."

19 So Joshua stretched out the javelin that was in his hand toward the
city; whereupon the men in ambush rose quickly from their position;
as soon as he stretched out his hand, they ran, and entered the city, and
20 captured it; then they hurriedly set the city on fire. When the men
of Ai looked back, they saw the smoke of the city rising to the heav-
ens! They had no chance to flee this way or that; for the people who
21 had been fleeing to the desert turned on their pursuers. When Joshua
and the main body of Israel saw that the men in ambush had captured
the city, and that smoke was rising from the city, they turned back
22 and attacked the men of Ai. Then the others came out of the city
against them, and thus they were between two bodies of Israelites,
some on one side and some on the other. They slew them until not

23 one remained or escaped. The king of Ai they took alive, and brought
him to Joshua.
24 When Israel had finished slaying all the inhabitants of Ai in the
open desert where they had pursued them, and all of them had fallen
to the sword until they were at an end, all Israel turned back to Ai,
25 and put it to the sword. The total number of those that fell that day,
including men and women, was twelve thousand, namely, all the peo-
26 ple of Ai; Joshua did not withdraw his hand, with which he was
holding out the javelin, until he had massacred all the inhabitants of
27 Ai. The cattle, however, and the spoil of that city the Israelites took
as their booty, in accord with the command which the LORD had giv-
28 en Joshua. So Joshua burned Ai, and turned it permanently into a
29 heap of ruins, as it is to this day. The king of Ai he hanged on a tree
and left until evening, but at sunset Joshua ordered his body to be
taken down from the tree, and thrown down at the entrance to the
city's gate. A great cairn of stones was erected over it, which remains
to this day.
30 Then Joshua built an altar to the LORD, the God of Israel, on
31 Mount Gerizim, as Moses, the servant of the LORD, had commanded
the Israelites, an altar of undressed stones, on which no iron tool had
been used, as it is written in the lawbook of Moses. Burnt-offerings
to the LORD were made on it, and thank-offerings were sacrificed.
32 Then he wrote there on the stones a copy of the law of Moses which
33 he had written for the Israelites. First all Israel, with their elders,
officers, and judges took their stand on each side of the ark, opposite
the Levitical priests who carried the ark of the covenant of the LORD
—the resident aliens as well as the native born—half of them in front
of Mount Gerizim, and half of them in front of Mount Ebal for
the blessing of the people of Israel, as Moses, the servant of the LORD,
34 had instructed; and then he read all the provisions of the law, the
35 blessing and the curse, just as it was written in the lawbook; there
was not a word of all that Moses commanded that Joshua did not
read in the presence of all the assemblage of Israel, with the women,
the children, and the resident aliens who were living with them.
9 When all the kings heard of it, who were beyond the Jordan, in
the highlands and lowlands, and all along the coast of the Great Sea
in front of Lebanon, the Hittites, Amorites, Canaanites, Perizzites,
2 Hivvites, and Jebusites, they formed a coalition to fight as a single
body with Joshua and Israel.
3 When the inhabitants of Gibeon heard what Joshua had done to

4 Jericho and Ai, they on their part resorted to a ruse; they proceeded
to gather provisions, and then they took some old sacks to load on their
5 asses, and some wineskins, old and torn and patched, with old, patched
sandals on their feet, and old garments on their backs, and the bread
6 for their provisions was all dry and crumbled. They went to Joshua
at the camp at Gilgal, and said to him and the men of Israel,
"We have come from a far country; now then, make an alliance
with us."
7 The men of Israel said to the Hivvites,
"Perhaps you are living among us; so how can we make an al-
liance with you?"
8 "We are your servants," they said to Joshua.
But Joshua said to them,
"Who are you, and where do you come from?"
9 They said to him,
"Your servants have come from a very far country on account of
the fame of the LORD your God; for we have heard the report of him,
10 and all that he did in Egypt and all that he did to the two Amorite
kings who were beyond the Jordan, Sihon, king of Heshbon, and Og,
11 king of Bashan, who lived at Ashtaroth. Our elders and all the in-
habitants of our land said to us, 'Take with you some provisions for a
journey, and go to meet them, and say to them, "We are your serv-
12 ants; now then, make an alliance with us." ' This is our bread; we
took it fresh for our provision out of our houses on the day that we
13 left to come to you, and now look; it is dry and crumbled. These are
our wineskins, which were new when we filled them, and now look;
they are torn. These are our clothes and sandals; they are worn out
from the very long journey."
14 Then the men partook of their provisions, without asking the ad-
15 vice of the LORD; and Joshua came to terms with them, and made a
covenant with them to let them live, and the leaders of the community
swore an oath to them.
16 However, three days after they had made the covenant with them,
they learned that they were their neighbors, and were living among
17 them. So the Israelites set out, and reached their cities on the third
day, their cities being Gibeon, Chephirah, Beeroth, and Kirjath-jear-
18 im. The Israelites, however, did not kill them, because the leaders
of the community had sworn an oath to them by the LORD, the God
19 of Israel. The whole community grumbled at the leaders, but the
leaders all said to the whole community,

"We have sworn an oath to them by the LORD, the God of Israel;
20 so now we cannot touch them. This is what we will do to them; we
will let them live, so that no wrath may come upon us for the oath
which we swore to them."
21 "They shall live," the leaders said to them; "but they shall become
hewers of wood and drawers of water for the whole community, as
the leaders told them."
22 Then Joshua summoned them, and said to them,
"Why have you deceived us by saying, 'We live very far from
23 you,' when you are really living among us? Cursed then shall you be;
never shall you cease providing slaves, hewers of wood and drawers of
water, for the temple of my God!"
24 They answered Joshua,
"Your servants were assured that the LORD your God had com-
manded his servant Moses to give you the whole land, and to exter-
minate all the inhabitants of the land from your way, so we stood in
great fear of our lives through you, and accordingly have done this.
25 Here we are, then, in your power; do whatever you think it right and
proper to do to us."
26 And that was what Joshua did to them; he saved them from the
27 Israelites, so that they did not slay them; but he made them that day
hewers of wood and drawers of water for the community, and for
the altar of the LORD, for the sanctuary that he should choose, as they
are to this day.
10 When Adoni-bezek, king of Jerusalem, heard that Joshua had cap-
tured Ai, and had annihilated it (having done to Ai and its king as he
did to Jericho and its king), and that the inhabitants of Gibeon had
2 made peace with Israel, and had joined them, he was in great terror;
for Gibeon was a large city, quite like a royal city, and was larger
3 than Ai, and its men were all fighters. So Adoni-bezek, king of Jeru-
salem, sent this message to Hoham, king of Hebron, to Piram, king
of Jarmuth, to Japhia, king of Lachish, and to Debir, king of Eglon:
4 "Join me, and give me your help, that we may chastise Gibeon;
for it has made peace with Joshua and the Israelites."
5 So the five Amorite kings, the king of Jerusalem, the king of He-
bron, the king of Jarmuth, the king of Lachish, and the king of
Eglon, mustered their forces, and coming up with all their armies,
6 they invested Gibeon, and attacked it. Then the Gibeonites sent
this message to Joshua at the camp at Gilgal:
"Do not abandon your servants; come up quickly to our rescue, and

help us; for all the Amorite kings inhabiting the highlands have gathered against us."

7 So Joshua went up from Gilgal, accompanied by all the warriors, as well as all the seasoned troops.

8 "Do not be afraid of them," the LORD said to Joshua; "for I am delivering them into your power; not one of them shall hold his own against you."

9 So Joshua made a surprise attack upon them, by marching all night
10 from Gilgal; and the LORD threw them into a panic before Israel, so that they inflicted great slaughter on them at Gibeon, and pursuing them in the direction of the slope of Beth-horon, they harried them
11 all the way to Azekah and Makkedah. After they had fled from the Israelites, while they were at the descent of Beth-horon, the LORD cast great stones from the sky upon them all the way to Azekah, so that they died, more dying from the hailstones than the Israelites slew with the sword.

12 It was on the day that the LORD put the Amorites at the mercy of the Israelites that Joshua spoke to the LORD, and in the presence of Israel said,

"O sun, stop at Gibeon;
And thou moon, at the valley of Aijalon!"

13 So the sun came to a stop, and the moon stood still, until the nation took vengeance on their foes. (Is this not written in the Book of Jashar?) The sun stood still at the zenith, and delayed its setting for
14 about a whole day. Never before or since has there been a day like that, when the LORD heeded the cry of a man; for the LORD fought
15 for Israel. Then Joshua, accompanied by all Israel, returned to the camp at Gilgal.

16 The five kings fled, and hid themselves in the cave at Makkedah;
17 and Joshua was told,

"The five kings have been discovered, hidden in the cave at Makkedah."

18 So Joshua said,

"Roll large stones up to the mouth of the cave, and post men over it
19 to guard them; but do not stay there yourselves; pursue your enemies, and attack them in the rear; do not let them get into their cities; for the LORD your God has delivered them into your power."

20 When Joshua and the Israelites had finished inflicting a very great slaughter on them until they were at an end, and the survivors who

21 were left of them had gained the fortified cities, the people all returned unmolested to Joshua at the camp at Makkedah, not a man saying a word against the Israelites.

22 Then Joshua said,

"Open the mouth of the cave, and bring me those five kings out of the cave."

23 They did so; they brought him these five kings out of the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the
24 king of Lachish, and the king of Eglon. When they had brought these kings out to Joshua, Joshua summoned all the men of Israel, and said to the army commanders who had accompanied him,

"Come forward and put your feet on the necks of these kings."

25 So they came forward, and put their feet on their necks. Then Joshua said to them,

"Do not be afraid or dismayed; be strong and brave; for thus shall the LORD do to all your enemies with whom you fight."

26 Joshua then felled them, and killed them; he hanged them on five
27 trees, and they remained hanging on the trees until evening. At sunset, on command of Joshua, they were taken down from the trees, and thrown into the cave where they had hidden themselves, and large stones were placed on the mouth of the cave, which remain to this very day.

28 That day Joshua captured Makkedah, and put it and its king to the sword, annihilating it and every person in it, sparing no one. He did to the king of Makkedah as he had done to the king of Jericho.

29 Then Joshua, accompanied by all Israel, passed on from Makkedah
30 to Libnah. He attacked Libnah, and the LORD delivered it also, with its king, into the power of Israel. He put it to the sword, with every person that was in it, sparing no one in it, and did to its king as he had done to the king of Jericho.

31 Then Joshua, accompanied by all Israel, passed on from Libnah to
32 Lachish. He invested it, and attacked it; and the LORD delivered Lachish into the power of Israel. He captured it on the second day, and put it to the sword, with every person that was in it, just as he
33 had done to Libnah. Then Horam, king of Gezer, came up to help Lachish, but Joshua harried him and his army until not a survivor was left to him.

34 Then Joshua, accompanied by all Israel, passed on from Lachish to
35 Eglon. They invested it, and attacked it. They captured it that same

day, and put it to the sword, massacring that day every person that was in it, just as had been done to Lachish.

36 Then Joshua, accompanied by all Israel, marched up from Eglon
37 to Hebron. They attacked it, and captured it, and put it to the sword, with its king, all its towns, and every person that was in it, sparing no one, just as had been done to Eglon. He annihilated it and every person in it.

38 Then Joshua, accompanied by all Israel, turned back to Debir, and
39 attacked it. He captured it and its king and all its towns. He put them to the sword, and massacred every person that was in it, sparing no one. As he had done to Hebron, so he did to Debir and its king, as also he had done to Libnah and its king.

40 Thus Joshua conquered the whole land, the highlands, the steppes, the lowlands, and the slopes, with all their kings, sparing no one, but massacring every living soul, as the LORD, the God of Israel, had
41 directed. Joshua conquered them from Kadesh-barnea as far as Gaza,
42 and all the land of Goshen as far as Gibeon. All these kings and their country Joshua captured in a single campaign; for the LORD, the God
43 of Israel, fought for Israel. Then Joshua, accompanied by all Israel, returned to the camp at Gilgal.

11 When Jabin, king of Hazor, heard about it, he sent to Jobab, king
2 of Madon, to the king of Shimron, to the king of Achshaph, to the kings that were in the highlands to the north, in the Arabah south of Chinneroth, in the lowlands, and in the uplands of Dor to the west—
3 the Canaanites to the east and west, the Amorites, the Hittites, the Perizzites, the Jebusites in the highlands, and the Hivvites at the foot
4 of Hermon in the land of Mizpeh. These, accompanied by all their troops, sallied forth, a great host, as numerous as the sands on the
5 seashore, with very many horses and chariots. All these kings joined forces, and went and encamped together at the waters of Merom, to fight with Israel.

6 Then the LORD said to Joshua,

"Do not stand in fear of them; for tomorrow about this time I will deliver them up to Israel all slain; you must hamstring their horses, and burn up their chariots."

7 So Joshua, accompanied by all the warriors, made a surprise attack
8 upon them at the waters of Merom, and fell upon them. The LORD delivered them into the power of Israel, so that they defeated them, and pursued them as far as Sidon the Great and Misrephoth-maim and the valley of Mizpeh eastward. They harried them until not a sur-

9 vivor was left to them. Joshua did to them as the LORD had told him,
hamstringing their horses, and burning up their chariots.
10 It was at that time also that Joshua captured Hazor, and put its
king to the sword (for Hazor used to be the head of all those king-
11 doms). They put every person that was in it to the sword, massacring
them, not a living soul being left. Then Hazor was burned.
12 So Joshua captured all the cities of those kings, as well as all the
kings themselves, and put them to the sword, massacring them, as
13 Moses, the servant of the LORD, had commanded. None of the cities,
however, that stood on mounds did Israel burn, except Hazor alone,
14 Joshua having burned it. All the spoil of these cities and the cattle, the
Israelites took as their booty; but they put all the men to the sword
15 until they had destroyed them, sparing not a living soul. As the LORD
had commanded his servant Moses, so did Moses command Joshua;
and thus Joshua did, neglecting nothing of all that the LORD had
commanded Moses.
16 So Joshua took all that land (the highlands, all the steppes, all the
land of Goshen, the lowlands, the Arabah, the highlands of Israel,
17 and its lowlands), from Mount Halak, that rises toward Seir, as far
as Baal-gad in the valley of Lebanon at the foot of Mount Hermon.
He captured all their kings, and after scourging them, he put them
18 to death. For a long time Joshua carried on war with all those kings.
19 There was no city that made peace with the Israelites, except the
20 Hivvites, inhabiting Gibeon; they all had to be taken in battle. For
it was at the instigation of the LORD that they had been encouraged
to engage Israel in battle, that they might be annihilated, without
being given any quarter, but annihilated, as the LORD had commanded
Moses.
21 At that same time Joshua went and exterminated the Anakim from
the highlands; from Hebron, Debir, and Anab, from all the high-
lands of Judah, and all the highlands of Israel; Joshua annihilated
22 them, along with their cities. No Anakim were left in the land of
the Israelites; it was only in Gaza, Gath, and Ashdod that some re-
23 mained. Joshua captured the whole land, just as the LORD had prom-
ised Moses. Joshua then distributed it as a heritage among the various
tribes of Israel. So the land had rest from war.
12 The following are the kings of the land whom the Israelites had
already vanquished, and whose land beyond the Jordan to the east
they had occupied, from the river Arnon as far as Mount Hermon,
2 with all the Arabah eastward: Sihon, king of the Amorites, who

lived at Heshbon, and whose rule extended from Aroer, which is on
the edge of the Arnon valley, from the middle of the valley as far
as the Jabbok river, the frontier of the Ammonites, that is, half of
3 Gilead, along with the Arabah as far as the Sea of Chinneroth to the
east, and as far as the Sea of the Arabah, the Salt Sea, to the east, in the
direction of Beth-jeshimoth, and southward to the foot of the slopes
4 of Pisgah; also Og, king of Bashan, one of the survivors of the
5 Rephaim, who lived at Ashtaroth and Edrei, and who ruled over
Mount Hermon, Salecah, and the whole of Bashan, as far as the
frontier of the Geshurites and Maacathites, along with half of Gilead,
6 as far as the frontier of Sihon, king of Heshbon. Moses, the servant
of the LORD, and the Israelites had vanquished them, and Moses, the
servant of the LORD, had given the Reubenites, Gadites, and half-
tribe of Manasseh possession of their land.

7 The following are the kings of the land whom Joshua and the
Israelites vanquished beyond the Jordan to the west, from Baal-gad
in the valley of Lebanon as far as Mount Halak which rises toward
Seir (Joshua distributed the land among the various tribes of Israel as
8 their possession), in the highlands, the lowlands, the Arabah, the
slopes, the desert, and the steppes: Hittites, Amorites, Canaanites,
Perizzites, Hivvites, and Jebusites:

9	the king of Jericho	1
	the king of Ai which is near Bethel	1
10	the king of Jerusalem	1
	the king of Hebron	1
11	the king of Jarmuth	1
	the king of Lachish	1
12	the king of Eglon	1
	the king of Gezer	1
13	the king of Debir	1
	the king of Geder	1
14	the king of Hormah	1
	the king of Arad	1
15	the king of Libnah	1
	the king of Adullam	1
16	the king of Makkedah	1
	the king of Bethel	1
17	the king of Tappuah	1
	the king of Hepher	1

18	the king of Aphek	1
	the king of Aphek in Sharon	1
19	the king of Madon	1
	the king of Hazor	1
20	the king of Shimron	1
	the king of Achshaph	1
21	the king of Taanach	1
	the king of Megiddo	1
22	the king of Kedesh	1
	the king of Jokneam in Carmel	1
23	the king of Dor in the uplands of Dor	1
	the king of the peoples in Galilee	1
24	the king of Tirzah	1
	A total of	31 kings

THE ALLOTMENT OF THE LAND AMONG THE HEBREW TRIBES, 13:1—21:45

13 When Joshua was old, being well advanced in life, the LORD said to him,

"You are old, being well advanced in life, but very much of the
2 land remains still to be conquered. The following is the territory
that still remains: all the Philistine states, and all those of the Geshu-
3 rites, from the Shihor which is east of Egypt as far as the frontier of
Ekron to the north (which is regarded as Canaanite), the five princi-
palities of the Philistines, the Gazite, Ashdodite, Ashkelonite, Gittite,
4 and Ekronite; also the territory of the Avvim to the south, all the
land of the Canaanites from Mearah which belongs to the Sidonians
5 as far as Aphek, as far as the frontier of the Amorites; and the terri-
tory of the Gebalites, along with the whole of Lebanon to the east,
from Baal-gad at the foot of Mount Hermon as far as the approach
6 to Hamath. All the inhabitants of the highlands from Lebanon as far
as Misrephoth-maim, all the Sidonians, I will drive out of the way of
the Israelites; meanwhile however, allot the land to Israel as a heri-
7 tage, as I commanded you. Now then, divide this land as a heritage
among the nine tribes and the half-tribe of Manasseh."

8 Along with the other half-tribe, the Reubenites and Gadites had received their heritage, which Moses had given them beyond the Jordan to the east, as Moses, the servant of the LORD, had assigned it to

them, extending from Aroer which is on the edge of the Arnon valley,
together with the city that is in the valley, and all the table-land from
Medeba as far as Dibon, and all the cities of Sihon, king of the
Amorites, who reigned in Heshbon, as far as the frontier of the Am-
monites; as well as Gilead, and the territory of the Geshurites and
Maacathites, and the whole of Mount Hermon, and the whole of
Bashan as far as Salecah, the whole kingdom of Og in Bashan who
reigned at Ashtaroth and Edrei (he was the last survivor of the
Rephaim)—Moses had defeated these, and dispossessed them. The
Israelites, however, did not evict the Geshurites or Maacathites; but
Geshur and Maacath live in the midst of Israel to this day. To the
tribe of Levi alone was no heritage given, the LORD, the God of
Israel, being their heritage, as he had promised them.

Moses had made assignments to the various clans of the tribe of
Reubenites. To them went the territory extending from Aroer which
is on the edge of the Arnon valley, together with the city that is in
the valley, and all the table-land at Madeba, Heshbon and all its towns
on the table-land, Dibon, Bamoth-baal, Beth-baal-meon, Jahaz,
Kedemoth, Mephaath, Kirjathaim, Sibmah, Zereth-shahar on the hill
in the valley, Beth-peor, the slopes of Pisgah, Beth-jeshimoth, all the
cities on the table-land, and the whole kingdom of Sihon, king of the
Amorites, who reigned in Heshbon, whom Moses defeated, along
with the Midianite chiefs, Evi, Rekem, Zur, Hur, and Reba, who as
vassals of Sihon were living in the land. Besides these victims the
Israelites also slew the soothsayer Balaam, the son of Beor, with the
sword. The territory of the Reubenites was the Jordan and its banks;
this was the heritage of the various clans of the Reubenites, the cities
and their villages.

Moses had also made assignments to the various clans of the tribe
of Gad, the Gadites. To them went the territory, Jazer, all the cities
of Gilead, half the land of the Ammonites as far as Aroer, which
is east of Rabbah, the region from Heshbon as far as Ramath-mizpeh
and Betonim, and from Mahanaim as far as the outskirts of Debir,
along with Beth-haram, Beth-nimrah, Succoth, and Zaphon, in the
valley, the rest of the kingdom of Sihon, king of Heshbon—the Jor-
dan and its banks as far as the lower end of the Sea of Chinnereth
beyond the Jordan to the east. This was the heritage of the various
clans of the Gadites, the cities and their villages.

Moses had also made assignments to the half-tribe of Manasseh,
and in the case of the half-tribe of Manassites it was by clans. Their

territory was that extending from Mahanaim, the whole of Bashan,
the whole kingdom of Og, king of Bashan, the whole of Havvoth-
31 jair which is in Bashan (sixty towns); also half of Gilead, with Ash-
taroth and Edrei (cities belonging to the kingdom of Og in Bashan),
went to the various clans of the descendants of Machir, the son of
Manasseh, that is, half the Machirites.
32 These were the assignments which Moses had made in the steppes
33 of Moab, beyond the Jordan, east of Jericho. To the tribe of Levi,
however, Moses had assigned no heritage, the LORD, the God of
Israel, being their heritage, as he had promised them.
14 The following are the heritages which the Israelites received in the
land of Canaan, which Eleazar, the priest, and Joshua, the son of
Nun, and the heads of families in the tribes of Israelites assigned to
2 them, the assignments to them being made by lot, as the LORD through
3 Moses had commanded for the nine and a half tribes; for Moses had
already made the assignments to the other two and a half tribes be-
yond the Jordan, but to the Levites he had made no assignment with
4 the others. (As a matter of fact the descendants of Joseph formed
two tribes, Manasseh and Ephraim.) No share of the land was given
to the Levites, except some cities to live in, with the pasture-lands
5 around them for their cattle and other live stock. As the LORD com-
manded Moses, so did the Israelites in their allotment of the land.
6 The Judeans came up to Joshua at Gilgal, and Caleb, the son of
Jephunneh, the Kenizzite, said to him,

"You know what the LORD said to Moses, the man of God, about
7 you and myself at Kadesh-barnea. I was forty years old when Moses,
the servant of the LORD, sent me from Kadesh-barnea to spy out the
8 land. I brought him back as conscientious a report as I could. My
kinsmen, however, who went up with me, made the people lose heart,
9 whereas I corroborated the LORD my God. So Moses made this oath
to me that day: 'The land on which your foot has trodden is to be a
heritage for you and your descendants forever, because you have
10 corroborated the LORD, my God.' Now then, seeing that the LORD
has let me live, as he promised, for the past forty-five years, that is,
ever since the LORD spoke this word to Moses, while Israel was jour-
11 neying through the desert, here I am today eighty-five years old; but
I am still as strong today as I was when Moses sent me off, my
strength now being the equal of my strength then, for war, and for
12 going and coming. Give me, then, these highlands of which the LORD
spoke that day. By the way, you heard that same day that the Anakim

were there, with great fortified cities; but perhaps the LORD will enable me to evict them, as the LORD in fact promised."

13 So Joshua blessed him, and gave Hebron to Caleb, the son of
14 Jephunneh, as a heritage. That is how Hebron became the heritage of Caleb, the son of Jephunneh, the Kenizzite, as it is to this day, be-
15 cause he corroborated the LORD, the God of Israel. (The name of Hebron used to be Kirjath-arba, Arba having been the head man among the Anakim.) Then the land had rest from war.

15 The territory allotted to the various clans of the tribe of Judeans extended to the frontier of Edom, southward to the desert of Zin in
2 the extreme south. Their southern frontier ran from the lower end
3 of the Salt Sea, from the bay facing south, and continued south of the slope of Akrabbim, passing along to Zin, then it proceeded upward south of Kadesh-barnea, along to Hezron, up to Addar, around to
4 Karka, on to Azmon, and came out at the River of Egypt, so that
5 the frontier ended at the sea; this was their southern frontier. The eastern frontier was the Salt Sea, as far as the mouth of the Jordan. The northern frontier ran from the bay of the Sea at the mouth of
6 the Jordan, and then the frontier continued up to Beth-hoglah, and passed north of Beth-arabah; the frontier continued up to the stone
7 of Bohan, the son of Reuben; the frontier then went up to Debir from the valley of Achor, and turned north to Gilgal which is opposite the slope of Adummin, south of the river; then the frontier con-
8 tinued to the waters of En-shemesh, and ended at En-rogel; the frontier then continued up the valley of Ben-Hinnom to the southern side of the Jebusite spur (that is, Jerusalem); then the frontier ran to the top of the hill which overlooks the valley of Hinnom, to the
9 west, at the northern end of the valley of Rephaim; from the top of the hill the frontier ran to the source of the waters of Nephtoah, and continued to the spur of Mount Ephron; then the frontier ran
10 to Baalah (that is, Kirjath-jearim); at Baalah the frontier turned westward to the mountain range of Seir, continuing to the northern spur of Mount Jearim (that is, Chesalon), down to Beth-shemesh,
11 and on to Timnah; the frontier then continued north to the spur of Ekron; the frontier ran to Shikkeron, on to Mount Baalah, and came
12 out at Jabneel, and the frontier ended at the sea. The western frontier was the Great Sea with its coastland. This was the frontier encircling the various clans of Judeans.

13 In accord with the command of the LORD to Joshua, he allotted

a share to Caleb, the son of Jephunneh, among the Judeans, namely,
Kirjath-arba (Arba being the father of Anak), that is, Hebron.
14 Caleb evicted from there the three sons of Anak, Sheshai, Ahiman,
15 and Talmai, the children of Anak. From there he marched against
the inhabitants of Debir (the name of Debir used to be Kirjath-
sepher).
16 "Whoever attacks Kirjath-sepher and captures it," said Caleb,
"I will give him my daughter, Achsah, in marriage."
17 Othniel, the son of Caleb's brother, Kenaz, captured it; so he gave
18 him his daughter, Achsah, in marriage. When she arrived, he induced
her to ask her father for the necessary fields; so she alighted from her
19 ass, and when Caleb said to her, "What do you want?" she said,
"Give me a pool; since you have assigned me to the region of the
steppes, give me Gullath-maim."
So he gave her Upper Gullath and Lower Gullath.
20 The following is the heritage assigned to the various clans of the
21 tribe of Judeans; the cities in their totality belonging to the tribe of
Judeans toward the frontier of Edom were, in the steppes, Kabzeel,
22 Eder, Jagur, Kinah, Dimonah, Adadah, Kedesh, Hazor, Ithnan,
23 Ziph, Telem, Bealoth, Hazor-haddatah, Kerioth-hezron (that is,
24 Hazor), Amam, Shema, Moladah, Hazar-gaddah, Heshmon, Beth-
25 pelet, Hazar-shual, Beersheba with its dependencies, Baalah, Iim,
26 Ezem, Eltolad, Chesil, Hormah, Ziklag, Madmannah, Sansannah,
27 Lebaoth, Shilhim, and En-rimmon—a total of twenty-nine cities
28 with their villages.
29 In the lowlands, Eshtaol, Zorah, Ashnah, Zanoah, En-gannim,
30 Tappuah, Enam, Jarmuth, Adullam, Socoh, Azekah, Shaaraim,
31 Adithaim, and Gederah—fourteen cities with their villages; Zenan,
32 Hadashah, Migdal-gad, Dilan, Mizpeh, Joktheel, Lachish, Bozkath,
33 Eglon, Cabbon, Lahmas, Chithlish, Gederoth, Beth-dagon, Naamah,
34 and Makkedah—sixteen cities with their villages; Libnah, Ether,
35 Ashan, Iphtah, Ashnah, Nezib, Keilah, Achzib, and Mareshah—nine
36 cities with their villages; Ekron with its towns and villages; from
Ekron to the sea, all that lay alongside of Ashdod with their villages;
37 Ashdod with its towns and villages, Gaza with its towns and villages,
as far as the River of Egypt, and the Great Sea with its coastland.
38 In the highlands, Shamir, Jattir, Socoh, Dannah, Kirjath-sannah
39 (that is, Debir), Anab, Eshtemoh, Anim, Goshen, Holon, and Giloh—
40 eleven cities with their villages; Arab, Rumah, Eshan, Janum, Beth-
41 tappuah, Aphekah, Humtah, Kirjath-arba (that is, Hebron), and

55 Zior—nine cities with their villages; Maon, Carmel, Ziph, Juttah,
56 Jezreel, Jokdeam, Zanoah, Kain, Gibeah, and Timnah—ten cities
57 with their villages; Halhul, Beth-zur, Gedor, Maarath, Beth-anoth,
58 and Eltekon—six cities with their villages; Kirjath-baal (that is,
59 Kirjath-jearim) and Rabbah—two cities with their villages.
60 In the desert, Beth-arabah, Middin, Secacah, Nibshan, Salt City,
61 and En-gedi—six cities with their villages.
62 The Judeans, however, could not evict the Jebusites inhabiting
63 Jerusalem; but the Jebusites live with the Judeans in Jerusalem to
this day.

16 The frontier of the Josephites extended from the Jordan at Jeri-
cho, east of the waters of Jericho, up from Jericho through the high-
2 lands to the wilderness at Bethel, then leaving Bethel (that is, Luz),
3 it continued to Ataroth, the domain of the Archites, then to the west,
down to the territory of the Japhletites as far as the outskirts of Lower
Beth-horon and Gezer, and ended at the sea.
4 The Josephites, Manasseh and Ephraim, received their heritage.
5 The territory of the Ephraimites was assigned to their various clans.
The eastern frontier of their heritage ran from Ataroth-addar as far
6 as Upper Beth-horon, then the frontier continued westward to Mich-
methath in the north; the frontier then turned east to Taanath-shiloh,
7 and continued to Otho, east of Janoah; from Janoah it proceeded
down to Ataroth and Naarah, then reached to Jericho, and came out
8 at the Jordan. The western frontier ran from Tappuah to the brook
Kanah, and ended at the sea. This was the heritage assigned to the
9 various clans of the tribe of Ephraimites, together with the cities set
aside for the Ephraimites in the heritage of the Manassites, all the
10 cities with their villages. They did not evict the Canaanites who were
living in Gezer; the Canaanites lived with Ephraim, as they do to
this day, but they became forced laborers.

17 Then there was the allotment made to the tribe of Manasseh
(Manasseh being the first-born of Joseph). To Machir, the first-
born of Manasseh, the father of Gilead, went Gilead and Bashan,
2 since he was a man of war. Allotments were then made to the vari-
ous other clans of the Manassites, the Abiezrites, the Helekites, the
Asrielites, the Shechemites, the Hepherites, and the Shemidaites (these
being the various clans of the male descendants of Manasseh, the son
3 of Joseph). Zelophehad, however, the son of Hepher, the son of
Gilead, the son of Machir, the son of Manasseh, had no sons, only
daughters, these being the names of his daughters: Mahlah, Noah,

4 Hoglah, Milcah, and Tirzah. They appeared before Eleazar, the
priest, and Joshua, the son of Nun, and the leaders, saying,
"The LORD commanded Moses to give us a heritage along with our
kinsmen."
So, in accord with the command of the LORD, they were given a
5 heritage along with their father's kinsmen. Ten shares fell to Ma-
nasseh, apart from the land of Gilead and Bashan, which is on the
6 other side of the Jordan (for the daughters of Manasseh received a
heritage along with his sons), while the land of Gilead went to the
rest of the Manassites.
7 The frontier of Manasseh ran from Asher to Michmethath, which
8 is east of Shechem; the frontier then went south to En-tappuah (the
land of Tappuah belonged to Manasseh, but Tappuah near the fron-
9 tier of Manasseh belonged to the Ephraimites); the frontier then
went down to the brook Kanah, to the south of the brook (the cities
here belonged to Ephraim, although among cities of Manasseh); the
frontier of Manasseh then ran north of the brook, and ended at the
10 sea, the land to the south being Ephraim's, and that to the north
Manasseh's, with the sea as their frontier. They reached to Asher on
11 the north, and to Issachar on the east. Moreover, in Issachar and
Asher there went to Manasseh, Beth-shean with its dependencies and
Ibleam with its dependencies, along with the inhabitants of Dor and
its dependencies, the inhabitants of En-dor and its dependencies, the
inhabitants of Taanach and its dependencies, the inhabitants of Me-
12 giddo and its dependencies—three heights. The Manassites, however,
were not able to evict the inhabitants of these cities; the Canaanites
13 clung to the habitation of this region, but when the Israelites became
strong enough, they made the Canaanites forced laborers; they never
completely evicted them.
14 Then the Josephites said to Joshua,
"Why have you allotted to us simply one share as our heritage,
when we are a numerous people, whom the LORD has blessed thus
bountifully?"
15 Joshua said to them,
"If you are such a numerous people, go up to the forest, and there
clear ground for yourselves in the land of the Perizzites and Rephaim;
for the highlands of Ephraim are near you."
16 "The highlands are not enough for us," said the Josephites; "and
all the Canaanites who live in the valley lands have iron chariots, both

those in Beth-shean and its dependencies, and those in the valley of Jezreel."

17 Then Joshua said to the clan of Joseph, Ephraim and Manasseh,
"You are a numerous people, and have great power. One share
18 alone shall not go to you, but the highlands as well shall be yours; for
though they are wooded, you can clear them, and their products shall
be yours. For you shall evict the Canaanites, even though they have
iron chariots and are strong."

18 Then the whole Israelite community assembled at Shiloh, and set
up the tent of meeting there, the region having been brought into sub-
jection to them.

2 There still remained seven tribes among the Israelites, who had not
3 yet been allotted their heritage; so Joshua said to the Israelites,
"How long are you going to put off entering into possession of the
4 land which the LORD, the God of your fathers, has given you? Select
three men from each tribe, and I will send them forth that they may
explore the land. They shall map it out with a view to the heritage
5 of each, and then report to me. They shall divide it into seven parts,
Judah remaining in their territory in the south, and the clan of Joseph
6 in their territory in the north. You shall map out the land into seven
parts, and then report to me here. I will cast lots for you here before
7 the LORD our God. The Levites, however, are to have no share with
you; for the priesthood of the LORD is to be their heritage; while
Gad, Reuben, and the half-tribe of Manasseh have already received
their heritage beyond the Jordan to the east, which Moses, the servant
of the LORD, gave them."

8 So the men prepared to go; then Joshua gave this command to
those that were leaving to map out the land:
"Go and explore the land, and map it out, and come back to me.
Then I will cast lots for you here before the LORD at Shiloh."

9 The men went forth, and traversed the land, and mapped out its
various cities in a book into seven parts; then they reported to Joshua
10 at the camp at Shiloh. So Joshua cast lots for them at Shiloh before
the LORD; and there Joshua distributed the land among the Israelites,
to each his share.

11 The lot was drawn for the various clans of the tribe of Benja-
minites. The territory allotted to them lay between the Judeans and
12 Josephites. Their frontier on the north ran from the Jordan; then
the frontier went up to the northern spur of Jericho, up through the
13 highlands westward, and ended at the wilderness of Bethaven; from

there the frontier continued to Luz, toward the southern spur of Luz
(that is, Bethel); then the frontier ran down to Ataroth-addar, near
14 the hill which lies south of Lower Beth-horon. The frontier con-
tinued, and for the western boundary turned southward from the hill
which lies south of Beth-horon, and ended at Kirjath-baal (that is,
Kirjath-jearim), a city of the Judeans. This was the western bound-
15 ary. The southern boundary ran from the outskirts of Kirjath-
jearim; the frontier then ran westward, running to the source of the
16 waters of Nephtoah; then the frontier went down to the foot of the
hill which overlooks the valley of Ben-Hinnom, which is north of the
valley of Rephaim; then down the valley of Hinnom, to the southern
17 side of the Jebusite spur; then down to En-rogel. It continued north-
ward, and ran to En-shemesh, then to Gilgal, which is opposite the
slope of Adummim, then down to the stone of Bohan, the son of
18 Reuben, on to the spur north of Beth-arabah, and then down to the
19 Arabah; the frontier then passed on to the northern spur of Beth-
hoglah, and the frontier ended at the northern bay of the Salt Sea,
at the southern end of the Jordan. This was the southern frontier;
20 while the Jordan bounded it on the east. This was the heritage of the
various clans of the Benjaminites, as bounded by its frontiers.

21 The cities assigned to the various clans of the tribe of Benjaminites
22 were Jericho, Beth-hoglah, Emek-keziz, Beth-arabah, Zemaraim,
23 Bethel, Avvim, Parah, Ophrah, Chephar-ammoni, Ophni, and Geba
24 —twelve cities with their villages; Gibeon, Ramah, Beeroth, Mizpeh,
25 Chephirah, Mozah, Rekem, Irpeel, Taralah, Zelah, Eleph, the Jebu-
26 site city (that is, Jerusalem), Gibeath, and Kirjath-jearim—fourteen
27 cities with their villages. This was the heritage of the various clans
28 of the Benjaminites.

19 The second lot fell to Simeon, to the various clans of the tribe of
2 Simeonites. Their heritage lay inside that of the Judeans. They re-
3 ceived as their heritage Beersheba, Shema, Moladah, Hazar-shual,
4 Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, Beth-marcaboth,
5 6 Hazar-susah, Beth-lebaoth, and Sharuhen—thirteen cities with their
7 villages; En-rimmon, Ether, Ashan, and Tochen—four cities with
8 their villages; together with all the villages that surrounded these
cities, as far as Baalath-beer and Ramah of the South. This was the
9 heritage of the various clans of the Simeonites, the heritage of the
Simeonites being taken from the territory of the Judeans. Since the
Judeans' portion was too large for them, the Simeonites received their
heritage inside theirs.

10 The third lot was drawn for the various clans of the Zebulunites.
11 The frontier of their heritage reached to Sarid; then their frontier
went westward, up to Maralah; it then reached to Dabbesheth, and to
12 the brook which is east of Jokneam; from Sarid it turned eastward
toward the dawn, toward the outskirts of Chisloth-tabor, on to Dabe-
13 rath, and up to Japhia; from there it continued eastward toward the
dawn, to Gath-hepher and Eth-kazin, then to Rimmonah, and on to
14 Neah; the frontier then turned north to Hannathon, and ended at the
15 valley of Iphtah-el. . . . Kattath, Nahalal, Shimron, Idalah, and
16 Bethlehem—twelve cities with their villages. This was the heritage
of the various clans of the Zebulunites, these cities with their villages.
17 The fourth lot fell to Issachar, to the various clans of the Issacha-
18 19 20 21 rites. Their territory included Jezreel, Chesulloth, Shunem, Hapha-
raim, Shion, Anaharath, Rabbith, Kishion, Ebez, Remeth, En-gan-
22 nim, En-haddah, and Beth-pazzez. The frontier reached to Tabor,
then to Shahazumah, and Beth-shemesh; and their frontier ended at
23 the Jordan. There were sixteen cities with their villages. This was
the heritage of the various clans of the tribe of Issacharites, the cities
with their villages.
24 The fifth lot fell to the various clans of the tribe of Asherites.
25 26 Their territory included Helkath, Hali, Beten, Achshaph, Allammelech, Amad, and Mishal; it reached west to Carmel and Shihor-lib-
27 nath; then it turned east to Beth-dagon; it reached to Zebulun and
the valley of Iphtah-el, to the north, then to Beth-emek and Neiel; it
28 continued north to Cabul, then to Ebron, Rehob, Hammon, and
29 Kanah, as far as Sidon the Great; the frontier then turned to Ramah,
reaching the fortified city of Tyre; the frontier then turned to
30 Hosah, and ended at the sea . . . . Mahalab, Achzib, Acco, Aphek,
31 and Rehob—twenty-two cities with their villages. This was the heritage of the various clans of the tribe of Asherites, these cities with
their villages.
32 The sixth lot fell to the Naphtalites, to the various clans of the
33 Naphtalites. Their frontier ran from Heleph, Elon-bezaanannim,
Adami-nekeb, and Jabneel as far as Lakkum, and ended at the Jor-
34 dan; the frontier then turned westward to Aznoth-tabor; from there
it continued to Hukkok, and reached to Zebulun on the south, to Asher
35 on the west, and to Judah at the Jordan on the east. The fortified
36 cities were Ziddim, Zer, Hammath, Rakkath, Chinnereth, Adamah,
37 38 Ramah, Hazor, Kedesh, Edrei, En-hazor, Iron, Migdal-el, Horem,
Beth-anath, and Beth-shemesh—nineteen cities with their villages.

39 This was the heritage of the various clans of the tribe of Naphtalites,
the cities with their villages.
40 The seventh lot fell to the various clans of the tribe of Danites.
41 The territory comprising their heritage included Zorah, Eshtaol,
42 Ir-shemesh, Shaalabbin, Aijalon, Ithlah, Elon, Timnah, Ekron,
43 44 Eltekeh, Gibbethon, Baalath, Jehud, Bene-berak, Gath-rimmon,
45 46 Me-jarkon, and Rakkon, with the coastline in front of Joppa. The
47 territory of the Danites, however, was too small for them; so the
Danites went up and attacked Leshem. They captured it, and putting
it to the sword, they took possession of it, and settled down in it, call-
48 ing Leshem Dan, after the name of their ancestor Dan. This was
the heritage of the various clans of the tribe of Danites, these cities
with their villages.
49 When the distribution of the various divisions of the land had been
completed, the Israelites gave Joshua, the son of Nun, a heritage
50 amongst themselves; in accord with the command of the LORD they
gave him the city for which he asked, namely, Timnath-heres in the
highlands of Ephraim. He rebuilt the city, and settled down in it.
51 These were the heritages which Eleazar, the priest, and Joshua,
the son of Nun, and the heads of families in the Israelite tribes dis-
tributed by lot at Shiloh before the LORD, at the doorway of the tent
of meeting. Thus they completed the division of the land.
20 Then the LORD said to Joshua,
2 "Speak to the Israelites as follows: 'Select the cities of refuge,
3 concerning which I spoke to you through Moses, so that a homicide
who kills anyone inadvertently, unintentionally, may flee there; they
4 shall serve you as places of refuge from the avenger of blood. When
anyone flees to one of these cities, he shall stand at the entrance of the
city gate, and explain his case to the elders of that city; then they
shall receive him into their city, and give him a home, and he shall
5 live with them. If the avenger of blood should pursue him, they are
not to deliver the homicide into his power; for he killed his fellow
6 unintentionally, having no standing feud with him. He shall live in
that city until he appears before the community for trial, or until the
death of the high priest who is in office at that time. After that the
homicide may return to his own city and his own home, to the city
from which he fled.' "
7 So they set apart Kedesh in Galilee, in the highlands of Naphtali,
Shechem in the highlands of Ephraim, and Kirjath-arba (that is,
8 Hebron) in the highlands of Judah; and beyond the Jordan, east of

Jericho, they selected Bezer in the desert, on the table-land, from the tribe of Reuben; Ramoth in Gilead, from the tribe of Gad; and
9 Golan in Bashan, from the tribe of Manasseh. These were the cities which were designated for all the Israelites, and also for the aliens residing among them, so that anyone who killed a person inadvertently might flee there, and not die by the hand of the avenger of blood, until he had appeared before the community.

21 Then the heads of families among the Levites went up to Eleazar, the priest, and Joshua, the son of Nun, and the heads of families in
2 the Israelite tribes, and said to them at Shiloh in the land of Canaan,
"The LORD gave command by Moses that we were to be given cities to live in, along with their pasture-lands for our cattle."
3 So the Israelites, in accord with the command of the LORD, gave the Levites some of their own heritage, namely, the following cities with their pasture-lands.
4 The lot was drawn for the Kohathite clans. Thirteen cities from the tribes of Judah, Simeon, and Benjamin fell by lot to the descend-
5 ants of Aaron, the priest, part of the Levites. To the rest of the Kohathites ten cities from the clans of the tribe of Ephraim, the tribe of Dan, and the half-tribe of Manasseh fell by lot.
6 To the Gershonites thirteen cities from the clans of the tribe of Issachar, the tribes of Asher and Naphtali, and the half-tribe of Manasseh in Bashan fell by lot.
7 To the various clans of the Merarites fell twelve cities from the tribes of Reuben, Gad, and Zebulun.
8 The Israelites allotted these cities with their pasture-lands to the Levites, as the LORD had commanded through Moses.
9 From the tribes of Judeans and Simeonites they gave the following
10 named cities (they went to the descendants of Aaron, one of the clans of the Kohathites, belonging to the Levites; for the lot fell to them
11 first). They gave them Kirjath-arba (Arba being the father of Anak), that is, Hebron, in the highlands of Judah, with its adjacent
12 pasture-lands; but the fields of the city and its villages they gave to
13 Caleb, the son of Jephunneh, as his property. To the descendants of Aaron, the priest, then, they gave the city of refuge for the homicide, namely, Hebron, along with its pasture-lands, as well as Libnah with
14 its pasture-lands, Jattir with its pasture-lands, Eshtemoa with its pas-
15 ture-lands, Holon with its pasture-lands, Debir with its pasture-
16 lands, Ain with its pasture-lands, Juttah with its pasture-lands, and Beth-shemesh with its pasture-lands—nine cities out of those two

17 tribes; and out of the tribe of Benjamin, Gibeon with its pasture-
18 lands, Geba with its pasture-lands, Anathoth with its pasture-lands,
19 and Almon with its pasture-lands—four cities; the total of the cities
for the descendants of Aaron, the priests, being thirteen cities with
their pasture-lands.

20 For the clans of the Kohathites that were Levites, that is, those
that were left of the Kohathites, the cities indicated by their lot came
21 from the tribe of Ephraim; so they were given the city of refuge for
the homicide, namely, Shechem in the highlands of Ephraim, along
22 with its pasture-lands, Gezer with its pasture-lands, Kibzaim with
its pasture-lands, and Beth-horon with its pasture-lands—four cities;
23 and out of the tribe of Dan, Eltekeh with its pasture-lands, Gibbe-
24 thon with its pasture-lands, Aijalon with its pasture-lands, and Gath-
25 rimmon with its pasture-lands—four cities; and out of the half-tribe
of Manasseh, Taanach with its pasture-lands, and Ibleam with its
26 pasture-lands—two cities; a total of ten cities with their pasture-lands
for the remaining clans of the Kohathites.

27 To the Gershonites, one of the clans of the Levites, from the half-
tribe of Manasseh went the city of refuge for the homicide, namely,
Golan in Bashan, with its pasture-lands, and Beesh-terah with its
28 pasture-lands—two cities; and out of the tribe of Issachar, Kishion
29 with its pasture-lands, Daberath with its pasture-lands, Jarmuth with
its pasture-lands, and En-gannim with its pasture-lands—four cities;
30 and out of the tribe of Asher, Mishal with its pasture-lands, Abdon
31 with its pasture-lands, Helkath with its pasture-lands, and Rehob
32 with its pasture-lands—four cities; and out of the tribe of Naphtali,
the city of refuge for the homicide, namely, Kedesh in Galilee, with
its pasture-lands, Hammoth-dor with its pasture-lands, and Kartan
33 with its pasture-lands—three cities; the total of the cities for the
various clans of the Gershonites being thirteen cities with their pas-
ture-lands.

34 To the clans of the Merarites, the rest of the Levites, from the
clan of Zebulun went Jokneam with its pasture-lands, Kartah with
35 its pasture-lands, Dimnah with its pasture-lands, and Nahalal with
36 its pasture-lands—four cities; and out of the tribe of Reuben, Bezer
37 with its pasture-lands, Jahaz with its pasture-lands, Kedemoth with
its pasture-lands, and Mephaath with its pasture-lands—four cities;
38 and out of the tribe of Gad, the city of refuge for the homicide,
namely, Ramoth in Gilead, with its pasture-lands, Mahanaim with
39 its pasture-lands, Heshbon with its pasture-lands, and Jazer with its

40 pasture-lands—four cities in all. All these cities went to the various
clans of the Merarites, the rest of the Levite clans, their allotment
being twelve cities.
41 The total number of cities of the Levites within the holdings of
42 the Israelites was forty-eight cities, with their pasture-lands, each of
these cities having its own pasture-lands adjacent to it, this being the
case with all of these cities.
43 So the LORD gave Israel all the land which he had sworn to their
44 fathers to give them; they occupied it, and settled down in it, and
the LORD gave them peace on every side, just as he had sworn to their
fathers; not one of all their enemies could withstand them, the LORD
45 having delivered all their enemies into their power. Not one of the
good promises which the LORD made to the house of Israel failed, all
being fulfilled.

THE DISMISSAL OF THE EASTERN TRIBES, AND THE DISPUTE ABOUT THEIR ALTAR, 22:1—34

22 Then Joshua summoned the Reubenites, Gadites, and half-tribe of
2 Manasseh, and said to them,
"You have observed all that Moses, the servant of the LORD, com-
manded you, and have heeded my injunctions in all that I have com-
3 manded you; you have not deserted your kinsmen during this long
time, but down to this day you have faithfully observed the charge
4 of the LORD your God. Now, however, the LORD your God has given
peace to your kinsmen, as he promised them; return then, and go home
to your tents in the land of your own, which Moses, the servant of the
5 LORD, gave you beyond the Jordan. Only be very careful to observe
the charge and law which Moses, the servant of the LORD, enjoined on
you, loving the LORD your God, walking in all his ways, keeping his
commands, holding fast to him, and serving him with all your mind
and heart."
6 Then Joshua blessed them, and let them go; and they went home
to their tents.
7 (To the one half-tribe of Manasseh Moses had assigned territory
in Bashan, and to the other half-tribe Joshua had assigned territory
with their kinsmen beyond the Jordan to the west.)
Furthermore, when Joshua sent them home, he blessed them.
8 "Return home with great wealth," he said to them, "with very
many cattle, with silver, gold, bronze, and iron, and with a great

quantity of clothing; divide the spoil of your enemies with your kinsmen."

9 So the Reubenites, Gadites, and half-tribe of Manasseh went
home, parting from the Israelites at Shiloh, which is in the land of
Canaan, to go to the land of Gilead, the land of their own, which
10 they had seized by command of the LORD through Moses. When
they reached the region of the Jordan, which is within the land of
Canaan, the Reubenites, Gadites, and half-tribe of Manasseh built
11 an altar there beside the Jordan, a large altar for display. The Israelites heard it reported that the Reubenites, Gadites, and half-tribe of
Manasseh had built an altar at the frontier of the land of Canaan,
in the region of the Jordan, on the side belonging to the Israelites.
12 When the Israelites heard of it, the whole Israelite community assem-
13 bled at Shiloh to march against them in war. To the Reubenites,
Gadites, and half-tribe of Manasseh in the land of Gilead, the Is-
14 raelites sent Phinehas, the son of Eleazar, the priest, and with him
ten chieftains, one chieftain from each household in every tribe of
Israel, each one of them being the head of a household among the
15 clans of Israel. They came to the Reubenites, Gadites, and half-
tribe of Manasseh in the land of Gilead, and said to them,

16 "Thus says the whole community of the LORD: 'Why this perfidy
that you have committed against the God of Israel in turning now
from following the LORD by building yourselves an altar in rebellion
17 against the LORD? Did the sin at Peor, from which we have not even
yet cleansed ourselves, and for which a plague came upon the LORD's
18 community, mean so little to us that you must today turn from following the LORD? If you rebel against the LORD today, he will be
19 angry with the whole community of Israel tomorrow! If, however,
the land which you hold is unclean, cross over to the land which the
LORD himself holds, where the dwelling of the LORD stands, and
settle among us; but do not rebel against the LORD, nor implicate us,
by building another altar besides the altar of the LORD our God.
20 Was it not Achan, the son of Zerah, who broke faith in the case of the
doomed things, so that wrath fell upon the whole community of
Israel? And he did not perish alone for his iniquity.' "

21 The Reubenites, Gadites, and half-tribe of Manasseh in reply said
to the heads of the clans of Israel,

22 "By the LORD, the God of gods—the LORD, the God of gods,
knows it, and Israel should know it—it was not in a spirit of rebellion
23 or infidelity toward the LORD (otherwise spare us not today!) that

we built an altar to turn from following the LORD, nor did we offer
burnt-offerings or cereal-offerings on it, nor did we sacrifice thank-
24 offerings on it (otherwise let the LORD himself requite us!); but we
did it rather out of fear of this, namely, that in time to come your
children might say to our children, 'What have you to do with the
25 LORD, the God of Israel? The LORD made the Jordan a boundary
between us and you, you Reubenites and Gadites. You have no share
in the LORD.' Thus your children might make our children cease to
26 stand in awe of the LORD. So we said, 'Let us protect ourselves by
27 building an altar—not for burnt-offerings, nor for sacrifices, but
that it might serve as a witness between you and us, and between your
descendants and ours, that we do perform the service of the LORD
before him with our burnt-offerings, sacrifices, and thank-offerings,
so that your children may never say to our children in time to come,
28 'You have no share in the LORD.' We calculated that if in time to
come this was ever said to us or to our descendants, we could say,
'Look at the copy of the altar of the LORD which our fathers made,
not for burnt-offerings nor for sacrifices, but that it might serve as a
29 witness between you and us.' Far be it from us to rebel against the
LORD, or turn now from following the LORD, by building an altar for
burnt-offerings, cereal-offerings, or sacrifices, besides the altar of the
LORD our God which stands in front of his dwelling!"

30 When Phinehas, the priest, and the chieftains of the community,
the heads of the clans of Israel who were with him, heard what the
31 Reubenites, Gadites, and Manassites said, they were satisfied; and
Phinehas, the son of Eleazar, the priest, said to the Reubenites, Gad-
ites, and Manassites,

"Now we know that the LORD is in our midst, since you have not
committed this act of perfidy against the LORD; thus you have saved
the Israelites from the hand of the LORD."

32 Then Phinehas, the son of Eleazar, the priest, and the chieftains
returned from the Reubenites and Gadites in the land of Gilead to
the land of Canaan, to the Israelites, and made a report to them.
33 The Israelites were satisfied; the Israelites blessed God, and said
nothing more about marching against the Reubenites and Gadites in
34 war, to ravage the land in which they lived. The Reubenites and
Gadites called the altar Ed [witness]; "For," said they, "it is a wit-
ness between us that the LORD is God."

JOSHUA'S FAREWELL AND DEATH, 23:1—24:33

23 A long time afterwards, when the LORD had given Israel rest from
all their enemies around them, and Joshua was old, being well ad-
2 vanced in life, Joshua summoned all Israel, their elders, leaders,
judges, and officers, and said to them,
3 "I am an old man, being well advanced in life; but you have seen
all that the LORD your God has done for you to all these nations; for
4 it is the LORD your God who has been fighting for you. See, I have
allotted to you as a heritage for your various tribes the territory of all
the nations whom I exterminated, from the Jordan as far as the
5 Great Western Sea; and in the case of those nations that are left, the
LORD your God will himself sweep them before you, and drive them
out of your way, and you shall occupy their land, as the LORD your
6 God promised you. Be very resolute, then, to observe and carry out
all that is written in the law-book of Moses, without swerving from
7 it to the right or to the left, never mingling with these nations, those
that are still left with you; you must not invoke the names of their
gods, nor swear by them, nor serve them, nor pay homage to them;
8 but you must hold fast to the LORD your God, as you have done up
9 to this day. The LORD has driven out of your way great and strong
nations, so that no one has been able to withstand you to this day.
10 One of you alone could put a thousand to flight, because it is the
LORD your God who has been fighting for you, as he promised you.
11 12 Take great care, therefore, to love the LORD your God. For if you
ever backslide, and ally yourselves with the remnant of these nations,
those that are still left with you, and intermarry with them, and have
13 intercourse with them and they with you, be very certain that the
LORD your God will no longer drive these nations out of your way;
but they shall be a snare and a trap for you, a scourge in your sides,
and thorns in your eyes, until you perish from off this fine land which
14 the LORD your God has given you. Here I am, right now about to
go the way of all the earth; but you know with all your minds and
hearts that not one of the good promises which the LORD your God
made concerning you has failed; all have been realized for you; not
15 one of them has failed. Hence, as every good promise which the
LORD your God made concerning you has happened to you, so shall
the LORD bring on you every threat, until he has destroyed you from
16 off this fine land which the LORD your God has given you. Whenever
you violate the covenant of the LORD your God which he enjoined on

you, and go and serve alien gods, and pay homage to them, then shall the anger of the LORD blaze against you, and you shall perish quickly from off the fine land which he gave you."

24 Joshua assembled all the tribes of Israel at Shechem, summoning the elders of Israel, their leaders, judges, and officers. When they had
2 presented themselves before God, Joshua said to all the people,

"Thus says the LORD, the God of Israel: 'In days of old your fathers lived beyond the River, namely, Terah, the father of Abra-
3 ham and Nahor, and served alien gods; but I took your father Abraham from beyond the River, and I had him range the whole land of
4 Canaan, and made his descendants numerous. I gave him Isaac, and to Isaac I gave Jacob and Esau. I gave the highlands of Seir to Esau to occupy, whereas Jacob and his children went down to Egypt.
5 Then I sent Moses and Aaron, and I smote Egypt with what I did
6 in her midst. After that I brought you out; I brought your fathers out of Egypt, and when you reached the sea, the Egyptians pursued
7 your fathers with chariotry and cavalry to the Red Sea; but when they cried to the LORD, he put darkness between you and the Egyptians, and brought the sea over them, and engulfed them. You saw with your own eyes what I did in Egypt. You lived for a long time
8 in the desert, and then I brought you to the land of the Amorites who lived beyond the Jordan. They fought with you, but I delivered them into your power, so that you took possession of their land, since I exter-
9 minated them from your way. Then Balak, the son of Zippor, king of Moab, appeared, and fought against Israel. He sent for Balaam, the
10 son of Beor, to curse you; but I would not listen to Balaam, so he
11 had to bless you, and thus I saved you from his power. Crossing the Jordan, you arrived at Jericho, and the citizens of Jericho fought against you, as well as the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivvites, and Jebusites; but I delivered them into your
12 power. I sent leprosy ahead of you to drive the two Amorite kings
13 out of your way; it was not done by your sword nor your bow. I gave you a land on which you had never labored, and cities in which you settled without having built them, vineyards and olive groves from
14 which you eat without having planted them.' Therefore, stand in awe of the LORD, and serve him faithfully and loyally; remove the gods whom your fathers served beyond the River, and in Egypt, and serve
15 the LORD. However, if you find it obnoxious to serve the LORD, choose today whom you will serve, either the gods whom your fathers served who are beyond the River, or the gods of the Amorites in

whose land you are living; but as for me and my house, we will serve the LORD."

16 The people in reply said,

"Far be it from us that we should forsake the LORD to serve alien
17 gods; for it is the LORD our God who brought us and our fathers up out of the land of Egypt, out of a state of slavery, and performed those great signs before our eyes, and took care of us all through the journey that we made, and among all the peoples through whom we
18 passed; the LORD also drove out of our way all the peoples, namely, the Amorites, who inhabited the land; so we too will serve the LORD; for he is our God."

19 Then Joshua said to the people,

"You may not serve the LORD and foreign gods as well; for being a holy God and a jealous God, he will not forgive your transgression
20 nor your sins. If you forsake the LORD, and serve foreign gods, he will turn and do evil to you, and annihilate you, after having done you good."

21 "No," the people said to Joshua; "it is the LORD that we would serve."

22 So Joshua said to the people,

"You are witnesses against yourselves that you have chosen the LORD as the one to serve."

"We are witnesses," they said.

23 "Remove, then, the foreign gods that are in your midst, and turn your hearts to the LORD, the God of Israel."

24 The people said to Joshua,

"The LORD our God we will serve, and his injunctions we will heed."

25 So Joshua made a covenant with the people that day; he made statutes and ordinances for them at Shechem, and Joshua wrote these
26 regulations in the book of the law of God; and taking a large stone, he set it up there under the oak that was in the sanctuary of the LORD.
27 Then Joshua said to all the people,

"See, this stone shall be a witness against us; for it has heard all the words that the LORD has said to us; so it shall be a witness against you, lest you deny your God."

28 Then Joshua dismissed the people, each to his heritage.

29 After these events Joshua, the son of Nun, the servant of the LORD,
30 died at the age of one hundred and ten years; and he was buried in

the grounds of his heritage, in Timnath-heres which is in the highlands of Ephraim, north of Mount Gaash.

31 Israel served the LORD during all the lifetime of Joshua, and all the lifetime of the elders who survived Joshua and had seen all the deeds which the LORD did for Israel.

32 The bones of Joseph, which the Israelites had brought up from Egypt, were buried at Shechem, in the piece of ground which Jacob had bought for one hundred kesitas from the sons of Hamor, the ancestor of Shechem, and had presented to the Josephites as a heritage.

33 Likewise Eleazar, the son of Aaron, died, and was buried at Gibeah of Phinehas, his son, to whom it had been given, in the highlands of Ephraim.

THE BOOK OF JUDGES

THE HEBREW TRIBES IN THEIR INVASION OF PALESTINE, 1:1–36

1 After the death of Joshua the Israelites inquired of the LORD, saying,

"Which of us is to be the first to go up against the Canaanites to attack them?"

2 "Judah is to go up," said the LORD. "See, I am delivering the land into his power."

3 So Judah said to his brother Simeon,

"Come up with me into my allotted territory that we may attack the Canaanites, and I in turn will go with you into yours."

4 So Simeon went with him. Then Judah went up; and the LORD delivered the Canaanites and Perizzites into their power, so that they 5 defeated ten thousand of them at Bezek. At Bezek they came upon Adoni-bezek, and attacked him, and defeated the Canaanites and 6 Perizzites. Adoni-bezek fled; but they pursued him, and capturing 7 him, they cut off his thumbs and great toes; whereupon Adoni-bezek said,

"Seventy kings with their thumbs and great toes cut off used to pick up crumbs under my table; as I did, so has God requited me."

Then he was brought to Jerusalem, and died there.

8 The Judeans attacked Jerusalem, and capturing it, put it to the 9 sword, and set the city on fire. Afterwards the Judeans went down to attack the Canaanites inhabiting the highlands, the steppes, and the 10 lowlands. So Judah marched against the Canaanites who lived in Hebron (the name of Hebron used to be Kirjath-arba), and they de- 11 feated Sheshai, Ahiman, and Talmai. Then they marched from there against the inhabitants of Debir (the name of Debir used to be Kirjath-sepher).

12 "Whoever attacks Kirjath-sepher and captures it," said Caleb, "I will give him my daughter, Achsah, in marriage."

13 Othniel, the son of Caleb's younger brother, Kenaz, captured it; 14 so he gave him his daughter, Achsah, in marriage. When she arrived, he induced her to ask her father for the necessary fields; so she alighted from her ass, and when Caleb said to her, "What do you 15 want?" she said to him,

"Grant me a pool; since you have assigned me to the region of the steppes, give me Gullath-maim."

So Caleb gave her Upper Gullath and Lower Gullath.

16 The descendants of Hobab, the Kenite, the father-in-law of
Moses, came up from the City of Palms with the Judeans into the
wilderness of Judah, which is in the steppes of Arad; then they went
17 off to live with the Amalekites. But Judah went with his brother
Simeon, and they defeated the Canaanites inhabiting Zephath, and
annihilated it; so the city came to be called Hormah [annihilation].
18 Judah also captured Gaza with its territory, Askelon with its terri-
19 tory, and Ekron with its territory. The LORD was with Judah, so
that he conquered the highlands, although he was not able to conquer
20 the inhabitants of the plain, because they had iron chariots. Hebron
was given to Caleb, as Moses had directed, and he evicted from there
21 the three sons of Anak. The Benjaminites, however, did not evict the
Jebusites inhabiting Jerusalem, but the Jebusites live with the Benja-
minites in Jerusalem to this day.

22 Likewise the clan of Joseph marched against Bethel, and the LORD
23 was with them. The clan of Joseph made a reconnaissance at Bethel
24 (the name of the city used to be Luz), and when the scouts saw a man
leaving the city, they said to him,

"Come, show us the way to get into the city, and we will treat you well."

25 So he showed them the way to get into the city, and they put the
city to the sword; but they let the man and all his family go free;
26 and the man went to the land of the Hittites, and built a city, calling
its name Luz, which is its name to this day.

27 Manasseh did not conquer Bethshean and its dependencies, nor
Taanach and its dependencies, nor the inhabitants of Dor and its de-
pendencies, nor the inhabitants of Ibleam and its dependencies, nor
the inhabitants of Megiddo and its dependencies; but the Canaanites
28 clung to the habitation of this region. However, when Israel became
strong enough, they made the Canaanites forced laborers, but they
never completely evicted them.

29 Neither did Ephraim evict the Canaanites who lived in Gezer; but
the Canaanites lived among them in Gezer.

30 Zebulun did not evict the inhabitants of Kitron, nor the inhabitants
of Nahalol; but the Canaanites lived among them, becoming, how-
ever, forced laborers.

31 Asher did not evict the inhabitants of Acco, nor the inhabitants of
Sidon, nor those of Ahlab, nor those of Achzib, nor those of Helbah,
32 nor those of Aphik, nor those of Rehob; but the Asherites settled
among the Canaanites inhabiting the land; for they could not evict
them.
33 Naphtali did not evict the inhabitants of Beth-shemesh, nor the
inhabitants of Beth-anath, but settled among the Canaanites inhabit-
ing the land; nevertheless the inhabitants of Beth-shemesh and Beth-
anath became forced laborers for them.
34 The Amorites pressed the Danites into the highlands; for they
35 would not let them come down into the plain. The Amorites clung
to the habitation of Harheres, Aijalon, and Shaalbim; but when the
power of the clan of Joseph grew strong enough, they became forced
laborers.
36 The frontier of the Edomites ran from the slope of Akrabbim,
from Sela upward.

THE ORIGIN OF THE NAME BOCHIM, 2:1–5

2 An angel of the LORD went up from Gilgal to Bochim, and said,
"... I have brought you up out of Egypt, and have brought
you into the land which I promised on oath to your fathers, when I
2 said, 'I will never break my covenant with you, but you on your part
must make no covenant with the inhabitants of this land; you must
tear down their altars.' But you have not heeded my injunction:
3 what a way for you to behave! So now I add, 'I will not drive them
out of your way; but they shall become your adversaries, and their
gods shall become a trap for you.' "
4 When the angel of the LORD spoke these words to all the Israelites,
5 the people lifted up their voices in weeping; so the name of that place
came to be called Bochim [weepers]; and sacrifices were made there
to the LORD.

INTRODUCTION TO THE STORIES OF THE JUDGES, 2:6—3:6

6 When Joshua had dismissed the people, the Israelites went each to
7 his heritage to occupy the land; and the people served the LORD during
all the lifetime of Joshua, and all the lifetime of the elders who
survived Joshua, who had seen all the great work which the LORD
8 had done for Israel. Then Joshua, the son of Nun, the servant of the
9 LORD, died at the age of one hundred and ten years, and he was
buried in the grounds of his heritage at Timnath-heres, in the high-
10 lands of Ephraim, north of Mount Gaash. Also all that generation

were gathered to their fathers, and another generation succeeded them who did not know the LORD, nor the work that he had done for Israel.

11 Then the Israelites did what was evil in the sight of the LORD, by
12 serving the Baals and forsaking the LORD, the God of their fathers, who had brought them out of the land of Egypt, and by running after alien gods, from among the gods of the peoples that surrounded them, and by paying homage to them, so that they made the LORD jealous.
13 Thus they forsook the LORD, and served the Baals and Ashtarts.
14 Then the anger of the LORD blazed against Israel, so that he delivered them into the power of plunderers who plundered them, and he sold them into the power of their enemies around them, so that they were no
15 longer able to withstand their enemies. In every campaign the hand of the LORD was against them for evil, as the LORD had declared, and as the LORD had sworn to them, so that they were in sore straits.
16 Then the LORD raised up champions to deliver them out of the power
17 of their plunderers; but even their champions they did not heed; for they ran wantonly after alien gods, and paid homage to them, swerving quickly from the path which their fathers had trod in obedience to the commands of the LORD; not so did they.

18 Now when the LORD raised up champions for them, the LORD would be with the champion, and would deliver them out of the power of their enemies during all the lifetime of the champion; for the LORD would be moved to pity by their groans under their tyrants
19 and oppressors. But whenever the champion died, they would relapse, and behave worse than their fathers, by running after alien gods to serve them and pay homage to them; they would not abandon any of
20 their practices or stubborn ways. So the anger of the LORD blazed against Israel, and he said,

"Since this nation has violated the covenant with me which I en-
21 joined on their fathers, and have not heeded my injunctions, I on my part will no longer drive out of their way any of the nations that
22 Joshua left when he died" (his purpose being to test Israel by them as to whether or not they would keep to the way of the LORD by walking in it, as their fathers had).

23 So the LORD left these nations instead of driving them out at once,
3 and did not deliver them into the power of Joshua. Now these are the nations whom the LORD left as a means to test Israel (that is, all who
2 had had no experience of all the wars with Canaan—merely for the sake of succeeding Israelites, to teach them war; such namely, as had

3 had no previous experience of them): namely, the five tyrants of the
Philistines, all the Canaanites, the Sidonians, and the Hittites inhabit-
ing Mount Lebanon from Mount Baal-Hermon as far as the ap-
4 proach to Hamath. They served as a means to test Israel to see
whether they would obey the commands which the LORD had enjoined
5 on their fathers through Moses. So the Israelites settled among the
Canaanites, Hittites, Amorites, Perizzites, Hivvites, and Jebusites;
6 they married their daughters, and their own daughters they married
to their sons, and they served their gods.

CONQUEST BY CUSHAN-RISHATHAIM AND DELIVERANCE THROUGH OTHNIEL, 3:7–11*a*

7 So the Israelites did what was evil in the sight of the LORD in that
they forgot the LORD their God, and served the Baals and Ashtarts.
8 Then the anger of the LORD blazed against Israel, so that he sold
them into the power of Cushan-rishathaim, king of Aram-naharaim,
and the Israelites were subject to Cushan-rishathaim for eight years.
9 Then the Israelites cried to the LORD, and the LORD raised up a
savior for the Israelites to save them, namely Othniel, the son of
10 Kenaz, Caleb's younger brother. The spirit of the LORD inspired
him to champion Israel; so he went forth to battle, and the LORD
delivered Cushan-rishathaim, king of Aram, into his power, so that
11 his might prevailed over Cushan-rishathaim, and the land enjoyed
security for forty years.

CONQUEST BY THE MOABITES AND DELIVERANCE THROUGH EHUD, 3:11*b*–30

12 After Othniel, the son of Kenaz, died, the Israelites again did
what was evil in the sight of the LORD. So the LORD made Eglon,
king of Moab, prevail over Israel, because they had done what was
13 evil in the sight of the LORD. He allied with himself the Ammonites
and Amalekites, and went and defeated Israel, and occupied the City
14 of Palms; and the Israelites were subject to Eglon, king of Moab,
15 for eighteen years. Then the Israelites cried to the LORD, and the
LORD raised up a savior for them, namely, Ehud, the son of Gera, the
Benjaminite, a left-handed man. The Israelites sent tribute by him to
16 Eglon, king of Moab; so Ehud made himself a two-edged dagger, a
17 gomed long, and hanging it under his cloak upon his right hip, he
brought the tribute to Eglon, king of Moab (Eglon being a very fat
18 man). When he had finished delivering the tribute, he dismissed

19 the tribute-bearers; but he himself turned back at Pesilim, which is
near Gilgal, to say,
"I have a private message for you, O king."
So he said, "Begone!", whereupon all his attendants left him.
20 Then Ehud went in to him, as he sat alone in his cool roof-cham-
ber.
"I have a message from God for you," said Ehud.
21 As he rose from his chair, Ehud stretched out his left hand, and
drawing the dagger from his right hip, he plunged it into his abdo-
22 men, so that the hilt also went in after the blade, and the fat closed
over the blade; for he did not draw the dagger out of his abdomen, but
23 let it go into the hole. Then Ehud went out into the vestibule, shut-
24 ting the doors of the roof-chamber on him, and locking them. After
he had gone out, his servants came, and discovered that the doors of
the roof-chamber were locked; but they said,
"He is only relieving himself in the closet of the cool chamber."
25 So they waited until they lost patience; and then, seeing that he did
not open the doors of the roof-chamber, they took the key and opened
26 them, and there was their master fallen to the ground, dead! But
Ehud had escaped while they were delaying, having passed Pesilim,
27 and he escaped to Seirah. Upon his arrival he sounded the alarm
through the highlands of Ephraim, and the Israelites went down with
him from the highlands, with him at their head.
28 "Follow close after me," he said to them; "for the LORD is deliv-
ering your enemies, the Moabites, into your power."
So they followed him down, and they seized the fords of the Jor-
29 dan against the Moabites, and would not allow anyone to cross. They
slew on that occasion about ten thousand Moabites, all stout and
30 valiant fellows, so that not one escaped. Thus was Moab brought into
subjection that day to the power of Israel, and the land enjoyed se-
curity for eighty years.

THE MINOR JUDGE, SHAMGAR, 3:31

31 After him came Shamgar, the son of Anath, who slew six hundred
Philistines with an ox-goad; he, too, saved Israel.

CONQUEST BY THE CANAANITES AND DELIVERANCE THROUGH DEBORAH AND BARAK, 4:1–24

4 Then the Israelites again did what was evil in the sight of the
2 LORD, now that Ehud was dead. So the LORD sold them into the
power of Jabin, king of Canaan, who reigned at Hazor, the general

of whose army was Sisera, who lived in Harosheth-goiim. Then the
Israelites cried to the LORD; for he had nine hundred iron chariots,
and he oppressed the Israelites most severely for twenty years. It was
a prophetess, Deborah, the wife of Lappidoth, who was governing
Israel at that time. She lived below Tomer-Deborah, between Ramah
and Bethel, in the highlands of Ephraim. The Israelites came to her
for direction; so she sent and summoned Barak, the son of Abinoam,
from Kedesh in Naphtali, and said to him,

"Does not the LORD, the God of Israel, command, 'Go and dispose
yourself at Mount Tabor, taking with you ten thousand men from the
Naphtalites and the Zebulunites? I will lure Sisera, the general of Ja-
bin's army, out to you at the river Kishon, together with his chariots
and his troops; and I will deliver him into your power.' "

Then Barak said to her,

"If you will go along with me, I will go; but if you will not go
along with me, I will not go."

"Of course I will go along with you," she said; "however, you
will have no glory for the course that you are pursuing; for it is into
the power of a woman that the LORD is going to sell Sisera."

Then Deborah rose and went with Barak to Kedesh, and Barak
mustered Zebulun and Naphtali at Kedesh, and ten thousand men
marched out at his heels. Deborah also went up with him.

Now Heber, the Kenite, had parted from the Kenites, the descend-
ants of Hobab, the father-in-law of Moses, and had pitched his tent
as far away as Elon-bezaanim, which was near Kedesh.

When Sisera learned that Barak, the son of Abinoam, had gone up
to Mount Tabor, Sisera collected all his chariots, nine hundred iron
chariots, and all the people that were with him, out of Harosheth-
goiim to the river Kishon. Then Deborah said to Barak,

"Up! for this is the day in which the LORD is to deliver Sisera into
your power. Is it not the LORD who has gone forth in front of you?"

So Barak went down from Mount Tabor with ten thousand men
following him, and the LORD routed Sisera, all his chariots, and all
his army before Barak at the edge of the sword, so that Sisera alighted
from his chariot, and fled on foot. But Barak pursued the chariots
and army as far as Harosheth-goiim, so that the whole army of Sis-
era fell before the sword, not so much as one being left. Sisera, how-
ever, fled on foot to the tent of Jael, the wife of Heber, the Kenite;
for there were friendly relations between Jabin, king of Hazor, and

18 the clan of Heber, the Kenite. So Jael went out to meet Sisera, and said to him,

"Turn in, my lord; turn in with me; do not be afraid."

So he turned in to her tent, and she covered him with a quilt.

19 "Please give me a little water," he said to her; "for I am thirsty."

So she opened the milk-skin, and gave him a drink, and covered him up.

20 "Stand at the doorway of the tent," he said to her, "and then, if anyone comes and asks you, 'Is anyone here?' say, 'No'."

21 But Jael, the wife of Heber, seized a tent-pin, and taking a hammer in her hand, she approached him stealthily, and drove the pin through his temple into the ground, while he was sound asleep from
22 exhaustion, so that he died. Just then Barak arrived in pursuit of Sisera, and Jael went out to meet him.

"Come," she said to him, "and I will show you the man for whom you are looking."

So he went inside with her, and there was Sisera fallen down dead,
23 with the tent-pin in his temple! Thus did God that day subdue Jabin,
24 king of Canaan, before the Israelites; and the power of the Israelites bore harder and harder on Jabin, king of Canaan, until they finally destroyed Jabin, king of Canaan.

THE VICTORY OF DEBORAH AND BARAK OVER THE CANAANITES, 5:1–31

5 Then sang Deborah and Barak, the son of Abinoam, on that day, saying:

2 "When locks were worn loose in Israel,
When the people volunteered;
bless the Lord!

3 Hear, O kings; give ear, O princes!
I—to the LORD I will sing,
I will praise the LORD, the God of Israel.

4 O LORD, when thou camest forth from Seir,
When thou marchedst from the land of Edom,
The earth quaked, the heavens also shook,
The clouds, too, dripped water,

5 The mountains rocked at the presence of the LORD (that is, Sinai),
At the presence of the LORD, the God of Israel.

6 In the time of Shamgar, the son of Anath,
In the time of Jael, caravans had disappeared,
And travelers kept to the by-roads;
7 The peasantry had disappeared, they had disappeared in Israel,
Until you arose, O Deborah, arose as a mother in Israel.

8 Armorers had they none;
Armed men failed from the city.
Was shield to be seen or lance,
Among forty thousand in Israel?
9 My heart is with the commanders of Israel,
Who volunteered among the people;
bless the LORD!

10 O riders on tawny asses, sitting on robes;
And you who travel on the road, attend!
11 To the noise of musicians, at the watering-places,
There the triumphs of the LORD will be recounted,
The triumphs of his peasantry in Israel."

Then the people of the LORD went down to the gates.

12 "Awake, awake, Deborah;
Awake, awake, strike up the song!
Up, Barak, and take your captives,
O son of Abinoam!

13 Then the remnant went down like nobles;
The people of the LORD went down like heroes.
14 Ephraim surged into the valley;
Following you came Benjamin among your clansmen.
From Machir came down commanders,
And from Zebulun those who carry the marshal's staff.
15 The chieftains of Issachar were with Deborah and Barak;
In like manner Barak rushed into the valley among his foot-soldiers.

In the clans of Reuben great were the debates.
16 Why did you lounge among the ravines,
Listening to the bleatings of the flocks?
In the clans of Reuben great were the debates.

17 Gilead remained beyond the Jordan;
And Dan, why did he take service on alien ships?
Asher stayed by the sea-coast,
And remained by his creeks.

18 Zebulun was a people who exposed themselves to death,
And Naphtali, on the heights of the field.
19 The kings came, they fought;
Then fought the kings of Canaan;
At Taanach, by the brooks of Megiddo,
They won no booty of silver.
20 From the heavens fought the stars;
From their courses they fought with Sisera.

21 The river Kishon swept them away;
A river barring the way was the river Kishon.
Bless thou, my soul, the might of the LORD!
22 Then the hoofs of the horses struck down
Their warriors by their furious plunging.
23 'Curse Meroz,' said the angel of the LORD,
'Curse utterly its inhabitants;
For they came not to the help of the LORD,
To the help of the LORD like heroes.'
24 Most blessed of women may Jael be,
The wife of Heber, the Kenite;
Of bedouin women most blessed!
25 Water he asked; milk she gave;
In a lordly bowl she brought him curds.
26 She put her hand to the tent-pin,
And her right hand to the workman's mallet;
And she struck down Sisera, she crushed his head;
She shattered and smashed his temple.
27 At her feet he sank, he fell, he lay prone;
At her feet he sank, he fell;
Where he sank, there he fell slain.

28 Out of the window she peered, and exclaimed,
The mother of Sisera, out of the lattice:
'Why is his chariot so long in coming?
Why is the clatter of his chariots so delayed?'

29 The wisest of her princesses replies;
She it is who makes answer to her:
30 'Are they not finding, dividing booty?
A maid or two for each warrior;
Booty of dyed stuffs for Sisera,
Booty of dyed stuffs embroidered;
A couple of pieces of dyed embroidery for his neck as booty.'

31 Thus may all thy enemies perish, O LORD;
But let thy friends be like the rising of the sun in his might."

So the land enjoyed security for forty years.

CONQUEST BY THE MIDIANITES AND DELIVERANCE THROUGH GIDEON, 6:1—8:28

6 Then the Israelites did what was evil in the sight of the LORD, so that the LORD delivered them into the power of Midian for seven
2 years, and the power of Midian prevailed over Israel. It was because of Midian that the Israelites made for themselves the dens which are
3 in the mountains, and the caves and strongholds. Whenever the Israelites put in seed, the Midianites, Amalekites, and Kedemites used
4 to come up, and attack them. They encamped against them, and destroyed the produce of the land as far as the vicinity of Gaza. They would leave nothing in Israel for the sheep, oxen, and asses to live on;
5 for they used to come up with their cattle and tents; they used to come like locusts for number, both they and their camels being innumer-
6 able. They came into the land to ruin it. So Israel was brought very
7 low through Midian; and the Israelites cried to the LORD. Then,
8 when the Israelites cried to the LORD on account of Midian, the LORD sent a prophet to the Israelites, who said to them,

"Thus says the LORD, the God of Israel, 'I it was who brought you
9 up out of Egypt, and brought you out of a state of slavery; I rescued you from the power of Egypt, and from the power of all your oppres-
10 sors; I drove them out of your way, and gave you their land. So I said to you, "I, the LORD, am your God; you must not stand in awe of the gods of the Amorites in whose land you are living." But you have not heeded my injunction.' "

11 The angel of the LORD came and sat down under the terebinth at Ophrah, which belonged to Joash, the Abiezrite, whose son Gideon
12 was beating out wheat in a wine-press, to keep it safe from Midian.

The angel of the LORD appeared to him, and said to him,
"The LORD is with you, valiant warrior!"
13 "Pray, sir," Gideon said to him, "if the LORD is with us, why, then, has all this happened to us? Where are all his wonderful deeds, which our fathers recounted to us, saying, 'Was it not out of Egypt that the LORD brought us?' But now the LORD has cast us off, and has delivered us into the power of Midian."
14 Then the LORD turned to him, and said,
"Go in this strength of yours, and save Israel from the power of Midian. Am I not sending you?"
15 But he said to him,
"Pray, O Lord, how can I save Israel, seeing that my clan is the weakest in Manasseh, and that I am the lowliest in my father's family?"
16 But the LORD said to him,
"I will be with you, and you shall destroy Midian to a man."
17 Then he said to him,
"If I have really found favor with thee, pray show me a sign that
18 it is thou who speakest with me. Do not leave here, I pray, until I come back to thee, and bring out my offering, and place it before thee."
"I will wait until you return," he said.
19 So Gideon went inside, and prepared a kid and unleavened cakes from an ephah of flour; he put the meat in a basket, and put the broth in a pot, and bringing them out to him under the terebinth, he pre-
20 sented them. But the angel of God said to him,
"Take the meat and the unleavened cakes, and place them on the rock yonder; but pour out the broth."
21 He did so. Then the angel of the LORD stretched out the end of the staff that was in his hand, and touched the meat and unleavened cakes, whereupon fire burst forth from the rock, and consumed the meat and unleavened cakes. Then the angel of the LORD vanished
22 from his sight. So Gideon perceived that it was the angel of the LORD.
"Alas, O Lord GOD," said Gideon; "inasmuch as I have seen the angel of the LORD face to face!"
23 But the LORD said to him,
"You are safe; have no fear; you are not to die."
24 So Gideon built there an altar to the LORD, and called it Yahweh-shalom. To this day it still stands in the Abiezrite city of Ophrah.

25 That very night the LORD said to him,
"Take the choicest of the bulls that your father has (it has been
the choice bull for seven years), and tear down the altar of Baal that
26 your father has, and cut down the sacred pole that is beside it. Then
build an altar to the LORD your God on the top of this stronghold
with the material, and take the choice bull, and offer it up as a burnt-
offering with the wood of the sacred pole which you are to cut down."
27 So Gideon took ten of his slaves, and did as the LORD told him; but
since he was too afraid of his father's household and the townsmen to
28 do it by day, he did it by night. When the townsmen rose early next
morning, there was the altar of Baal torn down, and the sacred pole
which was beside it cut down, and the choice bull offered up on the
29 altar which had been built! Then they said to one another,
"Who has done this deed?"
After making inquiry and search, they declared,
"Gideon, the son of Joash, has done this deed."
30 So the townsmen said to Joash,
"Bring out your son that he may die; for he has torn down the
altar of Baal, and has cut down the sacred pole which was beside it."
31 But Joash said to all his opponents,
"Will you take Baal's part, or will you champion him? Whoever
takes his part will be put to death by morning. If he is a god, let him
take his own part; for his altar has been torn down!"
32 So Gideon was named Jerubbaal that day, meaning, "Let Baal
take his own part against him; for he tore down his altar."
33 Then all the Midianites, Amalekites, and Kedemites joined their
34 forces, and crossing over, encamped in the valley of Jezreel. So the
spirit of the LORD took possession of Gideon, and he sounded the
35 alarm, and the Abiezrites were mustered in his following. Then he
sent messengers all through Manasseh, and they also were mustered in
his following. He sent messengers through Asher, Zebulun, and
36 Naphtali, and they marched out to meet them. Then Gideon said to
God,
"If thou art really going to save Israel by my power, as thou hast
37 declared—see, I will put a fleece of wool on the threshing-floor; if
there is dew on the fleece only, while it is dry on all the ground, I will
know that thou wilt save Israel by my power, as thou hast declared."
38 And so it happened. When he rose early next morning, and wrung
the fleece, he squeezed in dew out of the fleece a bowlful of water.
39 Then Gideon said to God,

"Let not thy anger blaze against me, that I may speak just once more. Pray let me make only one more test with the fleece; pray let it be dry on the fleece only, but on all the ground let there be dew."

40 And God did so that night; it was dry on the fleece only, but on all the ground there was dew.

7 So Jerubbaal (that is, Gideon) and all the people that were with him rose early, and encamped near En-harod, while the camp of Mid-
2 ian was north of Gibeah-moreh in the valley. Then the LORD said to Gideon,

"The people that are with you are too many for me to deliver Midian into their power, lest Israel should glory over me, saying, 'My own
3 power has saved me.' Now then, proclaim in the hearing of the people, 'Whoever is afraid and timid must go home.' "

So Gideon put them to the test, and twenty-two thousand of the
4 people went home, but ten thousand were left. Then the LORD said to Gideon,

"The people are still too many. Bring them down to the water, and let me test them there for you; he of whom I say to you, 'This one is to go with you,' shall go with you; but everyone of whom I say to you, 'This one is not to go with you,' must not go."

5 So he brought the people down to the water, and the LORD said to Gideon,

"Everyone who laps up the water with his tongue as a dog laps, put off by himself; and likewise everyone who kneels down to drink."

6 The number of those who lapped with their tongues was three hun-
7 dred, while all the rest of the people knelt down to drink water. Then the LORD said to Gideon,

"With the three hundred men who lapped I will save you, and will deliver Midian into your power; but let all the rest of the people go each to his home."

8 Then they took the pitchers of the people in their hands, together with their trumpets; and he sent all the rest of the Israelites home, each to his tent, keeping only the three hundred men. Now the camp of Midian was beneath him in the valley.

9 That very night the LORD said to him,

"Rise, go down into the camp; for I am delivering it into your
10 power. But if you are afraid to go down alone, go down with your
11 servant Purah to the camp, and hear what they are saying; and after that you will have the courage to descend on the camp."

So he went down with his servant Purah to the outposts of the war-

12 riors that were in the camp. Now the Midianites, Amalekites, and all
the Kedemites were lying along the valley like locusts for number,
and their camels were innumerable, being like the sands on the sea-
13 shore for number. Just as Gideon came, a man was telling his com-
rade a dream.

"I just had a dream," he said, "that a crust of barley bread came tumbling into the camp of Midian, and coming to a tent, struck it so that it fell, and turned it upside down, so that the tent lay flat."

14 "That," his comrade responded, "is nothing other than the sword of Gideon, the son of Joash, an Israelite. God is delivering Midian and all the camp into his power."

15 As soon as Gideon heard the telling of the dream and its interpretation, he bowed in reverence; and returning to the camp of Israel, he said,

"Up! for the LORD is delivering the camp of Midian into your power."

16 Then he divided the three hundred men into three companies, and put trumpets into the hands of all of them, and empty pitchers, with torches inside the pitchers.

17 "Watch me," he said to them, "and do likewise; as I reach the out-
8 skirts of the camp, see that you do just as I do; when I blow the trumpet, I and all those accompanying me, you also must blow your trumpets all around the camp, and say, 'For the LORD and for Gideon!' "

19 When Gideon and the hundred men that accompanied him reached the outskirts of the camp at the beginning of the middle watch, the guards having just been posted, they blew their trumpets, and smashed
20 the pitchers that were in their hands; whereupon the three companies blew their trumpets, and shattered their pitchers, holding the torches in their left hands and the trumpets in their right to blow them, and
21 they cried, "For the LORD and for Gideon!" Then they stood each in his place around the camp, and all the camp ran; they cried out,
22 and fled. When the three hundred trumpets were blown, the LORD set them to fighting with one another all through the camp; and the camp fled as far as Bethshittah in the direction of Zererah, as far as
23 the edge of Abel-meholah, near Tabbath. Israelites were mustered
24 from Naphtali, Asher, and all Manasseh to pursue Midian; and Gideon sent messengers all through the highlands of Ephraim, saying,

"Come down against Midian, and seize the streams against them as far as Bethbarah, and also the Jordan."

So all the Ephraimites were mustered, and seized the streams as far

25 as Bethbarah, and also the Jordan. Capturing Midian's two chieftains, Oreb and Zeeb, they killed Oreb at Zur-Oreb, and Zeeb they killed at Jekel-Zeeb. They pursued Midian, and the heads of Oreb and Zeeb they brought to Gideon on the other side of the Jordan.

8 Then the Ephraimites said to him,

"What trick is this that you have played us in not calling us when you went to fight against Midian?"

2 They vigorously upbraided him, but he said to them,

"What after all have I done as compared with you? Is not the
3 gleaning of Ephraim better than the vintage of Abiezer? It was into your power that God delivered Midian's chieftains, Oreb and Zeeb; so what have I been able to do as compared with you?"

Then their anger relented against him when he said that.

4 When Gideon reached the Jordan, and crossed it, with the three hundred men who accompanied him, they became exhausted in their
5 pursuit. So he said to the men of Succoth,

"Pray give some loaves of bread to my followers, because they are exhausted in my pursuit of Zebah and Zalmunna, the kings of Midian."

6 But the officials of Succoth said,

"Are the persons of Zebah and Zalmunna already in your hands that we should give bread to your host?"

7 "Accordingly," said Gideon, "when the LORD delivers Zebah and Zalmunna into my hands, I will trample your bodies among desert thorns and briers!"

8 From there he went up to Penuel, and spoke similarly to them; but
9 the men of Penuel answered him as the men of Succoth had. So he said also to the men of Penuel,

"When I come back in triumph, I will tear down this tower."

10 Now Zebah and Zalmunna were at Karkor, and their army with them, about fifteen thousand men, all that remained of all the Kedemite army, since the fallen numbered one hundred and twenty thou-
11 sand swordsmen. So Gideon went up the cavaran route, east of Nobah
12 and Jogbehah, and attacked the camp as it lay off its guard. Zebah and Zalmunna fled, but he pursued them, and captured Midian's two kings, Zebah and Zalmunna, and struck panic into the whole army.
13 Then Gideon, the son of Joash, returned from the battle at the slope
14 of Heres. He captured a youth belonging to Succoth, and questioned him, so that he wrote down for him a list of the officials and elders of

15 Succoth, seventy-seven of them. Coming to the men of Succoth, he said,

"Here are Zebah and Zalmunna, concerning whom you taunted me, saying, 'Are the persons of Zebah and Zalmunna already in your hands that we should give bread to your exhausted men?' "

16 Then he took the elders of the city along with desert thorns and
17 briers, and he trampled the men of Succoth into them. Also the tower
18 of Penuel he tore down, and slew the men of the city. Then he said to Zebah and Zalmunna,

"Where are the men whom you slew at Tabor?"

"They were like yourself," said they, "just like a king's son in stature."

19 "They were my brothers," said he, "the sons of my mother. As the LORD lives, if you had let them live, I would not be slaying you."

20 Then he said to Jether, his first-born,

"Go and slay them!"

But the boy would not draw his sword, because he was afraid; for
21 he was still only a boy. Then Zebah and Zalmunna said,

"Come and fall upon us yourself; for a man has a man's courage."

So Gideon went and slew Zebah and Zalmunna, and he took the crescents which were on the necks of their camels.

22 Then the Israelites said to Gideon,

"Rule over us, you, then your son, and then your grandson; for you have saved us from the power of Midian."

23 But Gideon said to them,

"I will not rule over you, nor shall my son rule over you, since the LORD rules over you."

24 "But let me make a request of you," Gideon said to them, "namely, that each of you give me the ear-rings of his captives." (For they had gold ear-rings, since they were Ishmaelites).

25 "We give them gladly," said they.

So they spread out a mantle, and each of them threw the ear-rings
26 of his captives into it, so that the weight of the gold ear-rings for which he had asked was one thousand seven hundred shekels in gold, exclusive of the crescents, pendants, and purple robes worn by the kings of Midian, and the collars which were on the necks of their
27 camels. Then Gideon made it into an ephod, and deposited it in his city Ophrah, and all Israel ran wantonly after it there, so that it be-
28 came a snare for Gideon and his family. Thus were the Midianites

brought into subjection to the Israelites, so that they never raised their heads again; and the land enjoyed security for forty years, during the lifetime of Gideon.

THE KINGDOM OF ABIMELECH: ITS RISE AND FALL, 8:29—9:57

29 30 Then Jerubbaal, the son of Joash, went to live at home. Gideon had seventy sons, who were his own offspring; for he had many
31 wives. His concubine who lived in Shechem had also borne him a
32 son, to whom he had given the name of Abimelech. Then Gideon, the son of Joash, died at a ripe old age, and was buried in the tomb of
33 his father Joash, in the Abiezrite city of Ophrah. Just as soon as Gideon died, the Israelites again ran wantonly after the Baals, and
34 made Baal-berith their god. The Israelites paid no attention to the
35 LORD their God, who had rescued them from the power of all their enemies around them, nor were they kind to the family of Jerubbaal (that is, Gideon) in return for all the good that he had rendered Israel.

9 Then Abimelech, the son of Jerubbaal, went to Shechem to his mother's kinsmen, and spoke to them and to all the clan of his mother's family, saying,

2 "Say in the hearing of all the citizens of Shechem, 'Which is better for you, to have seventy men rule over you, all the sons of Jerubbaal, or to have one man rule over you? Also remember that I am your own flesh and blood.' "

3 So his mother's kinsmen spoke all these words in his behalf in the hearing of all the citizens of Shechem, so that their sympathies turned toward Abimelech; "For," said they, "he is our kinsman."

4 So they gave him seventy shekels of silver from the temple of Baal-berith, and with them Abimelech hired vagabonds and reckless
5 fellows to follow him. Then he came to his father's house at Ophrah, and slew his brothers, the sons of Jerubbaal, seventy of them, on a single stone; but Jotham, the youngest son of Jerubbaal, escaped, because he hid himself.

6 Then all the citizens of Shechem and all Beth-millo assembled, and went and made Abimelech king, beside the terebinth connected
7 with the sacred pillar which was at Shechem. When the news was brought to Jotham, he went and stood on the top of Mount Gerizim, and lifting up his voice, he called out, and said to them,

"Listen to me, O citizens of Shechem, so that God may listen to

8 you! Once upon a time the trees set out to anoint a king over themselves; so they said to the olive-tree,
" 'Reign over us.'
9 "But the olive-tree said to them,
" 'Do I lack my rich oil, with which gods and men are honored, that I should go begging to the trees?'
10 "Then the trees said to the fig-tree,
" 'Do you come and reign over us!'
11 "But the fig-tree said to them,
" 'Do I lack my sweetnees and good fruit that I should go begging to the trees?'
12 "Then the trees said to the vine,
" 'Do you come and reign over us!'
13 "But the vine said to them,
" 'Do I lack my new wine, which cheers gods and men, that I should go begging to the trees?'
14 "Finally the trees said to the thorn,
" 'Do you come and reign over us!'
15 "But the thorn said to the trees,
" 'If in good faith you are anointing me as king over you, come and take shelter in my shade; but if not, fire shall burst forth from the thorn, and consume the cedars of Lebanon.'
16 "So now, if you have acted in good faith and integrity in making Abimelech king, and if you have acted fairly by Jerubbaal and his
17 family, and treated him as he deserved—seeing that my father fought for you, and risked his life, and rescued you from the power of Mid-
18 ian, whereas you have today risen against my father's family, and have slain his sons, seventy of them, on a single stone, and have made Abimelech, the son of his slave-girl, king over the citizens of She-
19 chem, because he is your kinsman—if, I say, you have acted in good faith and integrity by Jerubbaal and his family this day, have joy in
20 Abimelech, and may he also have joy in you! But if not, fire shall burst forth from Abimelech, and consume all the citizens of Shechem and Beth-millo, and fire shall burst forth from the citizens of Shechem and Beth-millo and consume Abimelech."
21 Then Jotham ran away, and fleeing, went to Beer, and settled there, on account of his brother Abimelech.
22 For three years Abimelech held sway over Israel. Then God sent
23 an evil spirit between Abimelech and the citizens of Shechem, so that
24 the citizens of Shechem played false by Abimelech, in order that the

murder of the seventy sons of Jerubbaal and their blood might be requited on their brother Abimelech, who had slain them, and on the
25 citizens of Shechem, who had abetted him in slaying his brothers. The citizens of Shechem to his hurt set men in ambush on the mountain-tops, and robbed all who passed by them on the road; and it was reported to Abimelech.

26 Now Gaal, the son of Obed, came with his kinsmen, and moved into Shechem; and the citizens of Shechem put their trust in him.
27 They went out into the fields, and after cutting their grapes, and treading them out, they held a festival; and entering the house of
28 their god, they ate and drank, and reviled Abimelech. Then Gaal, the son of Obed, said,

"What claim has Abimelech on Shechem, that we should serve him? Did not Jerubbaal's son, and his lieutenant Zebul, once serve the men of Hamor, the ancestor of Shechem; so why should we serve
29 him? O that this people were under my authority! Then would I depose Abimelech, and I would say to Abimelech, 'Your tenure of office has been long enough; so get out!' "

30 When Zebul, the governor of the city, heard the words of Gaal,
31 the son of Obed, his anger blazed; and he sent messengers to Abimelech at Arumah, saying,

"Gaal, the son of Obed, and his kinsmen have come to Shechem,
32 and here they are, turning the city against you! Now then, start out
33 at night, you and the people that are with you, and lie in ambush in the fields; and then rise early next morning, just at sunrise, and make a dash against the city. Then, as he and the people that are with him come out against you, do to him as opportunity offers."

34 So Abimelech and all the people that were with him started out at
35 night, and lay in ambush against Shechem, in four companies. When Gaal, the son of Obed, came out, and stood at the entrance of the city gate, Abimelech and the people that were with him rose from the
36 ambuscade; and when Gaal saw the people, he said to Zebul,

"See, there are people coming down from the mountain-tops."

"It is the mountain-shadows," Zebul said to him, "which look to you like men!"

37 But Gaal said again,

"See, there are people coming down from the vicinity of Tabbur-erez, and one company is advancing from the direction of Elon-meonenim!"

38 Then Zebul said to him,

"Where is your boast now, which you made, 'Who is Abimelech,
that we should serve him?' Are these not the people that you despised?
Come out then, and fight against them!"
39 So Gaal led out the citizens of Shechem, and fought against
40 Abimelech; but Abimelech pursued him, and he fled from him, while
41 many fell wounded, right up to the entrance of the gate. Abimelech,
however, continued to live at Arumah; while Zebul banished Gaal
and his kinsmen from Shechem.
42 Next day, when the people went out into the fields, the news was
43 brought to Abimelech. So he took his men, and dividing them into
three companies, lay in ambush in the fields. When he saw the people
coming out of the city, he rose against them, and attacked them.
44 Abimelech and the company that was with him made a dash, and occu-
pied the entrance to the city gate; while the other two companies
made a dash against all who were in the fields, and attacked them.
45 Abimelech fought against the city all that day; and when he cap-
tured the city, he slew the people that were in it, razed the city itself,
and sowed it with salt.
46 When all the citizens of Migdal-Shechem heard of it, they entered
47 the crypt of the temple of El-berith. When the news was brought to
Abimelech that all the citizens of Migdal-Shechem were gathered
48 there, Abimelech went up to Mount Zalmon, he and all the people
that were with him; and taking an ax in his hand, Abimelech cut
down brushwood, and lifting it up, put it on his shoulder. Then he
said to the people that were with him,
"Hurry, and do just what you saw me do."
49 So all the people likewise cut down brush, and following Abime-
lech, placed it on the crypt, and then set the crypt on fire over them;
so that all the citizens of Migdal-Shechem also died, about a thousand
men and women.
50 Then Abimelech went to Thebez, invested Thebez, and captured
51 it. But there was a strong tower inside the city, and thither fled all
the men and women, all the citizens of the city, and shut themselves
52 in, and went up on the roof of the tower. When Abimelech reached
the tower, he attacked it; but as he approached the doorway of the
53 tower to burn it down, a woman threw an upper millstone on Abime-
54 lech's head, and crushed his skull, whereupon he called quickly to his
armor-bearer, and said to him,
"Draw your sword, and despatch me, lest it be said of me, 'A
woman killed him!' "

55 So his servant ran him through, and he died. When the Israelites
56 saw that Abimelech was dead, they went each to his home. Thus did
God requite the crime of Abimelech which he committed against his
57 father, in slaying his seventy brothers. Also all the wickedness of the
men of Shechem did God requite upon their heads, so that the curse
of Jotham, the son of Jerubbaal, came upon them.

THE MINOR JUDGES, TOLA AND JAIR, 10:1–5

10 After Abimelech, there rose to save Israel Tola, the son of Puah,
the son of Dodo, an Issacharite. He lived at Shamir, in the highlands
2 of Ephraim. He governed Israel for twenty-three years. Then he
died, and was buried at Shamir.
3 After him rose Jair, the Gileadite. He governed Israel for twenty-
4 two years. He had thirty sons who rode on thirty saddle-asses and
possessed thirty cities (they are called Havvoth-jair to this day), which
5 are in the land of Gilead. Then Jair died, and was buried at Kamon.

CONQUEST BY THE AMMONITES AND DELIVERANCE THROUGH JEPHTHAH, 10:6—12:7

6 Then the Israelites again did what was evil in the sight of the LORD
by serving the Baals and Ashtarts, the gods of Aram, the gods of
Sidon, the gods of Moab, the gods of the Ammonites, and the gods of
7 the Philistines; they forsook the LORD and did not serve him. Then
the anger of the LORD blazed against Israel, so that he sold them into
the power of the Philistines, and into the power of the Ammonites.
8 They crushed and oppressed the Israelites for eighteen years, that is,
all the Israelites who were beyond the Jordan in the land of the
9 Amorites, which is in Gilead. The Ammonites crossed the Jordan to
fight also against Judah, Benjamin, and the clan of Ephraim, so that
10 Israel was in sore straits. Then the Israelites cried to the LORD, say-
ing,

"We have sinned against thee; for we have forsaken our God and
served the Baals."

11 Then the LORD said to the Israelites,

"Is it not as easy to save from the Ammonites and Philistines as
12 from Egypt and the Amorites? When the Sidonians, Amalekites,
and Midianites oppressed you, and you cried to me, I saved you from
13 their power. Yet you have forsaken me, and served alien gods. Ac-
14 cordingly, I will not save you any more. Go and cry to the gods whom
you have chosen! Let them save you in your time of distress!"

15 Then the Israelites said to the LORD,
"We have sinned; do to us just as thou seest fit; only do rescue us
this day!"
16 Then they removed the foreign gods from their midst, and served
the LORD, so that he had to yield to the grievances of Israel.
17 The Ammonites were mustered, and camped in Gilead; while the
18 Israelites were assembled, and camped at Mizpeh. Then the people
throughout the cities of Gilead said to one another, "Whoever will
take the lead in fighting against the Ammonites, shall become chief
over all the inhabitants of Gilead."
11 Now Jephthah, the Gileadite, was a valiant warrior; but he was
2 the son of a harlot. Gilead was the father of Jephthah, but Gilead's
wife had borne him other sons, and when his wife's sons had grown
up, they had driven Jephthah out, and had said to him,
"You shall have no inheritance in our father's estate; for you are
the son of another woman."
3 So Jephthah had fled from his brothers, and was living in the land
of Tob. Vagabonds gathered about Jephthah, and went raiding with
4 him. After a while the Ammonites went to war with Israel. When
5 the Ammonites went to war with Israel, the elders of Gilead went to
bring Jephthah from the land of Tob.
6 "Come and be our commander," they said to Jephthah, "that we
may fight against the Ammonites."
7 But Jephthah said to the elders of Gilead,
"Are you not the men who hated me, and drove me out of my
father's house? Why then have you come to me now, when you are
in trouble?"
8 "That is just why we have come back to you," the elders of Gilead
said to Jephthah; "so come with us, and fight against the Ammonites,
and be chief over us, over all the inhabitants of Gilead."
9 Whereupon Jephthah said to the elders of Gilead,
"If you take me back to fight against the Ammonites, and the LORD
puts them at my mercy, shall I really become your chief?"
10 The elders of Gilead said to Jephthah,
"The LORD shall be witness between us that we will do just as
you say."
11 So Jephthah went with the elders of Gilead, and the people made
him chief and commander over them, and Jephthah repeated his
words in the presence of the LORD at Mizpeh.

12 Then Jephthah sent messengers to the king of the Ammonites, saying,

"What have you against me that you have come against me to wage war on my country?"

13 The king of the Ammonites said to the messengers of Jephthah,

"Israel took away my lands when they came up out of Egypt, from the Arnon as far as the Jabbok and the Jordan; so now restore them peaceably."

14 Then Jephthah again sent messengers to the king of the Ammon-
15 ites, to say to him,

"Thus says Jephthah: 'Israel did not take away the land of Moab,
16 nor the land of the Ammonites. When they came up out of Egypt, Israel journeyed through the desert as far as the Red Sea, and then
17 came to Kadesh. Israel then sent messengers to the king of Edom, saying, "Pray let us pass through your land"; but the king of Edom would not agree. Likewise they sent to the king of Moab, but he
18 would not consent. So Israel remained at Kadesh. Then they journeyed through the desert, and making a circuit around the land of Edom and the land of Moab, they kept to the east of the land of Moab, and camped beyond the Arnon. They did not enter the terri-
19 tory of Moab; for the Arnon was the frontier of Moab. Then Israel sent messengers to Sihon, king of the Amorites, king of Heshbon. "Pray let us pass through your land to our destination," Israel said to
20 him. But Sihon refused to let Israel pass through his territory; Sihon collected all his people, and encamped at Jahaz, and fought with
21 Israel. Then the LORD, the God of Israel, delivered Sihon and all his people into the power of Israel, so that they defeated them; and Israel occupied all the land of the Amorites inhabiting that region.
22 They occupied all the territory of the Amorites, from the Arnon as
23 far as the Jabbok, and from the desert as far as the Jordan. So, now that the LORD, the God of Israel, has driven the Amorites out of the
24 way of his people Israel, are you to occupy their territory? Should you not occupy the territory of those whom Chemosh, your own god, drives out, while we occupy that of all those whom the LORD, our
25 God, has driven out of our way? Are you then any stronger than Balak, the son of Zippor, king of Moab? Did he ever quarrel with
26 the Israelites, or fight with them? While Israel lived in Heshbon and its dependencies, and in Aroer and its dependencies, and in all the cities which are on the banks of the Arnon, for three hundred years,
27 why did you not recover them within that time? I have committed

no wrong against you, but you are doing me wrong in making war on me. Let the LORD, as judge today, decide the issue between the Israelites and Ammonites!' "

28 But the king of the Ammonites would not agree to the proposal which Jephthah sent him.

29 Then the spirit of the LORD inspired Jephthah, so that he crossed to Gilead and Manasseh; then he passed on to Mizpeh of Gilead, and
30 from Mizpeh of Gilead he passed on to the Ammonites. Jephthah made a vow to the LORD, saying,

31 "If thou wilt but deliver the Ammonites into my power, whosoever comes out of the door of my house to meet me, when I return in triumph from the Ammonites, shall be the LORD's; I will offer him up as a burnt-offering!"

32 Then Jephthah crossed over to the Ammonites, to fight against
33 them; and the LORD delivered them into his power. He routed them with very great slaughter, from Aroer as far as the vicinity of Minnith, through twenty cities, and as far as Abel-cheramim. Thus were the Ammonites brought into subjection to the Israelites.

34 Then Jephthah went home to Mizpeh, and there was his daughter coming out to meet him with tambourines and dancing! She was his one and only child; besides her he had neither son nor daughter.
35 Upon seeing her, he tore his clothes, and said,

"Alas, my daughter, you have stricken me low! You have indeed brought calamity on me! For I made a vow to the LORD, and I cannot repudiate it."

36 "My father," she said to him, "you have made a vow to the LORD; do to me as you declared, now that the LORD has wreaked vengeance for you on your enemies, the Ammonites."

37 "But let this privilege be granted me," she said to her father; "spare me for two months, that I may go and roam at large on the mountains, and bewail my maidenhood, I and my companions."

38 "Go!" he said.

So he let her go for two months, and she went, she and her com-
39 panions, to bewail her maidenhood on the mountains. Then, at the end of two months she returned to her father, who did to her what he had vowed, and she one who had never had intercourse with a man.
40 Thus it became a custom in Israel for the Israelite maidens to go annually to commemorate the daughter of Jephthah for four days in the year.

12 When the Ephraimites were mustered, they crossed to Zaphon, and
said to Jephthah,
"Why did you cross over to fight against the Ammonites without
inviting us to go with you? We will burn your house over your head."
2 But Jephthah said to them,
"I had a quarrel with my people. Then the Ammonites oppressed
them severely, and they called on you, but you would not save them
3 from their power. When I saw that you would not help, I took my
life in my hands, and crossed over to the Ammonites; and the LORD
delivered them into my power. Why then have you come against me
today to fight with me?"
4 Then Jephthah collected all the Gileadites, and fought with Eph-
5 raim; and the Gileadites defeated Ephraim. Gilead seized the fords
of the Jordan against Ephraim, and whenever a fugitive from Eph-
raim would say, "Let me cross," the Gileadites would say to him,
6 "Are you an Ephraimite?" If he said, "No," they would say to him,
"Then say 'Shibboleth.'" If he said "Sibboleth," seeing that it is not
proper so to pronounce it, they would seize him, and slay him at the
fords of the Jordan. Thus there fell at that time forty-two thousand
of the Ephraimites.
7 Jephthah governed Israel for six years. Then Jephthah, the Gil-
eadite, died, and was buried in his city in Gilead.

THE MINOR JUDGES: IBZAN, ELON, AND ABDON, 12:8–15

8 After him Ibzan of Bethlehem governed Israel. He had thirty
9 sons. He married thirty daughters outside his family, and thirty
daughters he brought in for his sons from outside. He governed Israel
10 for seven years. Then Ibzan died, and was buried at Bethlehem.
11 After him Elon, the Zebulunite, governed Israel; he governed
12 Israel for ten years. Then Elon, the Zebulunite, died, and was buried
at Aijalon in the land of Zebulun.
13 After him Abdon, the son of Hillel, the Pirathonite, governed
14 Israel. He had forty sons and thirty grandsons, who rode on seventy
15 saddle-asses. He governed Israel for eight years. Then Abdon, the
son of Hillel, the Pirathonite, died, and was buried at Pirathon in
the land of Ephraim, in the highlands of the Amalekites.

THE STORY OF SAMSON, 13:1—16:31

13 Then the Israelites again did what was evil in the sight of the
LORD; so that the LORD delivered them into the power of the Philis-
tines for forty years.

2 Now there was a certain man of Zorah, belonging to the Danite
3 clan, whose name was Manoah. His wife was barren and childless;
but the angel of the LORD appeared to the woman, and said to her,
"See now, although you have been barren and childless, you are
4 going to conceive, and bear a son. Now then, take care not to drink
5 wine or liquor, nor to eat anything unclean; for you are going to conceive, and bear a son. A razor is not to be used on his head; for the boy is to be a Nazirite to God from conception. He it is who will take the lead in saving Israel from the power of the Philistines."
6 Then the woman came and told her husband, saying,
"A man of God came to me, whose appearance was like that of an angel of God, very awe-inspiring. I did not ask him where he came
7 from, nor did he tell me his name; but he said to me, 'You are going to conceive, and bear a son; now then, do not drink wine or liquor, nor eat anything unclean; for the boy is to be a Nazirite to God from conception to the day of his death.' "
8 Then Manoah besought the LORD, and said,
"Pray, O Lord, let the man of God whom thou didst send come back to us, and teach us what to do for the boy that is to be born."
9 So God acceded to Manoah's request, and the angel of God came back to the woman while she was sitting in the field, her husband
10 Manoah not being with her. Then the woman ran quickly to tell her husband.
"The man who came to me the other day has just appeared to me!" she said to him.
11 So Manoah rose and followed his wife, and coming to the man, said to him,
"Are you the man who spoke to my wife?"
"I am," he said.
12 "In case your promise comes true," said Manoah, "what is to be the boy's training and his vocation?"
13 The angel of the LORD said to Manoah,
"The woman must abstain from everything of which I spoke to
14 her. She must not eat any of the products of the grape-vine, nor drink wine or liquor, nor eat anything unclean. All that I commanded her she must observe."
15 Then Manoah said to the angel of the LORD,
"Pray allow us to detain you, that we may prepare a kid for you."
16 But the angel of the LORD said to Manoah,
"Though you detain me, I will not taste your food; but if you

are going to make a burnt-offering, offer it up to the LORD." (For Manoah did not know that he was the angel of the LORD).

17 Then Manoah said to the angel of the LORD,

"What is your name, that we may properly honor you when your promise comes true?"

18 "Why do you ask for my name," the angel of the LORD said to him, "seeing that it is ineffable."

19 Then Manoah took the kid, along with the cereal-offering, and offered it up on the rock to the LORD, who performed wonders while
20 Manoah and his wife looked on; when the flame ascended from the altar heavenward, the angel of the LORD ascended in the flame of the altar, while Manoah and his wife looked on, and fell on their faces
21 to the ground. (The angel of the LORD never again appeared to Manoah and his wife.) Then Manoah knew that he was the angel of
22 the LORD; so Manoah said to his wife,

"We shall certainly die; for we have seen God!"

23 But his wife said to him,

"If the LORD had meant to kill us, he would not have accepted a burnt-offering and a cereal-offering from us, nor would he have showed us all these things, nor would he have told us such a thing as he did just now."

24 So the woman bore a son, and called his name Samson. The boy
25 grew up, and the LORD blessed him; but the spirit of the LORD first stirred him up at Mahaneh-dan, between Zorah and Eshtaol.

14 Samson went down to Timnah, and saw a woman at Timnah,
2 one of the Philistine women. When he came back, he told his father and mother.

"I saw a woman at Timnah," he said, "one of the Philistine women; now then, get her for me in marriage."

3 But his father and mother said to him,

"Is there no woman among the girls of your own kinsmen or among all my people, that you must go and get a wife from the uncircumcised Philistines?"

But Samson said to his father,

"Get her for me; for she is the one that suits me."

4 His father and mother did not know, however, that it was at the instigation of the LORD that he was picking a quarrel with the Philistines; for at that time the Philistines held sway over Israel.

5 Then Samson went down with his father and mother to Timnah, and just as they reached the vineyards of Timnah, a young lion came

6 roaring at him. Then the spirit of the LORD came rushing upon him,
so that he split it open as one might split a kid, although he had nothing
at all in his hands. However, he did not tell his father and mother
7 what he had done. So he went down, and talked to the woman, and
8 she suited Samson. When he returned after a while to marry her, he
turned aside to look at the remains of the lion, and there was a swarm
9 of bees in the carcass of the lion, and honey! So he scraped it out into
his hands, and ate it as he went along. When he returned to his father
and mother, he gave them some to eat, but he did not tell them that
it was out of the carcass of the lion that he had scraped the honey.

10 When his father went down to the woman, Samson made a feast
11 there; for so bridegrooms were accustomed to do. As soon as they
12 saw him, they selected thirty companions to accompany him. To
them Samson said,

"Let me propound you a riddle; if you can but solve it for me in
the seven days of the feast, and find it out, I will give you thirty
13 linen robes and thirty festal garments; but if you are unable to tell
me the solution, then you must give me thirty linen robes and thirty
festal garments."

"Propound your riddle," they said to him, "let us hear it!"

14 So he said to them,

"Out of the eater came something to eat,
And out of the strong came something sweet."

15 When they could not solve the riddle after three days, they said
to Samson's wife on the fourth day,

"Coax your husband to solve the riddle for us, lest we burn up you
and your father's house. Was it to impoverish us that you invited us
here?"

16 So Samson's wife wept on his shoulder, and said,

"You simply hate me, and do not love me at all. You have pro-
pounded a riddle to my countrymen without telling me the solution."

He said to her,

"Why, I haven't told my father or mother; so should I tell you?"

17 But she wept on his shoulder through the seven days that they kept
the feast, until finally on the seventh day he told her, since she pressed
18 him so hard. Then she told the riddle to her countrymen; and on
the seventh day, as he was about to enter the bridal-chamber, the men
of the city said to him,

"What is sweeter than honey,
And what is stronger than a lion?"

He said to them,

"If you had not ploughed with this heifer of mine,
You would not have found out this riddle of mine."

19 Then the spirit of the LORD came rushing upon him, so that he went down to Askelon, and killing thirty of them, he despoiled them, and gave the festal garments to those who had solved the riddle.
20 Then, blazing with anger, he went up to his father's house, and Samson's wife went to his rival, who had been a rival to him.

15 After a while, however, in the time of wheat harvest, Samson paid a visit to his wife with a kid.

"I am going into the bridal-chamber to my wife," he said.

But her father would not let him go in.

2 "I thought of course that you must simply hate her," her father said, "so I gave her to your rival. Is her younger sister not better than she? Take her instead."

3 Then Samson said of them,

"This time I am going to get even with the Philistines; for I am going to do them harm."

4 So Samson went and caught three hundred foxes; he then procured torches, and turning tail to tail, he put a torch between each pair of
5 tails. Then, setting the torches on fire, he turned the foxes loose in the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the vineyards and olive groves.

6 "Who has done this?" said the Philistines.

"Samson, the son-in-law of the Timnite," it was said; "because his wife was taken away and given to his rival."

So the Philistines went up, and burned up her and her father's house.

7 Then Samson said to them,

"You can never do such a thing as this without my taking revenge on you; but after this I will quit."

8 So he smote them hip and thigh with great slaughter; then he went down, and lived in a cleft of the crag Etam.

9 Then the Philistines came up, and encamped in Judah, and made a raid on Lehi.

10 "Why have you come up against us?" said the Judeans.

"We have come up to take Samson prisoner," they said; "that we may do to him as he did to us."

11 So three thousand of the Judeans went down to the cleft of the crag Etam, and said to Samson,

"Do you not know that the Philistines hold sway over us? What ever have you done to us?"

"As they did to me," he replied, "so have I done to them."

12 "We have come down to take you prisoner," they said to him, "to turn you over to the Philistines."

"Swear to me that you will not fall upon me yourselves," Samson said to them.

13 "No," they responded, "we will but take you prisoner, and turn you over to them, but we will not kill you."

14 So they bound him with two new ropes, and brought him up from the crag. As he reached Lehi, the Philistines came shouting to meet him. Then the spirit of the LORD came rushing upon him, so that the ropes on his arms became like flax that has caught on fire, and his bonds 15 melted off his hands; and finding a fresh jawbone of an ass, he put 16 out his hand, and seizing it, felled a thousand men with it. Then Samson said,

"With the red ass's jawbone I have dyed them red;
With the red ass's jawbone I have felled a thousand men."

17 As he finished speaking, he threw the jawbone away; hence that 18 place came to be called Ramath-lehi [the hill of the jawbone]. Then he became very thirsty; so he called to the LORD, saying,

"Thou hast vouchsafed this great victory by thy servant, and am I now to die of thirst, and fall by the hands of the uncircumcised?"

19 Then God split open the mortar that is at Lehi, and water gushed out of it; and when he drank, his spirits rose, and he revived. That is how its name came to be called En-hakkore [the spring of the caller], 20 which is at Lehi to this day. So he governed Israel in the time of the Philistines for twenty years.

16 Samson went to Gaza, and seeing a harlot there, had intercourse 2 with her. When the Gazaites were told, "Samson has come here," they came round, and lay in wait for him all night at the gate of the city. They kept quiet all night, saying, "As soon as morning dawns, 3 we will kill him." Samson lay until midnight; but at midnight he rose, and taking hold of the doors of the city gate and the two gate-posts, he pulled them up, together with the bar, and putting them on his shoulder, he carried them to the top of the hill that faces Hebron.

4 Afterwards he fell in love with a woman in the valley of Sorek, 5 whose name was Delilah. Then the Philistine tyrants came to her, and said to her,

"Coax him, and find out why his strength is so great, and how we

can overpower him and bind him helpless, and we will each give you eleven hundred shekels of silver."

6 So Delilah said to Samson,

"Do tell me why your strength is so great, and how you can be bound helpless?"

7 Samson said to her,

"If I were to be bound with seven fresh bowstrings that have not been dried, I should become weak, and be like any other man."

8 Then the Philistine tyrants brought her seven fresh bowstrings that
9 had not been dried, and she bound him with them. Then, having men lie in wait in the inner room, she said to him,

"The Philistines are on you, Samson!"

But he snapped the bowstrings, as a strand of tow is snapped when it comes near fire. So the source of his strength was not discovered.

10 Then Delilah said to Samson,

"There, you have trifled with me, and told me lies! Do tell me now how you can be bound."

11 So he said to her,

"If I were but bound with new ropes that have not been used, I should become weak, and be like any other man."

12 So Delilah took new ropes, and bound him with them. Then she said to him,

"The Philistines are on you, Samson!"

(Meanwhile men were lying in wait in the inner room.)

But he snapped them off his arms like thread.

13 Then Delilah said to Samson,

"Up to now you have trifled with me, and told me lies. Tell me how you can be bound."

So he said to her,

"If you were to weave the seven locks of my head into the web, and beat them in with the pin, I should become weak, and be like any other man."

So, when he was asleep, Delilah took the seven locks of his head and
14 wove them into the web, and beat them in with the pin. Then she said to him,

"The Philistines are on you, Samson!"

But he awoke from his sleep, and pulled up both the loom and the web.

15 Then she said to him,

"How can you say, 'I love you,' when you do not confide in me?

Three times already you have trifled with me, and have not told me why your strength is so great."

16 At last, after she had pressed him with her words continually,
17 and urged him, he got tired to death of it, and told her his whole secret.

"A razor has never been used on my head," he said to her; "for I have been a Nazirite to God from conception. If I were to be shaved, my strength would leave me; I should become weak, and be like any other man."

18 When Delilah saw that he had told her his whole secret, she sent for the Philistine tyrants, saying,

"Come up this once; for he has told me his whole secret."

So the Philistine tyrants came to her, and brought the money in
19 their hands. Then she put him to sleep on her knees, and summoning a man, she had him shave off the seven locks of his head, so that he be-
20 came quite helpless, and his strength left him. Then she said,

"The Philistines are on you, Samson!"

He awoke from his sleep, and thought, "I shall get off as I have done over and over again, and shake myself free"—not knowing that
21 the LORD had left him. Then the Philistines seized him, and gouged out his eyes, and bringing him down to Gaza, they bound him with
22 bronze shackles, and he spent his time grinding in the prison. But the hair of his head began to grow again as soon as it had been shaved off.

23 Now the Philistine tyrants gathered to offer a great sacrifice to their god Dagon, and for merry-making, saying, "Our god has delivered our enemy Samson into our power!"

24 When the people saw him, they praised their god; "For," said they, "our god has delivered our enemy into our hands, the devastator of our lands, and him who slew us in bands."

25 When they were in high spirits, they said,

"Summon Samson, that he may make sport for us!"

So Samson was summoned from the prison, and made sport before
26 them. When they had stationed him between the pillars, Samson said to the attendant who was holding his hand,

"Put me so that I can feel the pillars on which the building is supported, that I may lean against them."

27 Now the building was full of men and women, and all the Philistine tyrants were there; and on the roof there were about three thou-
28 sand men and women, looking on while Samson made sport. Then Samson cried to the LORD, saying,

"O Lord GOD, pray remember me, and give me strength just this one time, O God, to wreak vengeance but once upon the Philistines for my two eyes!"

29 Then Samson grasped the two middle pillars on which the building was supported, one with his right hand and the other with his left, and braced himself against them.

30 "Let me die with the Philistines!" said Samson.

Then he pulled with all his might, so that the building fell in upon the tyrants and all the people that were in it. So those that he killed at his death were more than those that he had killed during his life.

31 Then his kinsmen and all his father's household came down, and took him up; and bringing him away, they buried him between Zorah and Eshtaol, in the tomb of his father Manoah. He had governed Israel for twenty years.

THE STORY OF MICAH AND THE DANITES, 17:1—18:31

17 There was a man of the highlands of Ephraim, whose name was
2 Micah. He said to his mother,

"The eleven hundred shekels of silver which were stolen from you, and concerning which you uttered a curse, and further, said it in my hearing, here is the silver in my possession; it was I who stole it; so now I return it to you."

His mother said,

"Blessed be my son of the LORD!"

3 When he returned the eleven hundred shekels of silver to his mother, his mother said,

"I do solemnly consecrate the silver to the LORD from me for my son, to make a carved image and a molten image."

4 So he returned the silver to his mother, and his mother took two hundred shekels of it, and gave it to a silversmith, who made it into
5 a carved image and a molten image, to stand in Micah's house. The man Micah had a shrine; he had made an ephod and teraphim, and
6 had installed one of his sons to be priest for him. In those days there was no king in Israel; everyone used to do as he pleased.

7 Now there was a young man from Bethlehem in Judah, belonging to the clan of Judah; he was a Levite, and was an immigrant there.
8 The man had left the city, Bethlehem in Judah, to settle as an immigrant wherever he might find a place; so he came to the highlands of Ephraim to the house of Micah in the accomplishment of his errand.

9 "Where do you come from?" Micah said to him.

"I am a Levite from Bethlehem in Judah," he replied; "I am traveling to settle as an immigrant wherever I can find a place."

10 "Live with me," Micah said to him; "be father and priest to me, and I will give you ten shekels of silver a year, the necessary clothes, and your living."

11 So the Levite agreed to live with the man, and the young man was
12 treated by him like one of his own sons. Micah installed the Levite, and the young man became his priest, and lived in Micah's house.
13 "Now," said Micah, "I know that the LORD will prosper me, seeing that the Levite has become my priest."

18 In those days there was no king in Israel.

In those days the Danite tribe were looking for a heritage to settle in, since nothing in the way of a heritage had fallen to them up to
2 that time among the tribes of Israel. So the Danites sent from their clan five of their ablest men, valiant fellows, from Zorah and Eshtaol, to spy out the land and explore it.

"Go and explore the land," they said to them.

So they came into the highlands of Ephraim to the house of Micah,
3 to spend the night there. As they came near the house of Micah, they recognized the accent of the young Levite. So they turned aside there, and said to him,

"Who brought you here; what are you doing in this place; what is your business here?"

4 He said to them,

"So and so did Micah do for me. He hired me, and I became his priest."

5 "Pray inquire of God," they said to him, "so that we may know whether the errand on which we are going will be successful."

6 The priest said to them,

"Go forth to victory; the errand on which you are going has the LORD's approval."

7 So the five men departed, and coming to Laish, found the people who were in it living in security, after the manner of the Sidonians, quiet and unsuspecting; there was no lack of anything in the earth; they were far from the Sidonians and had no dealings with Syria.

8 When the spies came back to their clansmen at Zorah and Eshtaol, their clansmen said to them,

"How did you get along?"

9 "Rise," they said, "let us go up against them; for we have seen the

land, and it is surely very fine. And you sit idle! Do not delay in setting out to go in and occupy the land; for God is delivering it into
10 your power. When you arrive, you will come upon an unsuspecting people, while the land is extensive, a place where there is no lack of anything at all that is in the earth."

11 So there set forth from there, from Zorah and Eshtaol, six hundred
12 men of the Danite clan, armed with weapons of war. They went up and encamped at Kirjath-jearim in Judah. That is why that place is called Mahaneh-dan [the camp of Dan] to this day; it lies west of
13 Kirjath-jearim. From there they passed on to the highlands of Eph-
14 raim, and arrived at the house of Micah. Then the five men who had gone to spy out the land, Laish, spoke up, and said to their clansmen,

"Do you know that there is an ephod in these buildings, and teraphim and a carved image and a molten image? Decide then what you are going to do."

15 So they turned aside there, and came to the house of the young Le-
16 vite, Micah's house, and greeted him. While the six hundred men belonging to the Danites, armed with their weapons of war, stood at
17 the entrance of the gate, the five men that had gone to spy out the land went up; they went inside to take the carved image, ephod, teraphim, molten image, and priest, while the six hundred men armed
18 with weapons of war stood at the entrance of the gate. When these went into Micah's house, and took the carved image, ephod, teraphim, and molten image, the priest said to them,

"What are you doing?"

19 "Keep quiet!" they said to him. "Clap your hand on your mouth, and go along with us; be father and priest to us! Is it better for you to be priest for one man's household, or to be priest for a whole tribe and clan in Israel?"

20 21 The priest was elated, and taking the ephod, teraphim, and carved image, he went along with the people. So they turned and went off, putting the children, cattle, and goods in front of them.

22 After they had gone some distance from Micah's house, the men that were in the houses near Micah's house were mustered, and over-
23 took the Danites. They called out to the Danites, who turned their heads, and said to Micah,

"What ails you, that you are up in arms?"

24 "You have taken my gods, that I made," he said, "and the priest, and have made off! So what have I left? What a thing to say to me, 'What ails you?' "

25 The Danites said to him,
"Do not let your voice be heard among us, lest some hot-tempered
fellows fall upon you, and you lose your life, with the lives of your
household."
26 So the Danites went on their way, and when Micah saw that they
were stronger than he, he turned and went home.
27 Thus they took what Micah had made, and the priest that he had,
and coming to Laish, to a people living quiet and unsuspecting, they
28 put them to the sword, and burned the city. There was no one to give
any succor; for it was far from Sidon, and they had no dealings with
Syria. It lay in the valley belonging to Beth-rehob. Then they rebuilt
29 the city, and settled in it, calling the name of the city Dan after the
name of their ancestor Dan, who was born to Israel; but Laish was
30 the name of the city originally. The Danites set up the carved image
for themselves, while Jonathan, the son of Gershom, the son of
Moses, he and his descendants, were priests to the Danite tribe down
31 to the time that the ark was carried off. So they used the carved image,
which Micah had made, all the time that the temple of God stood at
Shiloh.

THE CRIME OF GIBEAH AND ITS CONSEQUENCES TO THE BENJAMINITES, 19:1—21:25

19 In those days, when there was no king in Israel, there was a certain
Levite, residing as an immigrant in the distant parts of the highlands
of Ephraim, who took to himself a woman from Bethlehem in Ju-
2 dah as concubine. But his concubine became angry with him, and left
him for her father's home at Bethlehem in Judah. When she had
3 been there some four months, her husband rose and went after her, to
woo her back, taking with him his servant and a pair of asses. So she
brought him into her father's house, and when the girl's father saw
4 him, he greeted him warmly. His father-in-law, the girl's father, de-
tained him; so he remained with him three days. Eating and drink-
5 ing, they spent their nights there. Then on the fourth day, when they
had risen early in the morning, he got up to go; but the girl's father
said to his son-in-law,
"Refresh yourself with a bit of food, after which you may go."
6 So the two of them again ate and drank together. Then the girl's
father said to the man,
"Do consent to stay the night, and enjoy yourself."
7 The man, however, got up to go; but his father-in-law urged him

8 so strongly that he stayed another night there. On the morning of the
fifth day he rose early to go; but the girl's father said,
"Do take some refreshment."
So they passed the time until afternoon, the two of them eating.
9 Then the man got up to go, with his concubine and servant; but his
father-in-law, the girl's father, said to him,
"See, the day has drawn to its close; do stay the night. Here it is
the close of the day; stay the night here, and enjoy yourself. You
may rise early tomorrow for your journey, and go home."
10 However, the man would not stay the night, but got up and left,
and reached a point opposite Jebus (that is, Jerusalem), having with
11 him a pair of saddled asses, and his concubine as well. As they were
near Jebus, with the day far spent, the servant said to his master,
"Come, now, let us turn aside to this city of the Jebusites, and spend
the night in it."
12 But his master said to him,
"We will not turn aside to a city of foreigners, who do not belong
to the Israelites; we will go on to Gibeah."
13 "Come," he said to his servant, "let us reach one of the places, and
spend the night in Gibeah or Ramah."
14 So they passed on and went their way; and the sun went down on
15 them close to Gibeah, which belongs to Benjamin. So they turned
aside there to enter and spend the night in Gibeah. When he entered,
he sat down in the open square of the city, since no one offered to take
16 them into the house to spend the night. But just then an old man was
coming in from his work in the field at evening (now the man be-
longed to the highlands of Ephraim, and had settled as an immigrant
17 in Gibeah, whereas the men of the place were Benjaminites). When
he raised his eyes, he saw the traveler in the open square of the city;
so the old man said,
"Where are you going, and where did you come from?"
18 He said to him,
"We are passing from Bethlehem in Judah to the distant parts of
the highlands of Ephraim, where I belong. I went to Bethlehem in
Judah, and I am now on my way home, but no one offers to take me
19 into the house, although there is both straw and fodder for our asses,
and also bread and wine for myself and your maidservant and the boy
with your servants, there being no lack of anything."
20 "Be at ease!" the old man said. "All your needs shall be solely my
care; only you must not spend the night in the open."

21 So he took him home, and gave the asses fodder; and after they had
washed their feet, they ate and drank.
22 While they were enjoying themselves, the men of the city, rascally
fellows, surrounded the house; they kept pounding on the door, and
said to the master of the house, the old man,
"Bring out the man who has come to your house, that we may have
intercourse with him."
23 But the master of the house went out to them, and said to them,
"No, my friends; please do not be so depraved. Now that this man
24 has entered my house, do not commit this carnal deed. Here is my
virgin daughter, and his concubine; let me bring them out that you
may ravish them, and do what you like to them; but against this man
you must not commit a deed so carnal."
25 The men, however, would not listen to him; so the man seized his
concubine, and turned her outdoors to them; and they had intercourse
with her, and used her wantonly all night until morning, but let her
26 go at the approach of dawn. As morning broke, the woman came and
lay prostrate until daylight at the doorway of the man's house, where
27 her master was. When her master rose in the morning, and opened
the doors of the house to go out and proceed on his way, there was the
woman, his concubine, lying at the doorway of the house with her
hands on the threshhold!
28 "Get up," he said to her, "and let us be off!".
But there was none to answer. So he took her on the ass, and the
29 man started on his way home. When he reached home, he took his
knife, and taking hold of his concubine, he cut her up, limb by limb,
into twelve pieces, and distributed them through all the territory of
30 Israel. He commanded the men whom he sent, as follows:
"Thus shall you say to all the Israelites: 'Has there ever been such
a deed as this since the time that the Israelites came up out of Egypt
until this day? Think it over, and speak out.' "
20 Then all the Israelites marched forth, and the community to a
man, from Dan to Beersheba, along with the land of Gilead, gath-
2 ered to the LORD at Mizpeh; and the leaders of all the nation, all the
tribes of Israel, took their stand in the assembly of God's people, four
3 hundred thousand foot-soldiers, armed with swords. (The Benja-
minites heard that the Israelites had gone up to Mizpeh.)
"Speak out," said the Israelites; "how did this crime happen?"
4 The Levite, the husband of the murdered woman, in reply said,
"To Gibeah, which belongs to Benjamin, I came with my concu-

bine to spend the night; but the citizens of Gibeah rose against me,
and at night surrounded the house against me. Me they intended to
kill, and my concubine they ravished, so that she died. Then I took
hold of my concubine, and cutting her in pieces, I distributed them
through all the country in the possession of Israel; for they had com-
mitted a foul and carnal deed in Israel. Here you all are, O Israel-
ites; come forward with your advice and counsel in the matter."

Then all the people to a man rose, saying,

"Not one of us will go home; not one of us will return home; but
on the contrary this is what we will do to Gibeah: we will march
against it according to lot; and we will choose ten men from every
hundred belonging to all the tribes of Israel, and a hundred from
every thousand, and a thousand from every myriad, to procure pro-
visions for the army, for those setting forth to requite Gibeah in Ben-
jamin for all the wantoness which they committed in Israel."

So all the Israelites to a man gathered to the city in alliance.

Then the tribes of Israel sent messengers all through the tribe of
Benjamin, saying,

"What a crime is this that has happened among you! Now then,
hand over the rascals in Gibeah that we may put them to death; and
so extirpate the crime from Israel."

But the Benjaminites would not accede to the request of their fel-
low-Israelites. The Benjaminites gathered from the cities to Gibeah,
to engage in battle with the Israelites. The Benjaminites mustered at
that time from the cities twenty-six thousand swordsmen, exclusive of
the inhabitants of Gibeah, seven hundred picked men, that were left-
handed, all of them accustomed to slinging a stone at a hair without
missing.

The Israelites, exclusive of Benjamin, mustered four hundred
thousand swordsmen, all of them warriors. Then they proceeded to
go up to Bethel to inquire of God.

"Which of us is to be the first to engage in battle with the Ben-
jaminites?" said the Israelites.

"Judah is to be the first," said the LORD.

So, when the Israelites rose next morning, they invested Gibeah.
The Israelites marched out to battle against the Benjaminites, and the
Israelites drew up in battle array against them at Gibeah. Then the
Benjaminites marched forth from Gibeah, and felled to the ground
that day twenty-two thousand of the Israelites. But the Israelite

forces rallied, and again drew up in battle array at the place where they had drawn up on the first day.

23 Then the Israelites went up to Bethel, and wept before the LORD until evening, and inquired of the LORD, saying,

"Shall we again engage in battle with our kinsmen, the Benjaminites?"

"Attack them," said the LORD.

24 So the Israelites advanced against the Benjaminites on the second
25 day; and Benjamin marched forth from Gibeah to meet them on the second day, and again felled to the ground eighteen thousand of the
26 Israelites, all of them swordsmen. Then all the Israelites, that is, all the army, went up and came to Bethel, and weeping, sat there before the LORD; they fasted that day until evening, and offered burnt-offer-
27 ings and thank-offerings before the LORD. Then the Israelites inquired of the LORD (for the ark of the covenant of God was there at
28 that time, and Phinehas, the son of Eleazar, the son of Aaron, was minister to it at that time), saying,

"Shall we again engage in battle with our kinsmen, the Benjaminites, or shall we desist?"

"Attack," said the LORD; "for tomorrow I will deliver them into your power."

29 So Israel set men in ambush all around Gibeah; and the Israelites
30 marched against the Benjaminites on the third day, and drew up
31 against Gibeah as before. Then the Benjaminites sallied forth to meet the army, and were drawn away from the city. As before, they started out by killing some of the army on the roads, one of which runs to Bethel and the other to Gibeah, about thirty of the Israelites in
32 the open. So the Benjaminites thought, "They are being routed before us as at first"; but the Israelites said,

"Let us flee, and draw them away from the city to the roads."

33 Then the main body of the Israelites moved from their position, and drew up at Baal-tamar, while the Israelites in ambush rushed
34 forth from their position, the clearing of Geba. The ten thousand men, picked from all Israel, reached a point opposite Gibeah. Then the battle became furious. Before they realized that disaster was
35 overtaking them, the LORD had routed Benjamin before Israel, so that the Israelites felled that day twenty-five thousand one hundred of the
36 Benjaminites, all of them swordsmen. So the Benjaminites saw that they were defeated. Then the Israelites yielded ground to the Benjaminites; for they relied on the ambuscade that they had set against

37 Gibeah. The men in ambush rushed headlong against Gibeah; the
38 men in ambush deployed, and put the whole city to the sword. The
Israelites had an arrangement with the men in ambush that they should
39 send up a smoke signal from the city, whereupon the Israelites would
wheel round in the battle. Benjamin started out by killing about thirty
of the Israelites, so that they thought, "They are completely routed be-
40 fore us as in the first battle." As the signal began to rise from the
city in a column of smoke, the Benjaminites looked back, and there
41 was the whole city going up to the sky in flames! Then the Israelites
wheeled round, and the Benjaminites became panic-stricken; for they
42 saw that disaster had overtaken them. So they retreated before the
Israelites in the direction of the desert; but the battle pressed them
43 close, and those from the city were in their midst killing them. They
defeated the Benjaminites, and pursued them from Nohah to a point
44 opposite Geba toward the east, so that eighteen thousand of the Ben-
45 jaminites fell, all of them men of valor. When they retreated, they
fled toward the desert to the cliff of Rimmon; but they picked up five
thousand of them on the roads, and followed hard after them as far
46 as Gidom, killing two thousand of them. So the total number of Ben-
jaminites who fell that day was twenty-five thousand swordsmen, all
47 of them men of valor. Six hundred men, however, turned, and fled
toward the desert to the cliff of Rimmon, and remained at the cliff of
48 Rimmon for four months. Then the Israelites turned their attention
to the other Benjaminites, and put to the sword both man and beast,
and everything that was to be found; all the cities, too, that were to be
found, they set on fire.

21 Now the Israelites had sworn at Mizpeh, saying,
"None of us shall give his daughter in marriage to Benjamin."
2 The people went to Bethel, and sat there until evening before God,
3 and lifting up their voices, they wept bitterly, and said,
"Why, O LORD, God of Israel, has this happened in Israel, so that
one tribe today is missing from Israel?"
4 Next day the people rose early, and building an altar there, they
5 offered burnt-offerings and thank-offerings. Then the Israelites said,
"Who is there out of all the tribes of Israel that did not come up in
the assembly to the LORD?"
(For a solemn oath had been taken concerning him who did not
come up to the LORD at Mizpeh, as follows, "He shall be put to
death.")

6 But the Israelites changed their minds concerning their brother
Benjamin, and said,
7 "One tribe today is cut off from Israel. What are we to do about
wives for them, the survivors, seeing that we have sworn by the LORD
not to give them any of our daughters in marriage?"
8 Then they said,
"What one is there of the tribes of Israel that did not come up to
the LORD at Mizpeh?"
Now, not one had come to the camp from Jabesh in Gilead, to the
9 assembly. The people were mustered, but not one of the inhabitants
10 of Jabesh in Gilead was there. So the assembly sent twelve thousand
of the bravest men there, and commanded them, saying,
"Go and put the inhabitants of Jabesh in Gilead to the sword, along
11 with the women and children. This is what you are to do: every male
and every woman that has had intercourse by lying with a male, you
are to destroy, but you are to spare the virgins."
12 They did so. They found among the inhabitants of Jabesh in
Gilead four hundred virgin girls who had not had intercourse with a
man by lying with a male; and they brought them to the camp at
Shiloh, which is in the land of Canaan.
13 Then the whole assembly sent word to the Benjaminites, that were
14 at the cliff of Rimmon, proclaiming peace to them. So Benjamin re-
turned at that time, and they gave them the women that they had
saved alive from the women of Jabesh in Gilead; but even so there
were not enough for them.
15 The people changed their minds concerning Benjamin; for the
16 LORD had made a breach in the tribes of Israel. The elders of the
community said,
"What are we to do about wives for the survivors; for there are no
women for Benjamin?"
17 "There must be heirs for the remnant of Benjamin," they said,
18 "that a tribe may not be blotted out of Israel; and yet we cannot give
them wives from our daughters."
(For the Israelites had sworn, saying, "Cursed be he who gives a
wife to Benjamin.")
19 So they said,
"There is the festival of the LORD held annually at Shiloh!"
(which is north of Bethel, east of the road running from Bethel to
Shechem, and south of Lebonah.)
20 Then they instructed the Benjaminites as follows:

21 "Go and lie in wait in the vineyards, and watch. Then, when the
girls of Shiloh come out to participate in the dances, rush out of the
vineyards, and each of you catch his wife from the girls of Shiloh,
22 and be off to the land of Benjamin. If their fathers or kinsmen come
to make complaint to us, we will say to them, 'Forgive them on our
account; for we did not get each of them a wife in the battle, nor did
you give them any; for then you would be doing wrong.' "
23 The Benjaminites did so, and took as many wives as they themselves
numbered from the dancers that they carried off. Then they made
off, and returning to their own territory, built cities, and settled in
24 them. At the same time the Israelites grouped themselves there into
their respective tribes and clans, and then they all left there, each for
his own heritage.
25 In those days there was no king in Israel; everyone used to do as
he pleased.

THE BOOK OF RUTH

THE ANTECEDENTS OF RUTH, 1:1–22

1 In the time when the judges were in power a famine occurred in
the land; so a certain man from Bethlehem in Judah emigrated to the
2 country of Moab, along with his wife and two sons. The man's name
was Elimelech, his wife's Naomi, and the names of his two sons Mah-
lon and Chilion—Ephrathites from Bethlehem in Judah. So they
3 came to the country of Moab, and remained there. Then Elimelech,
the husband of Naomi, died; and she was left a widow, with her two
4 sons. These married Moabite women, the name of one being Orpah,
and the name of the other Ruth. They lived there for about ten years,
5 and then both Mahlon and Chilion died. Then, being bereft of her
6 two children as well as of her husband, the woman, with her daugh-
ters-in-law, prepared to return from the country of Moab; for she had
heard in the country of Moab that the LORD had taken note of his
7 people by giving them food. So she left the place where she was, ac-
companied by her two daughters-in-law, and they set out on the road
8 to return to the land of Judah. But Naomi said to her two daughters-
in-law,

"Go, return each of you to her mother's house. May the LORD
deal as kindly with you as you have dealt with the dead and with me!
9 May the LORD enable you to find a home, each of you, in the house of
her husband!"

Then she kissed them good-bye; but they lifted up their voices in
10 weeping, and said to her,

"No, we will go back with you to your people."

11 But Naomi said,

"Turn back, my daughters. Why should you go with me? Have
12 I any more sons in my womb to become husbands for you? Turn
back, my daughters; go your way; for I am too old to get married.
If I should say that I have hopes both of getting married tonight and
13 of bearing sons, would you wait for them until they were grown up?
Would you forego marriage for them? No, my daughters; but I am
very sorry for your sakes that the hand of the LORD has been raised
against me."

14 Then they lifted up their voices again in weeping, and Orpah
kissed her mother-in-law good-bye, but Ruth clung to her.
15 "See," she said, "your sister-in-law has turned back to her own peo-
ple and her own gods; turn back after your sister-in-law."
16 But Ruth said,
"Do not press me to leave you, to turn back from following you;
for wherever you go, I will go; and wherever you lodge, I will lodge;
17 your people shall be my people, and your god my god; wherever you
die, I will die, and there will I be buried. May the LORD requite me
and worse, if even death separate me from you."
18 When she saw that she was determined to go with her, she ceased
19 arguing with her. So the two of them went ón until they came to
Bethlehem. Upon their arrival in Bethlehem the whole city became
agitated over them, and the women said,
"Is this Naomi?"
20 But she said to them,
"Do not call me Naomi [pleasant]; call me Mara [bitter]; for
21 the Almighty has dealt very bitterly with me. I went away full, but
the LORD has brought me back destitute. Why should you call me
Naomi, seeing that the LORD has afflicted me, and the Almighty has
brought evil upon me?"
22 So Naomi returned from the country of Moab, accompanied by
her daughter-in-law, Ruth, the Moabitess. They reached Bethlehem
at the beginning of the barley harvest.

THE MEETING OF RUTH AND BOAZ, 2:1–23

2 Now Naomi had a kinsman of her husband's, a man of great
wealth, belonging to the family of Elimelech, whose name was Boaz.
2 One day Ruth, the Moabitess, said to Naomi,
"Let me go to the fields and glean among the ears of grain after
him with whom I may find favor."
"Go, my daughter," she said to her.
3 So off she went, and came and gleaned in the fields after the har-
vesters; and it was her fortune to come upon the part of the field be-
4 longing to Boaz, who belonged to the family of Elimelech. Just then
Boaz himself came from Bethlehem.
"The LORD be with you!" he said to the harvesters.
"The LORD bless you!" they replied.

5 "Whose girl is this?" said Boaz to his overseer in charge of the harvesters.

6 "It is a Moabite girl who came back with Naomi from the country
7 of Moab," the overseer in charge of the harvesters answered. "She said, 'Let me glean, if you please, and gather among the sheaves after the harvesters.' So she came, and has remained since morning until now, without resting even a little."

8 Then Boaz said to Ruth,

"Now listen, my girl. Do not go to glean in any other field, nor
9 leave this one, but stay here close by my women. Note the field that they are reaping, and follow them. Have I not charged the servants not to molest you? And when you are thirsty, go to the water-jars, and drink some of what the servants draw."

10 Then she fell on her face, bowing to the ground, and said to him,

"Why have I found such favor with you that you should take notice of me, when I am a foreigner?"

11 Boaz in reply said to her,

"I have been fully informed of all that you have done for your mother-in-law since the death of your husband, and of how you left your father and mother, and the land of your birth, and came to a peo-
12 ple that you did not know before. May the LORD reward your conduct, and may you receive full recompense from the LORD, the God of Israel, under whose wings you have come for shelter!"

13 "I thank you, sir," she said; "for you have cheered me, and have spoken comfortingly to your maidservant, even though I do not belong to your maidservants."

14 At meal-time Boaz said to her,

"Come here, and eat some of the bread, and dip your piece in the sour wine."

So she seated herself beside the harvesters, and he handed her
15 roasted grain. She ate until she was satisfied, and had some left over. When she got up to glean, Boaz gave orders to his servants,

"Let her glean right among the sheaves, and do not be rude to her.
16 Indeed pull out some bunches for her, and leave them for her to glean, and do not hinder her."

17 So she gleaned in the field until evening; then she beat out what
18 she had gleaned, and it amounted to about an ephah of barley. She took it up, and coming into the city, showed her mother-in-law what

she had gleaned. Then she brought out and gave her what she had left over after being satisfied.

19 "Where did you glean today," her mother-in-law said to her. "Where did you work? Blessed be he who took such notice of you!"

So she told her mother-in-law with whom she had worked.

"Boaz is the name of the man with whom I worked today," she said.

20 Then Naomi said to her daughter-in-law,

"May he be blessed by the LORD, whose goodness has failed neither the living nor the dead!"

"The man is a relation of ours," Naomi said to her; "he is one of our close relatives."

21 "Furthermore," said Ruth, the Moabitess, "he said to me, 'You must stay close by my servants until they have finished all my harvest.' "

22 "It is best, my daughter," Naomi said to her daughter-in-law, Ruth, "that you should go out with his women, so as not to be molested in any other field."

23 So she stayed close by the women working for Boaz, gleaning until the end of both the barley and wheat harvests; then she returned to her mother-in-law.

RUTH'S APPEAL TO BOAZ, 3:1–18

3 Then her mother-in-law Naomi said to her,

"Should I not be seeking a home for you, my daughter, where you
2 may be comfortable? Now then, what about our relative Boaz, with whose women you have been? See, he is going to winnow barley at
3 the threshing-floor tonight. Wash and anoint yourself therefore, put on your best clothes, and go down to the threshing-floor; but do not let your presence be known to the man until he has finished eating and
4 drinking. See to it, however, when he lies down, that you note the place where he lies; then go in, uncover his feet, and lie down yourself; he will let you know what to do."

5 "I will do just as you say," she responded.

6 So she went down to the threshing-floor, and did just as her moth-
7 er-in-law had instructed her. When Boaz had eaten and drunk, and felt content, he went to lie down at the end of the grain-heap. Then
8 she came in stealthily, uncovered his feet, and lay down. At mid-

night the man started up, and turning over, discovered a woman lying at his feet!

9 "Who are you?" he said.

"I am Ruth, your maidservant," she said. "Take your maidservant in marriage; for you are a close relative."

10 "May the LORD bless you, my girl!" he said. "This last kindness of yours is lovelier than the first, in that you have not run after the
11 young men, either poor or rich. And now, my girl, have no fear; I will do for you all you ask; for all the counselors of my people know
12 that you are a fine woman. Now then, it is indeed true that I am a
13 close relative, but there is another relative closer than I. Stay here tonight, and then, in the morning, if he will do the duty of close relative for you, good; let him do so; but if he does not wish to do the duty of close relative for you, then, as the LORD lives, I will do so for you. Lie down until morning."

14 So she lay at his feet until morning, but got up before one could recognize another; for he said, "Let it not be known that the woman came to the threshing-floor."

15 "Bring the mantle which you have on," he said, "and hold it out."

So she held it out, and he poured out six omers of barley, and put it
16 on her shoulder; then she went back to the city, and came to her mother-in-law's.

"How did you get along, my daughter?" she said.

Then she told her all that the man had done for her.

17 "These six omers of barley he gave to me," she said; " 'For,' said he, 'you must not go back empty-handed to your mother-in-law.' "

18 "Wait, my daughter," she said, "until you learn how the matter turns out; for the man will not rest unless he settles the matter today."

RUTH'S MARRIAGE TO BOAZ AND THEIR DESCENDANTS, 4:1–22

4 Meanwhile Boaz went up to the city-gate, and sat down there just as the close relative was passing, of whom Boaz had spoken.

"Come over and sit down here somewhere," he said.

2 So he came over and sat down. Then Boaz got ten of the elders of the city, and said,

"Sit down here."

3 When they had seated themselves, he said to the close relative,

"Naomi, who has come back from the country of Moab, is selling
4 the piece of land which belonged to our relative, Elimelech; so I

thought that I would tell you about it, suggesting that you buy it in the presence of those who are sitting here, and in the presence of the elders of my people. If you will redeem it, do so; but if you will not redeem it, then tell me, so that I may know; for there is no one but you to redeem it, and I come after you."

"I will redeem it," he said.

5 Then Boaz said,

"At the time that you buy the field from Naomi, you must also buy Ruth, the Moabitess, the widow of the deceased, in order to restore the name of the deceased to his estate."

6 Then the close relative said,

"I cannot redeem it for myself, lest I ruin my own estate. Use my right of redemption for yourself; for I cannot do so."

7 Now this was the ancient custom in Israel: to validate any transaction in the matter of the right of redemption and its conveyance, the one pulled off his sandal, and gave it to the other; this was the 8 manner of attesting in Israel. Accordingly, when the close relative 9 said to Boaz, "Buy it for yourself," he drew off his sandal. Then Boaz said to the elders and all the people,

"You are witnesses today that I am buying from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. 10 Also Ruth, the Moabitess, the widow of Mahlon, I am buying to be my wife, in order to restore the name of the dead to his estate, so that the name of the dead may not be cut off from among his relatives nor from the counselors of his home; you are witnesses today."

11 Whereupon all the people at the gate and the elders said,

"We are witnesses. May the LORD make the woman who is coming into your home like Rachel and Leah, both of whom built up the house of Israel; may you achieve wealth in Ephrath, and gain fame 12 in Bethlehem; and from the offspring that the LORD gives you by this young woman, may you have a house like the house of Perez, whom Tamar bore to Judah!"

13 So Boaz took Ruth, and she became his wife; he had intercourse 14 with her, and the LORD made her conceive, and she bore a son. Then the women said to Naomi,

"Blessed be the LORD, who has not left you this day without a close 15 relative! May the boy's name become famous in Israel! He shall renew your youth, and be the stay of your old age; for your daughter-in-law, who loves you, has borne him, who herself is more to you than seven sons."

16 Then Naomi took the child, and laid him in her bosom, and became
17 his nurse; and the women in the neighborhood spread the report of
him, "A son has been born to Naomi!" So they called his name Obed.
He was the father of Jesse, the father of David.
18 Now this is the genealogy of Perez: Perez was the father of Hez-
19 20 ron, Hezron of Ram, Ram of Amminadab, Amminadab of Nahshon,
21 22 Nahshon of Salmon, Salmon of Boaz, Boaz of Obed, Obed of Jesse,
and Jesse of David.

THE FIRST BOOK OF SAMUEL

THE BIRTH AND DEDICATION OF SAMUEL, 1:1–28

1 Now there was a certain man of Ramah, a Zuphite of the hill-
country of Ephraim, whose name was Elkanah; he was the son of
Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Eph-
2 raimite. And he had two wives; the name of the one being Hannah,
and that of the other Peninnah; and Peninnah had children, but
Hannah went childless.
3 This man used to go up from his city annually to worship and sac-
rifice to the LORD of hosts in Shiloh. Now the priests of the LORD
4 there were Eli and his two sons, Hophni and Phineas. And when the
accustomed day arrived that Elkanah sacrificed, he used to give por-
5 tions to Peninnah his wife and to all her sons and daughters, while to
Hannah he would give but one portion; however he loved Hannah;
6 but the Lord had made her childless. And her fellow-wife used to
vex her bitterly on account of her misfortune, because the LORD had
7 made her childless. And so she did year by year, as often as they went
up to the house of the LORD, she used to vex her; therefore she wept
8 and could not eat. And Elkanah her husband said to her,

"Hannah, why do you weep? And why do you not eat? And why
is your heart sad? Am I not dearer to you than ten sons?"

9 Now Hannah rose up, after they had eaten in Shiloh, and took her
stand before the LORD. And Eli the priest was sitting upon the seat
10 beside the door-post of the temple of the LORD. And she was very
11 wretched and prayed to the LORD, and weeping bitterly, she vowed a
vow and said,

"O LORD of armies, if thou wilt indeed look on the affliction of thy
maidservant, and remember me, and not forget thy maidservant,
but will give unto thy maidservant a boy baby, then will I give him
to the LORD all the days of his life, and a razor shall never touch his
head."

12 Now it happened, that as she kept on praying for a long time before
13 the LORD, that Eli's attention was called to her mouth. But Hannah
herself was speaking inwardly; only her lips moved, and her voice was
14 not heard; accordingly Eli took her for a drunken woman. And Eli
said to her,

"How long will you make yourself a drunken spectacle? Throw off your wine from you."

15 And Hannah answered and said,

"Nay, sir, I am an unfortunate woman, I have drunk neither wine nor strong drink, but have been pouring out my heart before the
16 LORD. Count not your maidservant for a base woman, for out of the abundance of my despair and vexation have I spoken so far."

17 Then Eli answered and said,

"Go in peace; and the God of Israel grant your petition that you have asked of him."

18 And she said,

"Let your maidservant find favor in your eyes."

Then the woman went her way to the sacrificial chamber, and she ate and drank with her husband; and her countenance was no more sad.

19 So they rose up early in the morning, and having prostrated themselves before the LORD, they returned, and came to their house at Ramah. And Elkanah sought offspring of Hannah his wife, and the
20 LORD remembered her, and Hannah conceived; and so it happened, when the time came around that Hannah bore a son; and she called his name Samuel, for she said,

"I have asked him of the LORD."

21 And the man Elkanah and all his house went up to sacrifice to the
22 LORD in Shiloh, the annual sacrifice, and to keep his vow. But Hannah did not go up; for she said to her husband,

"When the child is weaned then I shall bring him, that he may ap-
23 pear in the presence of the LORD, and there abide forever."

But Elkanah her husband said to her,

"Do what seems best to you; remain until you have weaned him, only the LORD establish your words."

So the woman remained and nursed her son, until he was weaned.
24 And when she had weaned him, she took him up with her, along with a three-year-old bull and about five pecks of flour and a skin of wine; and she came to the house of the LORD in Shiloh, accompanied by the
25 child. And they slew the bull and Hannah brought the child to Eli,
26 and said,

"O sir! as surely as you live, sir, I am the woman that was standing
27 here in your presence, engaged in prayer unto the LORD. I prayed earnestly for this boy; and the LORD has given me my request which
28 I asked of him. Therefore also I have dedicated him to the LORD;

as long as he lives he is set apart to the LORD."
And he worshipped the LORD there.

HANNAH'S SONG OF PRAISE, 2:1–10

2 Then Hannah prayed and said:
"My heart exults in the LORD;
My strength is exalted through my God.
My mouth is enlarged against my foes;
Because I rejoice in thy salvation.

2 There is none holy like the LORD; (there is none beside thee);
There is none righteous like our God.

3 Boast no more so exceeding proudly;
Let not arrogance go forth from your mouth;
For the LORD is a God of knowledge,
And by him actions are accounted.

4 The bows of the heroes are shattered;
While they that are feeble gird on might.

5 They that were replete have hired out for bread;
While the hungry have ceased to toil.
The barren has borne seven;
While the one rich in children languishes alone.

6 The LORD slays and makes alive;
He brings down to Sheol and raises up.

7 The LORD impoverishes, and he makes rich;
He brings low, he also exalts.

8 He raises up the poor from the dust;
He exalts the needy from the refuse heap,
To make them sit with the noble,
And inherit a seat of honor:
For the pillars of the earth are the LORD's,
And he has set the world upon them.

9 He will guard the feet of his pious ones;
But the wicked shall be cut off in darkness;
For not by might shall any man prevail.

10 The adversaries of the LORD shall be dismayed;
Against them will he thunder in heaven.
The LORD will judge the ends of the earth;
And he will give strength to his king,
And exalt the power of his Messiah."

11 So she left him there before the LORD, and went back to Ramah. And the child was ministering to the LORD in the presence of Eli the priest.

THE SIN AND DOOM OF THE HOUSE OF ELI, 2:12–36

12 Now the sons of Eli were unscrupulous men. They did not regard
13 the LORD, nor the rightful dues of the priest from the people. Whenever any man was about to make a sacrifice, an attendant, the priest, would come, while the meat was still boiling, and with a three-
14 pronged fork in his hand, he would thrust into the pot, or kettle, or cauldron, or vessel; all that the fork brought up the priest would take for himself. So they used to do to all the Israelites who came there to
15 sacrifice to the LORD in Shiloh. Also, before they burned the fat, the attendant of the priest would come, and say to the man about to sacrifice,

"Give meat to roast for the priest; for he will not accept boiled meat from you, but raw."

16 Should the man, however, say to him,

"They will surely burn the fat first of all, and then take to your heart's content."

Then he would say,

"No, but you shall give it now; and if not, I will surely take it by force."

17 Thus the sin of the young men was exceedingly great in the sight of the LORD; for the men despised the offering of the LORD.

18 Meanwhile Samuel continued to minister in the presence of the
19 LORD, as a lad, girt with a linen garment. Moreover his mother used to make for him a little outer garment, and bring it up to him each year, when she went up with her husband to offer the yearly sacrifice.
20 And Eli would bless Elkanah and his wife, and would say,

"The LORD reward you with offspring from this woman, because of the object of her petition which she dedicated to the LORD."

21 Then they would go to their own place. And the LORD visited

Hannah, and she conceived and bore three sons and two daughters.
And the lad Samuel grew up in the service of the LORD.

22 Now Eli was exceedingly old; and when he kept hearing all that
his sons were habitually doing to all Israel, how they lay with the wo-
23 men who served at the door of the tent of meeting, he said to them,
"Why do you do according to these reports which I am constantly
24 hearing from all the people? No, my sons; for the report is not a
good one which I hear the people of the LORD are spreading abroad.
25 If a man sin against a man, God will mediate for him; but if a man
sin against the LORD, who shall intercede for him?"
But they would not listen to the voice of their father, for it was the
26 pleasure of the LORD to destroy them. Now as the child Samuel grew
older, more and more he won the approval both of the LORD and of
men.

27 And there came a man of God to Eli, and said to him,
"Thus the LORD has said, 'I did indeed reveal myself to the house
of your father, when they were in Egypt subject to the house of Phar-
28 aoh; and I chose him out of all the tribes of Israel to be my priest, to
go up to my altar, to burn incense, to wear a priestly apron before me;
and I gave to the house of your father all the fire offerings of the Is-
29 raelites. Why do you look with an envious eye upon my sacrifice and
my offering which I commanded, and honor your sons above me, by
feeding greedily in my presence upon the choicest of all the offerings
30 of Israel?' Therefore it is the oracle of the LORD, the God of Israel,
'I did indeed say that your house and the house of your father should
prosper before me forever'; but now it is the oracle of the LORD, 'Far
be it from me; for them that honor me I will honor, and they that
31 despise me shall be lightly esteemed. Behold the days are about to
come, when I will cut off your strength, and the strength of your
32 father's house, that there shall not be an old man in your house. And
you shall look upon distress, eyeing enviously all the prosperity which
I will bestow on Israel; and there shall not be an old man in your
33 house forever. And that man of you whom I shall not cut off from
my altar, shall be left to weep out his eyes, and to eat out his heart; and
34 all the increase of your house shall die by the sword of men. And this
is to be the sign to you, that shall come upon your two sons, Hophni
35 and Phineas: both of them shall die on the same day. And I will
raise me up a faithful priest, who will do according to that which is
in my mind and in my heart; and I will build for him a sure house,

36 and he shall continue before my Messiah forever. And the time will
come, that everyone that is left in your house shall come to supplicate
him for a piece of money or a loaf of bread, and shall say, "Attach
me, I pray, to one of the priestly offices, that I may not lack a morsel
of bread." ' "

THE CALL OF SAMUEL, 3:1—4:1*a*

3 And the child Samuel was ministering in the presence of the LORD
before Eli. And the word of the LORD was rare in those days; there
2 was no frequent vision. Now it happened at that time, as Eli was ly-
ing down in his place (his eyesight had begun to fail, so that he could
3 not see), and the lamp of God had not yet gone out, and Samuel
was lying down in the temple of the LORD, where the ark of God
4 was; that the LORD called,
5 "Samuel, Samuel,"
And he said,
"Here I am!"
5 And he ran to Eli, and said,
"Here I am; for you called me.
And he said,
"I did not call; go back and lie down."
6 And he went and lay down. And the LORD called yet again,
"Samuel! Samuel!"
And Samuel arose and went to Eli, and said,
"Here I am, for you called me."
And he said,
"I did not call, my son; go back and lie down."
7 Now Samuel did not yet know the LORD, neither was the word of
8 the LORD yet revealed to him. So when the LORD called Samuel again
the third time, he arose and went to Eli, and said,
"Here I am; for you called me."
9 Then Eli perceived that the LORD was calling the lad. Therefore
Eli said to Samuel,
"Go, lie down: and it shall be, if he calls you, you shall say, 'Speak,
LORD; for thy servant hears.' "
10 So Samuel went and lay down in his place. Then the LORD came,
and took his stand, and called as at other times,
"Samuel! Samuel!"
And Samuel said,
"Speak, for thy servant hears."

11 And the LORD said to Samuel,
"Behold, I am about to do a thing in Israel, at which both the ears
12 of everyone that hears it will tingle. At that time I will execute
against Eli all that I have spoken concerning his house, from begin-
13 ning to end. And you shall tell him that I am about to judge his house
forever, for the wrong-doing which he knew, because his sons were
14 blaspheming God, and he did not rebuke them. And therefore I have
sworn to the house of Eli, that the wrong-doing of Eli's house shall
not be expiated by sacrifice nor offering forever."
15 And Samuel lay until morning; then he rose early in the morning,
and opened the double doors of the house of the LORD. But Samuel
16 feared to show Eli the vision. Then Eli called Samuel, and said,
"Samuel, my son."
And he said,
"Here I am."
17 And he said,
"What is the thing that he spoke to you? Do not, I beg of you,
hide it from me; may God do so to you, and worse still, if you hide
anything from me of the whole matter which he spoke to you."
18 Samuel told him everything, and concealed nothing from him.
And he said,
"It was the LORD; let him do what is good in his sight."
19 Thus Samuel grew, and the LORD was with him, and he let none of
20 his words fall to the ground. And all Israel from Dan even to Beer-
sheba knew that Samuel was one accredited as a prophet of the LORD.
21 And the LORD continued to reveal himself in Shiloh; for the LORD
revealed himself to Samuel. And Eli was exceedingly old, and his
sons kept right on making their conduct hateful before the LORD.
4 Thus the word of Samuel came to all Israel.

WARS WITH THE PHILISTINES, 4:1*b*–7:14

1*b* Now it happened in those days, that the Philistines mustered
against Israel for war; and Israel went out to meet the Philistines to
battle, and encamped at Ebenezer, while the Philistines encamped in
2 Aphek. And the Philistines drew up in line of battle to meet Israel;
and when the battle became general Israel was beaten by the Philis-
3 tines, about four thousand men being slain on the field of battle. And
when the people reached the camp, the older men of Israel said,
"Why has the Lord put us to rout today before the Philistines?
Let us take the ark of the covenant of our God from Shiloh, that it

may come into our midst, and deliver us from the power of our enemies."

4 So the people sent to Shiloh; and they brought from there the ark
of the covenant of the LORD of armies whose seat is the cherubim;
and the two sons of Eli, Hophni and Phineas, were there with the ark
of the covenant of God.

5 And when the ark of the covenant of the LORD reached the camp,
6 all Israel gave a great cheer, so that the earth re-echoed. And when
the Philistines heard the noise of the cheering, they said,

"What is the meaning of this great sound of cheering in the camp of the Hebrews?"

Then they learned that the ark of the LORD had arrived at camp.
7 And the Philistines were afraid, for they said,

"The gods have come to them to the camp."

And they said,

8 "Alas for us! for nothing like this has happened heretofore. Alas
for us! who shall deliver us from the power of these majestic gods?
These are the gods that struck down the Egyptians with every sort of
9 calamity and plague. Strengthen yourselves, and be real men, O Philistines, lest you become slaves to the Hebrews, as they have been to
you; be real men and fight."

10 So the Philistines fought, and Israel was defeated, and they fled in
confusion, every man for himself; and the number killed was very
11 great indeed, for there fell of Israel thirty thousand footmen. And
the ark of God was taken; and the two sons of Eli, Hophni and Phineas, perished.

12 And a man of Benjamin ran from the battle line, and came to Shi-
loh the same day, with his clothes torn, and with earth upon his head.
13 And just as he arrived, Eli was sitting on the seat beside the gate,
anxiously watching the road, because he was deeply stirred for the ark
of God. And when the man came to tell it in the city, all the city was
14 in uproar. And when Eli heard the noise of the outcry, he said,

"What is this confused noise?"

15 And the man came in haste and told Eli. (Now Eli was ninety-
16 eight years old, and his eyes were set, so that he could not see.) And
the man said to Eli,

"I am he who came from the camp, for I fled today from the battle line."

And he said,

"What has happened, my son?"

17 And he that brought the tidings answered and said,
"Israel has fled before the Philistines, and likewise there has been
a great slaughter among the people, and your two sons also, Hophni
and Phineas, are dead and the ark of God has been taken."
18 Then it was, as he mentioned the ark of God, that Eli fell from
his seat backward through the gate opening; and his neck was broken
and he expired, for the man was old and heavy. And he had judged
Israel forty years.
19 Moreover, his daughter-in-law, the wife of Phineas, was about to
become a mother. And when she heard the report in regard to the
capture of the ark of God, and that her father-in-law and her hus-
band were dead, she reclined and gave birth; for she was in travail.
20 And about the time of her death the attending women said to her,
"Fear not for you have borne a son."
21 But she neither answered nor gave heed. And she named the child
Ichabod, saying,
"The glory is departed from Israel."
Because the ark of God was captured and because of her father-in-
22 law and her husband, she said,
"The glory is departed from Israel;
For the ark of God is taken."
5 Now the Philistines had captured the ark of God, and taken it
2 from Ebenezer to Ashdod. Then the Philistines took the ark of God,
and brought it to the house of Dagon and set it up by the side of
3 Dagon. And when the people of Ashdod arose early the next day and
went to the house of Dagon, they looked and behold there was Dagon
fallen face downward upon the ground before the ark of the LORD.
4 And they lifted up Dagon and restored him to his place. But when
they arose early on the morning following, behold there was Dagon
fallen face downward upon the ground before the ark of the LORD;
and the head of Dagon and both the palms of his hands were cut off
5 upon the threshold, only his body was left. Therefore neither the
priests of Dagon, nor any who enter Dagon's house tread on the
threshold of Dagon in Ashdod to this day, but leap over it.
6 The hand of the LORD also was heavy upon the Ashdodites, and
he ravaged them, and he brought upon them plague boils, both upon
7 Ashdod and its borders. And when the men of Ashdod saw that it
was so, they said,
"The ark of the God of Israel shall not remain with us; for his
hand is severe upon us, and upon Dagon our god."

8 And so they sent and brought together all the city rulers of the
Philistines, and said,
"What shall we do with the ark of the God of Israel?"
And they said,
"Let the ark of the God of Israel be brought around to Gath."
9 So they brought the ark of the God of Israel around. But after
they had brought it around, the hand of the LORD was against the city
—there was a very great panic—and he smote the men of the city,
10 both young and old, so that plague boils broke out upon them. There-
fore they sent the ark of God to Ekron. But as soon as the ark of God
came to Ekron, the Ekronites cried out, saying,
"They have brought around the ark of the God of Israel to us,
to slay us and our people."
11 They sent therefore and gathered together all the city rulers of the
Philistines, and said,
"Send away the ark of the God of Israel, and let it return to its
own place and not kill us and our people."
For a deadly panic raged throughout the entire city; the hand of
12 God was very heavy there. And the men who did not die were stricken
with plague-boils; and the cry of the city for help arose to heaven.
6 Now the ark of the LORD was in the territory of the Philistines
2 seven months. And the Philistines called for the priests and the di-
viners, saying,
"What shall we do with the ark of the LORD? Show us how we
shall send it to its place?"
3 And they said,
"If you are going to send away the ark of the God of Israel, do
not send it away empty, but be sure to return to him a trespass-offering.
Then you will be healed and it shall be made known to you why his
hand is not removed from you."
4 Then they said,
"What should be the trespass-offering which we should return to
him?"
And they said,
"Five plague-boils of gold, and five golden mice, according to the
number of the city rulers of the Philistines; for one plague was upon
5 you and upon your city rulers. Therefore you should make images
of your plague-boils and images of your mice that ravage the land;
and give glory to the God of Israel; perchance he will relax the grip
6 of his hand from you and from your gods and from your land. Why

then should you make your minds stubborn, as the Egyptians and
Pharaoh made their minds stubborn? Was it not after he had openly
flouted them that they eagerly sent them away and they departed?
7 Now therefore take and make ready a new cart, and two milch cows
upon which there has never been a yoke; and hitch the cows to the
8 cart, but retain their calves behind them at home. And take the ark
of the LORD and place it in the cart and put in a box at its side the
objects of gold which you will surely return to him as a trespass-
9 offering. Then send it off that it may be on its way. But observe, if
it goes up on the way to its own territory to Bethshemesh, then it is he
who has done us this great harm, but if not, then we shall know that
his hand did not touch us; we simply met with an accident."
10 And the men did so, and took two milch cows and hitched them to
11 the cart, and shut up their calves in the house. And they put the ark
of the LORD in the cart, and the box with the golden mice and the
12 images of their plague-boils. And the cows went straight in the direc-
tion of Bethshemesh, keeping to one highway, and lowing as they
went along. They turned neither to the right nor the left; and the
city rulers of the Philistines were proceeding along after them as far
13 as the border of Bethshemesh. And the inhabitants of Bethshemesh
were reaping their wheat harvest in the valley. And they lifted up
14 their eyes and saw the ark, and came with rejoicing to meet it. And
when the cart came into the field of Joshua the Bethshemeshite, there
it stopped. And a huge stone was there. So they broke up the wood of
15 the cart and offered up the cows as a burnt-offering to the LORD. And
the Levites took down the ark of the LORD and the box that was beside
it, in which were the golden objects, and set them upon the great
stone; and the men of Bethshemesh offered up burnt-offerings and
16 sacrificed sacrifices on that day to the LORD. And when the five city
rulers of the Philistines saw it, they returned that day to Ekron.
17 And these are the golden plague-boils which the Philistines re-
turned as a trespass-offering to the LORD: one for Ashdod, one for
18 Gaza, one for Askelon, one for Gath, one for Ekron. But the
golden mice corresponded to the number of all the cities of the Philis-
tines belonging to the five city rulers, including both fortified cities
and country villages. And a witness is the great stone, by which they
caused the ark of the LORD to rest. To this day it is in the field of
Joshua the Bethshemeshite.
19 The sons of Jechoniah, however, did not rejoice with the men of
Bethshemesh, when they looked upon the ark of the LORD. There-

fore he smote among them seventy men (fifty thousand men) and the people mourned because the LORD had made a great slaughter among
20 the people. And the men of Bethshemesh said,

"Who is able to stand before the LORD, this holy God? And to whom shall he go up from us?"

21 Then they sent messengers to the inhabitants of Kirjath-jearim, saying,

"The Philistines have brought back the ark of the LORD. Come down and take it up to you."

7 Accordingly the men of Kirjath-jearim came and took up the ark of the LORD, and brought it into the house of Abinadab on the hill, and he consecrated Eleazar his son to have charge of the ark of the
2 LORD. And from the day the ark found lodgment in Kirjath-jearim, the time ran on, and it was twenty years.

3 Moreover all the house of Israel sought after the LORD. And Samuel spoke to all the house of Israel, saying,

"If with all your heart you are turning to the LORD, then put away the foreign gods and the Ashtartes from your midst, and direct your attention towards the LORD and serve him alone that he may deliver you out of the hand of the Philistines."

4 So the Israelites put away the Baals and the Ashtartes, and served the LORD alone.

5 Accordingly Samuel said,

"Assemble all Israel at Mizpeh that I may intercede on your behalf with the LORD."

6 So they assembled at Mizpeh, and drew water and poured it out before the LORD, and fasted on that day and thereupon said,

"We have sinned against the LORD."

7 And Samuel judged the Israelites in Mizpeh. And when the Philistines heard that the Israelites were assembled together at Mizpeh, the city rulers of the Philistines went up against Israel. And when the Israelites heard of it, they were afraid of the Philistines.

8 And the Israelites said to Samuel,

"Cease not to cry out to the LORD our God for us, that he may save us from the power of the Philistines."

9 And Samuel took a sucking lamb and offered it up as a whole burnt-offering to the LORD. And Samuel cried out to the LORD in be-
10 half of Israel, and the LORD answered him. For just as Samuel was offering up the burnt-offering, the Philistines came on for an attack

upon Israel; but the LORD thundered with a mighty voice that day against the Philistines, and threw them into confusion and they were
11 overcome before Israel. And the men of Israel went forth from Mizpeh and pursued the Philistines and harassed them until they were below Bethcar.

12 Then Samuel took a stone and set it between Mizpeh and Yeshana and called its name Ebenezer, for he said,

"Hitherto the LORD has helped us."

13 Thus the Philistines were humbled and came no more into the territory of Israel. And the hand of the LORD was against the Philis-
14 tines all the days of Samuel. Also the cities which the Philistines had taken from Israel were restored to Israel from Ekron even to Gath; and Israel rescued their territory from the power of the Philistines. And there was peace between Israel and the Amorites.

THE CHOICE OF SAUL AS KING, 7:15—12:25

15 16 Now Samuel judged Israel all the days of his life. And he used to go around as often as once a year in succession to Bethel, Gilgal, and
17 Mizpeh; and he used to judge Israel in all these places. And the end of his circuit was Ramah, for there was his home; there too he judged Israel. And he built there an altar for the LORD.

8 But as Samuel grew old, he established his sons as judges over
2 Israel. And the name of his eldest son was Joel, and that of his
3 second, Abijah; they were judges in Beersheba. However his sons did not follow his example, but became grasping for gain by methods of violence and received bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel
5 at Ramah, and they said to him,

"Consider, you have become old and your sons do not follow in your footsteps. Now set up for us a king to judge us like all the nations."

6 But the thing was evil in the sight of Samuel, when they said,

"Give us a king to judge us."

7 And Samuel prayed earnestly unto the LORD. And the LORD said to Samuel,

"Listen to the voice of the people according to all that they say to you; for they have not rejected you, but they have rejected me
8 from being king over them. Like all the deeds which they have done to me from the day I brought them up from Egypt even to this day, inasmuch as they have forsaken me and served other gods, so they

9 are also doing to you. Now therefore listen to their utterance, except
that you shall certainly warn them, and show them the procedure of
the king who shall reign over them."
10 Samuel also told all the words of the LORD to the people who were
11 asking of him a king. And he said,
"This will be the procedure of the king who shall reign over you:
he will take your sons and appoint them for himself for his chariots
12 and for his horsemen; and they shall run before his chariots; and he
will appoint for himself commanders of thousands and commanders
of hundreds, and some to do his plowing and to reap his harvests and
13 make his implements of war and the equipment for his chariots. And
he will take your daughters for perfumers, for cooks and for bakers.
14 And he will take the best of your fields and your vineyards and your
15 olive orchards, and give them to his servants. And he will take the
tithe of your grain crops and of your vineyards and give it to his
16 eunuchs and to his servants. And he will take your menservants and
your maidservants, and the best of your cattle and your asses, and
17 make use of them for his work. He will take a tenth of your flocks;
18 and you yourselves will become his slaves. Then you will cry out in
that day because of your king whom you will have chosen for your-
selves; but the LORD will not answer you in that day."
19 But the people refused to listen to the voice of Samuel, and said,
20 "No, but there shall be a king over us, that we also may be like all
the nations, and that our king may judge us and go forth before us
and fight our battles."
21 And Samuel heard all the words of the people and repeated them
22 in the presence of the LORD. And the LORD said to Samuel,
"Listen to their appeal and make them a king."
And Samuel said to the men of Israel,
"Go every man to his city."
9 Now there was a man of Benjamin, whose name was Kish, the son
of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, a
2 Benjaminite, a well-to-do person. And he had a son whose name was
Saul, a handsome young man; and there was not a man among the
Israelites more handsome than he. From his shoulders and upwards,
he was taller than any of the people.
3 Now the she-asses of Kish, Saul's father, were lost. And Kish said
to Saul his son,
"Take now one of the lads with you and arise and go seek the she-
asses."

4 And they passed through the hill country of Ephraim and the land
of Shalisha, but they did not find them. Then they passed through
the land of Shaalim, but they were not there. And they passed through
the land of Benjamin but did not find them. As they came into the
land of Zuph, Saul said to his servant who was with him,

"Come, let us go back, lest my father cease to be concerned for the
asses and become anxious for us."

6 And he said to him,

"See now, there is a man of God in this city, and the man is held
in honor; all that he speaks is sure to prove true. Now let us go
thither; perhaps he can tell us of our mission on which we have
started."

7 Then Saul said to his servant,

"Very well, suppose we go, but what shall we offer to the man?
for the provisions are used up from our sacks, and there is no present
to offer to the man of God. What have we?"

8 And the lad answered Saul again, and said,

"See there is in my possession a fourth of a silver shekel, and you
shall give it to the man of God that he may inform us regarding our
mission."

9 (Formerly, in Israel, when a man went to inquire of God, thus he
said,

"Come let us go to the seer";

for he who is now called a prophet was earlier called a seer.)

10 Then Saul said to his servant,

"Your advice is good; come, let us go."

So they went to the city where the man of God was.

11 As they were going up the ascent to the city, they met maidens go-
ing forth to draw water and said to them,

"Is there a seer here?"

12 And they answered them and said,

"There is; he is directly before you. He has just now come to the
13 city; for the people have a sacrifice today on the high place. As you
come to the city, you may find him at once before he goes up to the
high place to eat; for the people will not eat until he arrives, for he is
accustomed to bless the sacrifice; and afterward the invited guests
eat. Now therefore go up; for you may immediately meet him."

14 So they went up to the city. They were just about to enter the city,
when, behold, Samuel was already coming out toward them, to go up
to the high place.

15 Now the day before Saul came, the LORD had communicated to
Samuel the following message:
16 "About this time tomorrow I will send you a man out of the land
of Benjamin and you shall anoint him to be a leader of my people
Israel. And he shall deliver my people from the power of the Philis-
tines; for I have seen the affliction of my people and their cry has
come to me."
17 And when Samuel saw Saul, the LORD indicated to him,
"Behold the man of whom I spoke to you! He it is who shall bear
rule over my people."
18 Then Saul approached Samuel in the gate, and said,
"Pray tell me, where is the house of the seer?"
19 And Samuel answered Saul and said,
"I am the seer; go up before me to the high place, for you shall
dine with me today; and in the morning I will gladly further your
20 journey, and tell you all that is in your mind. And as for your asses
that were lost three days ago, dismiss them from your mind, for they
have been found. And for whom is all that is desirable in Israel re-
served? Is it not for you and for your father's house?"
21 And Saul answered and said,
"Am I not a Benjaminite, from the smallest of the tribes of Israel,
and is not my family the least of all the families of the tribe of Ben-
jamin? Why then have you spoken to me after this manner?"
22 But Samuel took Saul and his servant and brought them to the
sacred hall and gave them a place at the head of the guests (who were
about thirty persons).
23 And Samuel said to the cook,
"Bring the portion I gave you, which I told you to put aside."
24 And the cook took up the leg and the fat tail and set them before
Saul. And Samuel said,
"Behold that which was reserved to set before you! Eat! for it
was being kept for you until the appointed time, before I invited the
people."
So Saul ate with Samuel that day.
25 Now after they came down from the high place into the city, they
26 spread a bed for Saul upon the roof, and he retired. Then at dawn
Samuel called to Saul on the roof, saying,
"Up, that I may further your journey."
27 So Saul arose, and he and Samuel went out into the street. And as
they were going down near the city limits, Samuel said to Saul,

"Tell the servant to pass on before us (and he passed on), but do you halt at this point that I may make known to you the word of God."

10 Then Samuel took a vial of oil, and poured it on his head, and kissed him and said,

"Has not the LORD anointed you to be a leader over his people Israel? And you shall rule over the people of the LORD and deliver them from the power of their enemies round about. And this shall be the sign that the LORD has anointed you to be a leader over his heri-
2 tage: when you go from me today you shall find two men at Rachel's tomb, in the territory of Benjamin at Zelzah; and they will say to you, 'The asses which you went to seek are found, and now your father has dismissed the matter of the asses only to become anxious
3 about you, saying, "What shall I do for my son?" ' Then you shall hasten on from there until you come to the oak of Tabor; and there three men going up to God to Bethel will meet you, one carrying three kids, and another carrying three loaves of bread, and another carrying
4 a skin of wine. And they will greet you and give you two loaves of
5 bread which you shall take from their hand. Afterwards you shall come to the hill of God, where there is a Philistine post; and furthermore when you come thither to the city, you shall meet a band of prophets coming down from the high place with a lyre, a tambourine, a flute, and a harp before them; and they will be prophesying ecstati-
6 cally. Then the spirit of the LORD shall suddenly seize upon you, and you shall prophesy ecstatically with them and you shall be changed
7 into another man. And when these signs come to you, do as the occa-
8 sion serves; for God is with you. And you shall go down before me to Gilgal; and behold I shall be coming down to you, to offer up whole burnt-offerings and to sacrifice peace-offerings. Wait seven days until I come to you and show you what you shall do."

9 Accordingly when he turned about to go from Samuel, God gave
10 him another heart, and all these signs took place that day. And when they came thither to the hill, behold, a band of prophets met him; and the spirit of God suddenly seized upon him, and he prophesied
11 ecstatically among them. And when all his former acquaintances saw that he really prophesied with the prophets, the people said to one another,

"What is this that has happened to the son of Kish? Is Saul also among the prophets?"

12 And a bystander answered and said,

"And who is their father?"
Therefore it became a proverb,
"Is Saul among the prophets?"
13 And when he had finished prophesying, he went home.
14 Saul's uncle also said to him and to his servant,
"Where have you been?"
And he said,
"To seek the asses; and when we saw that they were not to be found, we went to Samuel."
15 And Saul's uncle said,
"Tell me, I pray, what Samuel said to you."
16 And Saul said to his uncle,
"He told us emphatically that the asses were found."
But the matter of the kingdom, of which Samuel had spoken, he did not mention to him.
17 18 And Samuel summoned the people unto the LORD to Mizpeh; and he said to the Israelites,
"Thus has the LORD the God of Israel said, 'I brought up Israel out of Egypt, and I delivered you from the power of the Egyptians, and from the power of all the kingdoms that were oppressing you.
19 But you yourselves have this day despised your God, who himself is your savior from all your calamities and your distresses, and you have said, "No, but a king you shall set over us." Now therefore take your stand before the LORD by your tribes and by your thousands.' "
20 Then Samuel caused all the tribes of Israel to approach, and the
21 tribe of Benjamin was taken. And he caused the tribe of Benjamin to approach by its clans; and the clan of the Matrites was taken; and he caused the clan of the Matrites to approach man by man and Saul, the son of Kish, was taken; but when they sought him, he could not be
22 found. Therefore they asked of the LORD further,
"Did the man come hither?"
And the Lord said,
"Behold, he has hidden himself among the baggage."
23 And they ran and brought him from there. And as he took his stand in the midst of the people, he was taller than any of the people
24 from his shoulders upward. And Samuel said to all the people,
"Do you see him whom the LORD has chosen? for there is not his peer among all the people."
And all the people gave a mighty shout,
"Long live the king!"

25 Samuel also described to the people the nature of the kingdom;
and wrote it in a book, and laid it up before the LORD. And Samuel
26 sent all the people away, each one to his own home. And Saul also
went to his home at Gibeah; and there went with him some brave
27 men whose hearts the LORD had touched. But there were some worth-
less individuals who said,

"How shall this man save us?"

And they despised him, and brought him no present.

11 Now it happened after about a month that Nahash the Ammonite
went up and besieged Jabesh-Gilead; and all the men of Jabesh said
to Nahash,

"Make a treaty with us and we will serve you."

2 But Nahash the Ammonite said to them,

"On this condition will I make terms with you: that I gouge out
the right eye of every one of you, thereby making it a reproach against
all Israel."

3 And the elders of Jabesh said to him,

"Give us seven days respite, that we may send messengers through
all the territory of Israel. Then if there should be none to save us
we will come to you."

4 Thus the messengers came to Gibeah of Saul and stated these things
in the hearing of the people, and all the people raised a cry of lamen-
5 tation. And Saul was just coming from the field after the oxen. And
Saul said,

"What is the trouble with the people that they are weeping?"

6 Then they related the words of the men of Jabesh. And the spirit
of the LORD suddenly seized upon Saul when he heard these words,
7 and he became violently enraged. And he took a yoke of oxen, and
cut them in pieces, and dispatched them throughout all the territory
of Israel by the hand of messengers, saying,

"Whoever does not come forth after Saul and after Samuel, so
shall it be done to his oxen."

Then a terror from the LORD fell upon the people, and they rallied
8 with one accord. And he mustered them in Bezek; and the Israelites
were three hundred thousand, and the men of Judah thirty thousand.
9 And he said to the messengers who came,

"Thus shall you say to the men of Jabesh-Gilead, 'Tomorrow, by
the time the sun is hot, deliverance shall come to you.' "

So the messengers went and told the men of Jabesh, and they were
10 glad. Therefore the men of Jabesh said,

"Tomorrow we will come out to you, and you may do to us whatever you please."

11 Accordingly on the day following, Saul divided the people into three contingents; and they came into the midst of the camp in the morning watch, and they fought the Ammonites until the heat of the day, even until those who remained scattered, so that no two of them were left together.

12 Accordingly the people said to Samuel,

"Who is he that says, 'Saul shall not reign over us?' Bring the men that we may put them to death."

13 And Saul said,

"There shall not a man be put to death today, for today the LORD has wrought deliverance in Israel."

14 Then Samuel said to the people,

"Come, and let us go to Gilgal and renew there the kingdom."

15 And all the people went to Gilgal, and there Samuel anointed Saul king before the LORD in Gilgal; and there they sacrificed peace-offerings before the LORD; and there Samuel and all the men of Israel held a great celebration.

12 Then Samuel said to all Israel,

"See, I have yielded to your plea in all that you have said to me and
2 have appointed a king over you. And now behold the king who is to go out and in before you; but as for me, I am old and gray, and my sons are here with you; and I have conducted myself before you from
3 my youth unto this day. Here I stand; testify against me before the LORD, and before his Messiah: whose ox have I taken? or whose ass have I taken? or whom have I oppressed? whom have I defrauded? or from whose hand have I taken a ransom, or a pair of sandals? Testify against me and I will restore it to you."

4 And they said,

"You have not oppressed us, nor defrauded us, nor have you taken anything from anyone's hand."

5 Therefore he said to them,

"The LORD is witness against you, and his Messiah is witness this day, that you have found nothing in my hand."

And they said,

"He is witness."

6 Then Samuel said to the people,

"The LORD is witness, who appointed Moses and Aaron and who
7 brought your fathers up out of the land of Egypt. Now therefore

take your stand that I may enter into court with you before the LORD
and let me declare to you all the righteous acts of the LORD, which he
8 did to you and to your fathers. When Jacob went to Egypt, and the
Egyptians afflicted them, then your fathers cried to the LORD, and the
LORD sent Moses and Aaron, and they brought your fathers out of
9 Egypt, and he made them dwell in this place. But they forgot the
LORD their God, and he sold them into the hand of Sisera, command-
er of the army of Hazor, and into the hand of the Philistines, and into
10 the hand of the king of Moab; and they fought against them. And
they cried to the LORD and said, 'We have sinned because we have
forsaken the Lord and served the Baalim and the Ashtartes. But now
deliver us out of the hand of our enemies, and we will serve thee.'
11 And the LORD sent Jerubbaal, and Barak, and Jephthah, and Samuel,
and delivered you out of the hand of your enemies round about you so
12 that you dwelt in safety. And you saw that Nahash king of the Am-
monites came against you. And you said to me, 'No, but a king shall
reign over us,' although the LORD your God was your king.

13 "Now therefore see the king whom you have chosen and whom you
14 have asked; for the LORD has now set a king over you. If you will
fear the LORD and serve him and listen to his voice, and not rebel
against the commandment of the LORD, and both you and the king
15 who reigns over you follow the LORD your God, it is well. But if
you will not listen to the voice of the LORD, but rebel against the com-
mandment of the LORD, then shall the hand of the LORD be against
16 you and your king to destroy you. Now therefore take your stand
and see this great thing which the LORD is about to do before your
17 eyes. Is it not wheat harvest today? I will call upon the LORD, to
send thunder and rain; and you shall know and see that your wicked-
ness is great, which you have done in the sight of the LORD in asking
you a king."

18 So Samuel called upon the LORD, and the LORD sent thunder and
rain that day; and all the people were greatly afraid of the LORD and
Samuel.

19 Then all the people said to Samuel,

"Intercede with the LORD your God in behalf of your servants that
we die not; for we have added to all our sins the wickedness of asking
for ourselves a king."

20 And Samuel said to the people,

"Fear not; you have indeed done all this evil, yet do not turn aside
from following the LORD, but serve the LORD with all your heart;

21 and do not turn aside after vain things which cannot profit or deliver;
22 for they are vain. For the LORD because of his great name will not cast away his people; for the LORD has undertaken to make you a
23 people for himself. Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to intercede on your behalf;
24 but I will instruct you in the good and the right way. Only fear the LORD and serve him in truth with all your heart, for see what a great
25 thing he has done in your presence. But if you persist in wrong-doing, both you and your king shall be swept away."

THE REJECTION OF KING SAUL, 13:1–18

13 Saul was . . . . . years old when he began to reign; and he reigned
2 . . . . . years over Israel. And Saul chose him three thousand men of Israel: two thousand were with Saul in Michmash and on the mountain of Bethel, and a thousand were with Jonathan his son in Gibeah of Benjamin. But the rest of the people he had sent away,
3 each one to his home. Now Jonathan overcame the garrison of the Philistines that was in Gibeah. And the Philistines heard the report: the Hebrews have revolted. But Saul had meantime sent the trum-
4 pet call throughout all the land. And all Israel heard the report that Saul had smitten the garrison of the Philistines, and also that Israel was now in bad odor with the Philistines. And the people were sum-
5 moned after Saul to Gilgal. And the Philistines were gathered together to fight with Israel, three thousand chariots, and six thousand horsemen, and people as the sand which is on the seashore in multitude; and they came up, and encamped in Michmash, on the east side
6 of Bethaven. When the men of Israel saw that they were in jeopardy (for the people were at their wits' end), the people hid themselves
7 in caves, in thickets, in rocky crags, in caverns, and in pits. They also crossed the fords of the Jordan to the land of Gad and Gilead; but Saul was still in Gilgal, and all the people were on the point of de-
8 sertion. And he waited seven days according to the appointed time which Samuel had said; but Samuel did not come to Gilgal, and the
9 people were scattering from him. Therefore Saul said,

"Bring me hither the burnt-offering and the peace-offerings."

10 And he offered the burnt-offering. And then just as he finished offering the burnt-offering, Samuel came; and Saul went out to wel-
11 come him. But Samuel said,

"What have you done?"

And Saul said,

"Because I saw that the people were scattering from me and you
did not come within the appointed time, and the Philistines were gath-
12 ering at Michmash, I said, 'Now the Philistines will come down
against me at Gilgal, and I shall not have appeased the LORD.' So I
constrained myself and offered the burnt-offering."

13 Then Samuel said to Saul,

"You have acted foolishly. Would that you had kept the com-
mandment of the LORD your God, which he commanded you, for
now would the LORD have established your kingdom over Israel for-
14 ever. But now your kingdom shall not continue. The LORD has
sought out a man after his own heart, and the LORD has appointed
him a leader over his people, because you have not kept that which the
LORD commanded you."

15 Then Samuel arose and went up from Gilgal and proceeded on his
way; and the rest of the people went up after Saul to meet the men of
war, and they went from Gilgal to Gibeah of Benjamin. And Saul
numbered the people that were left with him, about six hundred men.
16 And Saul and Jonathan his son, together with the people that re-
mained with them were staying in Gibeah of Benjamin, while the
17 Philistines encamped in Michmash. And raiders went out of the
camp of the Philistines in three detachments, one detachment turned
18 in the direction of Ophrah in the land of Shual, and another detach-
ment turned in the direction of Bethhoron, and another detachment
turned in the direction of the hill that looks down over the valley of
Zeboim toward the desert.

WAR WITH THE PHILISTINES, 13:19—14:52

19 Now there was no smith found throughout all the land of Israel,
for the Philistines said,

"Lest the Hebrews make sword or spear."

20 But all the Israelites went down to the Philistines to sharpen each
21 his plowpoint and his coulter and his ax and his mattock; and the price
for the plowpoints and the coulters was a pim and a third of a shekel
22 for the axes and for setting the goads. And accordingly on the day
of Michmash not a sword nor a spear was found in the possession of
all the people who were with Saul and Jonathan; but Saul and Jona-
than his son had them.

23 And an outpost of the Philistines went forth to the pass of Mich-
mash.

14 And it happened one day that Jonathan, the son of Saul, said to the
youth who bore his armor,
"Come and let us go over to the post of the Philistines, that is on
the other side yonder."
2 But he did not tell his father. And Saul was tarrying in the out-
skirts of Gibeah, under the pomegranate tree which is by the threshing
floor, and the people who were with him were about six hundred men.
3 And Ahijah, the son of Ahitub, Ichabod's brother, the son of Phineas,
the son of Eli, the priest of the LORD at Shiloh, was in charge of an
4 ephod. And the people did not know that Jonathan had gone. And
between the passes by which Jonathan sought to go over to the Philis-
tine post there was a sharp crag on the one side, and a sharp crag on the
other side; and the name of the one was Bozez and the name of the
5 other Seneh. The one crag was on the north in front of Michmash,
6 and the other on the south in front of Geba. And Jonathan said to
the young man who bore his armor,
"Come, let us go over to the post of these uncircumcised Philis-
tines; perchance the LORD will act on our behalf, for with the LORD
7 there is no limitation to deliver by many or by few."
And his armorbearer said to him,
"Do whatever your judgment determines; see I am with you; your
inclination is mine."
8 Then Jonathan said,
"See, we are going to pass over to the men and show ourselves to
9 them. If they say to us, 'Halt until we can reach you,' then we will
10 remain where we are, and will not go up to them. But if they say
thus, 'Come up to us,' then we will go up; for the LORD has given
them into our hand; and this shall be the sign to us."
11 Now when they both showed themselves to the Philistine post, the
Philistines said,
"Look! Hebrews are coming out of the holes where they have hid-
den themselves."
12 And the men of the post hailed Jonathan and his armorbearer, say-
ing,
"Come up to us, we have something to tell you."
Then Jonathan said to his armorbearer,
"Come up after me for the LORD has given them into the hand of
Israel."
13 And Jonathan scrambled up on his hands and feet, and his armor-

bearer after him. And they turned back at the approach of Jonathan
and he attacked them, and his armorbearer was despatching the
14 wounded after him. And that first slaughter, which Jonathan and
his armorbearer made, amounted to about twenty men, part from the
15 post and part from the field. And there was terror in the camp, in
the field, and among all the people; the garrison and even the raid-
ers also trembled; and the earth quaked so that it became a terror in-
spired of God.

16 The watchmen of Saul in Gibeah of Benjamin looked and behold
17 the camp melted away hither and thither. Then Saul said to the peo-
ple who were with him,

"Investigate now and see who is gone from among us."

And when they had investigated, of course, Jonathan and his ar-
18 morbearer were not there. And Saul said to Ahijah,

"Bring the ephod here."

For at that time he was intrusted with the ephod before the Is-
19 raelites. And while Saul was yet speaking to the priest, the tumult in
the camp of the Philistines kept on increasing. Therefore Saul said
to the priest,

"Withdraw your hand."

20 And Saul and all the people who were with him rallied, and came
to the battle, and now every man's sword was against his fellow in
21 wild confusion. And those Hebrews who had thus far been with the
Philistines, who had gone up with them into the camp, even these
turned to be with the Israelites who were with Saul and Jonathan.
22 Likewise all the men of Israel, who were in hiding in the hill country
of Ephraim, when they heard that the Philistines had fled, also pur-
23 sued after them in the battle. So the LORD saved Israel that day, and
the battle passed beyond Bethhoron. And all the people were with
Saul, about ten thousand men; and the fighting was scattered over the
24 entire hill country of Ephraim. But Saul committed a grave error
that day, for he put the people under oath, saying,

"Cursed be the man who shall eat food until evening and until I
avenge myself on my enemies."

25 So none of the people tasted food. Now there was comb honey in
26 the fields. And when the people came to the honeycomb, the bees had
just flown away, but no one put his hand to his mouth, for the people
27 feared the oath. But Jonathan had not heard when his father ad-
jured the people; therefore he put forth the end of the rod that was
in his hand and dipped it in the honeycomb and put his hand to his

28 mouth, and his eyes were lightened. Then up spoke one of the people,
and said,
"Your father strictly adjured the people saying, 'Cursed be the man
who eats food today.' "
29 But the people were faint. Then said Jonathan, "My father has
disastrously confused the land. See, now, how I have been refreshed,
30 because I tasted a little of this honey. The more then, if the people
had eaten freely today of the spoil of their enemies which they found,
would there have been a great slaughter among the Philistines."
31 But they fought the Philistines that day from Michmash to Aija-
32 lon, and the people were exceedingly faint. Then the people flung
themselves upon the spoil, and took sheep and oxen and calves, and
slew them on the ground, and the people were eating them with the
33 blood. When they told Saul, saying,
"See, the people are sinning against the LORD in eating with the
blood,"
He said,
"You have dealt treacherously; roll hither to me a great stone."
34 And Saul said,
"Disperse among the people and say to them, 'Let each man bring
to me his ox and his sheep, and slay it here and eat; but do not sin
against the LORD by eating the flesh together with the blood.' "
And all the people brought that night, each what he had in his
35 possession, and slew them there. So Saul built an altar unto the LORD:
that marked the beginning of his building of altars to the LORD.
36 Moreover Saul said,
"Let us go down after the Philistines by night and plunder among
them until dawn, and let us not leave a man of them."
And they said,
"Do whatever you deem best."
But the priest said,
"Let us here draw nigh to God."
37 And Saul asked of God,
"Shall I go down after the Philistines? Wilt thou deliver them
into the hand of Israel?"
38 But he did not answer him that day. And Saul said,
"Draw nigh hither, all chiefs of the people and know and see
39 wherein was this sin today. For as the LORD lives, who delivers Israel,
though it be in Jonathan my son, he shall surely die."

40 But no one of all the people answered him. Then he said to all
Israel,
"You shall be on one side, and I and Jonathan my son will be on
the other side."
And the people said to Saul,
"Do as it seems good to you."
41 Therefore Saul said,
"O LORD, God of Israel, why hast thou not answered thy servant
this day? If the guilt be in me or in Jonathan my son, O LORD, God
of Israel, give Urim; but if it is in thy people Israel, give Thummin."
42 Then Jonathan and Saul were taken and the people escaped. And
Saul said,
"Cast the lot between me and Jonathan my son. He whom the
LORD shall take, must die."
And the people said,
"It shall not be so!"
But Saul overruled the people and they cast the lot between him and
Jonathan his son. And Jonathan was taken.
43 Then Saul said to Jonathan,
"Tell me what you have done."
And Jonathan told him, saying,
"I did indeed taste a little honey with the end of the staff that was
in my hand; here I am, ready to die."
44 And Saul said,
45 "May God do so to me and more also, you shall surely die, Jona-
than."
But the people said to Saul,
"Shall Jonathan die who has wrought this great deliverance in
Israel? Far from it! As the LORD lives, there shall not a hair of his
head fall to the ground, for he has wrought with God this day."
Therefore the people ransomed Jonathan, so that he did not die.
46 Then Saul went up from pursuing the Philistines; and the Philistines
went to their own place.
47 Now when Saul had taken the kingdom over Israel, he fought
against all his enemies on every side: against Moab and the Ammon-
ites and Edom and Beth-rehob, the king of Zobah and the Philistines;
48 and wherever he turned he was successful. And he acted vigorously
and conquered the Amalekites and delivered Israel out of the hands of
its plunderers.

49 Now the sons of Saul were: Jonathan, Ishbaal, and Malcishua.
And these are the names of his two daughters; the eldest, Merab, the
50 youngest, Michal. And the name of Saul's wife was Ahinoam the
daughter of Ahimaaz. The name of the commander of his army was
51 Abner, the son of Ner, Saul's cousin. And Kish, the father of Saul,
and Ner, the father of Abner, were the sons of Abiel.
52 But the war against the Philistines was severe all the days of Saul.
And whenever Saul saw any valiant or outstanding man, he would
attach him to himself.

A RAID UPON THE AMALEKITES, 15:1–35

15 Samuel also said to Saul,
"The LORD sent me to anoint you to be king over his people Israel.
2 Now therefore listen to the words of the LORD. Thus saith the LORD
of armies, 'I shall certainly punish that which Amalek did to Israel,
in that he opposed him in the way, when he came up out of Egypt.
3 Now go and attack Amalek and utterly destroy him and all that he
has, and spare him not, but slaughter both man and woman, child and
infant, ox and sheep, camel and ass.' "
4 So Saul summoned the people and mustered them in Telaim, two
5 hundred thousand footmen and ten thousand men of Judah. And
when Saul came to the city of Amalek, he laid an ambush in the
6 valley. And Saul said to the Kenites,
"Come, withdraw, come down from among the Amalekites, lest I
destroy you with them, for you showed kindness to the Israelites when
they came up from Egypt."
7 So the Kenites departed from among the Amalekites. And Saul
overcame the Amalekites from Havilah as far as Shur, which is be-
8 fore Egypt. And he took Agag the king of Amalek alive and com-
9 pletely destroyed all the people with the sword. But Saul and the peo-
ple spared Agag and the best of the sheep, the oxen, the fatlings, the
lambs, and all that was good, and were not willing utterly to destroy
them; but everything that was vile and despised, that they completely
destroyed.
10 Then the word of the LORD came to Samuel, saying,
11 "I repent that I have made Saul king, for he has turned from fol-
lowing me and has not established my commands."
12 And Samuel was angry and cried to the LORD all night. And in
the morning Samuel rose early to meet Saul. And it was told Samuel,
saying,

"Saul came to Carmel and behold he has set him up a trophy and has turned and passed on and gone down to Gilgal."

13 And when Samuel came to Saul, Saul said to him,

"Blessed be thou of the LORD! I have fulfilled the command of the LORD."

14 And Samuel said,

"What then is this bleating of sheep in my ears and the lowing of cattle which I hear?"

15 And Saul said,

"They have brought them from the Amalekites, for the people spared the best of the sheep and the cattle to sacrifice to the LORD your
16 God; and the rest we have completely destroyed."

Then Samuel said to Saul,

"Desist! and let me tell you what the LORD spoke to me last night."

And he said to him,

"Declare it."

17 And Samuel said,

"Though you are insignificant in your own eyes, are you not the head of the tribes of Israel? And the LORD anointed you king over
18 Israel, and the LORD sent you on a mission and said, 'Go and completely wipe out the sinners, the Amalekites, and fight against them
19 until you have consumed them.' Why then did you not obey the voice of the LORD and why did you fling yourselves upon the spoil and do that which was evil in the sight of the LORD?"

20 And Saul said to Samuel,

"I have obeyed the voice of the LORD and have gone on the mission upon which the LORD sent me and have brought back Agag, king of
21 the Amalekites, and have completely destroyed the Amalekites. But the people took of the spoil, sheep and cattle, the best of that which was put under the ban to sacrifice to the LORD your God in Gilgal."

22 And Samuel said,

"Does the LORD delight in burnt-offerings and sacrifices
As much as in obedience to the voice of the LORD?
Behold to obey is better than sacrifice,
And to hearken than the fat of rams.
23 For the sin of divination is rebellion,
And the iniquity of the teraphim is arrogance.
Because you have rejected the word of the LORD,
He has rejected you from being king."

24 And Saul said to Samuel,

"I have sinned, for I have transgressed the command of the LORD
and your words, because I feared the people and listened to their
25 voice. Now therefore pardon my sin and turn back with me, that I
may worship the LORD."
26 But Samuel said to Saul,
"I will not turn back with you, for you have rejected the word of
the LORD and the LORD has rejected you from being king over Israel."
27 And as Samuel turned to go, Saul seized the skirt of his outer gar-
28 ment, and it tore. Then Samuel said to him,
"Today the LORD has torn the kingdom of Israel from you and
29 given it to your neighbor who is better than you. And moreover the
Glory of Israel will not lie nor repent; for he is not a man that he
should repent."
30 Then he said,
"I have sinned, yet honor me now before the elders of my people
and before Israel, and return with me, that I may worship the LORD
31 your God."
So Samuel turned back after Saul, while Saul worshipped the LORD.
32 Then said Samuel,
"Bring me hither Agag, the king of the Amalekites."
And Agag came to him trembling. And Agag said,
"Surely death is bitter."
33 And Samuel said,
"As your sword has bereaved women, so shall your mother be the
most bereaved of women."
Thereupon Samuel hewed Agag in pieces before the LORD in Gil-
34 gal. Then Samuel went to Ramah, but Saul went up to his house to
35 Gibeah of Saul. And Samuel saw Saul no more until the day of his
death, for Samuel grieved over Saul. And the LORD repented that he
had made Saul king over Israel.

THE ANOINTING OF DAVID AS KING, 16:1–13

16 And the LORD said to Samuel,
"How long will you grieve over Saul, since I have rejected him
from being king over Israel? Fill your horn with oil and go. I will
send you to Jesse the Bethlehemite; for I have provided me a king
among his sons."
2 And Samuel said,
"How can I go, since Saul will hear of it and kill me?"

And the LORD said,

"You shall take a calf with you and say, 'I have come to sacrifice
3 to the LORD.' And you shall invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint him whom I indicate to you."

4 And Samuel did that which the LORD had commanded. And when he came to Bethlehem, the elders of the city came trembling to meet him and said,

"Is your coming peaceable?"

5 And he said,

"Yes, I have come to sacrifice to the LORD. Purify yourselves and rejoice with me today."

And he purified Jesse and his sons and invited them to the sacrifice.
6 And when they came and he saw Eliab, he said,

"Surely the LORD's anointed is before him."

7 But the LORD said to Samuel,

"Do not look at his appearance or the height of his stature, since I have rejected him; for the LORD does not see as man sees, for man looks on the outward appearance, but the LORD looks at the heart."

8 Then Jesse called Abinadab, and presented him before Samuel. But he said,

"Neither has the LORD chosen this one."

9 Then Jesse presented Shammah. But he said,

"Neither has the Lord chosen this one."

10 Then Jesse presented his seven sons before Samuel. But Samuel said to Jesse,

"The LORD has not chosen these."

11 And Samuel said to Jesse,

"Are these all the young men?"

And he said,

"There is still the youngest, and just now he is shepherding the flock."

Then Samuel said,

"Send and fetch him, for we will not sit down until he comes hither."

12 So he sent and brought him in. Now he was ruddy, a youth with beautiful eyes and attractive appearance. And the LORD said,

"Arise, anoint him, for this is he."

13 Then Samuel took the horn of oil and anointed him in the midst of

his brothers. And the Spirit of the LORD seized upon David from that day forward. And Samuel arose and went to Ramah.

DAVID AS SAUL'S MUSICIAN, 16:14–23

14 Now the spirit of the LORD had departed from Saul and an evil
15 spirit from the LORD terrified him. And the servants of Saul said to him,
16 "See now, an evil spirit from the LORD is terrorizing you. Let now your servants who are before you speak and they will seek for our lord a man skilful in playing the lyre. Then whenever the evil spirit comes
17 upon you he shall play with his hand, and you shall be well."
Then Saul said to his servants,
"Provide me now a man who plays well, and bring him to me."
18 Thereupon one of the young men answered and said,
"Behold, I have seen a son of Jesse the Bethlehemite who is skilful in playing and a man of unusual power, a warrior, judicious in speech, a distinguished looking man, and the LORD is with him."
19 Therefore Saul sent messengers to Jesse and said,
"Send me David your son, who is with the flock."
20 And Jesse took ten loaves of bread, and a skin of wine, and a kid,
21 and sent them to Saul by David his son. So David came to Saul and became his personal attendant; and he greatly loved him, so much so
22 that he became one of his armorbearers. And Saul sent to Jesse, saying,
"Let David now stand in my presence, for he has found favor in my sight."
23 And whenever the evil spirit from God came upon Saul, David would take the lyre and play with his hand and Saul would be relieved and feel restored and the evil spirit would depart from him.

DAVID SLAYS GOLIATH, 17:1–58

17 Now the Philistines mustered their armed forces for war, and they were gathered together at Socoh, which belongs to Judah, and en-
2 camped between Socoh and Azekah, in Ephesdammim. And Saul and the men of Israel were gathered together and encamped in the valley of Elah; and they drew up in line of battle facing the Philistines.
3 And the Philistines were stationed on the mountain on one side, and the Israelites were stationed on the mountain on the other side, and
4 the valley was between them. And there came out a champion from the camp of the Philistines, named Goliath of Gath, whose height was

5 about ten feet. And he had a helmet of bronze upon his head, and he
was clad with a breastplate of bronze scales, whose weight was about
6 two hundred pounds. And he had greaves of bronze upon his legs
7 and a javelin of bronze between his shoulders. And the shaft of his
spear was like a weaver's beam, and the head of his iron spear weighed
twenty-four pounds; and his shield-bearer went before him.

8 And he stood and shouted to the battle-line of Israel and said to
them,

"Why have you come out to draw up the line of battle? Am I not
a Philistine and you the servants of Saul? Choose for yourselves a
9 man and let him come down to me. If he is able to fight with me and
can kill me, then we will be your servants; but if I overcome him
and kill him, then you shall be our servants and serve us."

10 And the Philistine said,

"I challenge the ranks of Israel this day; give me a man that we
may fight together."

11 And when Saul and all Israel heard the words of the Philistine,
they were terrified and panic-stricken.

12 Now David was the son of an Ephrathite of Bethlehem in Judah,
whose name was Jesse, and he had eight sons. And the man was old
13 in the days of Saul, well advanced in years. And the three eldest sons
of Jesse had gone after Saul to the war; and the names of these three
sons who went to the war were Eliab the eldest, his second Abinadab,
14 and the third Shammah. But David was the youngest; and the three
15 eldest had followed Saul. Now David went to and fro from Saul to
16 feed his father's sheep at Bethlehem. And the Philistine drew near
17 morning and evening and took his stand forty days. And Jesse said
to David his son,

"Take now for your brothers a bushel of this parched grain and
these ten loaves and take them quickly to the camp to your brothers.
18 But bring these ten cheeses to the captain of the thousand, and look
into the welfare of your brothers and take assurance of them."

19 Now Saul and they and all the men of Israel were in the valley of
Elah fighting with the Philistines.

20 So David rose up early in the morning and left the flock with a
keeper and took and went, as Jesse had commanded him. And he came
to the intrenchment just as the army was going forth to the battle-line,
21 raising the shout of battle. And Israel and the Philistines drew up the
22 battle-lines facing each other. And David left his supplies in care of
the keeper of the baggage and ran to the battle-line and came and

23 greeted his brothers. And while he was talking with them the champion, the Philistine of Gath, Goliath by name, was seen coming up from the Philistine lines, and he spoke the same words as before; and
24 David heard them. And all the men of Israel, when they saw the
25 man, fled from him and were panic-stricken. And the men of Israel said,

"Have you seen this man who comes up? Surely to taunt Israel he comes up. Whoever overcomes him, the king will make very rich and will give him his daughter and make his father's house free in Israel."

26 Then said David to the men standing by him as follows,

"What shall be done for the man who overcomes yonder Philistine and takes away the reproach of Israel? For who is this uncircumcised Philistine, that he should taunt the battle-lines of the living God?"

27 And the people replied to him according to the above words, saying,

"Thus shall it be done to the man who overcomes him."

28 Now Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was roused against David, and he said,

"Why now have you come down? And with whom have you left those few sheep in the desert? I know your insolence, and the wickedness of your heart; for you have come down to look at the battle."

29 And David said,

"What have I now done? Is there not a cause?"

30 And turning away from him to another, he spoke as before; and
31 the people returned answer as at the first. And when the words which David spoke were heard, they reported them to Saul. And they took him and brought him before Saul.

32 Then David said to Saul,

"Let not my lord's courage fail him; your servant will go and fight with this Philistine."

33 And Saul said to David,

"You are not able to go against this Philistine to fight with him, for you are but a youth and he has been a warrior from his youth."

34 But David said to Saul,

"Your servant has been a shepherd with his father's flock; and when a lion, or a bear would come and take a sheep out of the flock,
35 I would go out after him and attack him and deliver it from his mouth; and if he rose up against me, I would seize him by his beard
36 and wound him and kill him. Your servant has slain both lion and

bear; and this uncircumcised Philistine shall be as one of them, since
he has taunted the battle-lines of the living God."
37 And David said,
"The LORD who delivered me from the paw of the lion, and from
the paw of the bear, will deliver me from the hand of this Philistine."
Therefore Saul said to David,
"Go, and may the LORD be with you."
38 And Saul clothed David with his garments, and put a helmet of
39 bronze on his head, and equipped him with a coat of mail. And he
girded David with his sword over his outer garments; and he strug-
gled in vain to go, for he had not tried them. Then David said to
Saul,
"I cannot go with these, for I have not tried them."
And David put them off him.
40 So he took his stick in his hand, and chose five smooth stones out
of the stream-bed and put them in his bag, and with his sling in his
41 hand he advanced toward the Philistine. And the Philistine began
cautiously to approach David, having the bearer of his shield directly
42 in front of him. And when the Philistine observed and saw David,
he scorned him, for he was youthful and ruddy, and of attractive
43 appearance. And the Philistine said to David,
"Am I a dog that you come to me with sticks?"
44 And the Philistine cursed David by his gods. And the Philistine
said to David,
"Come to me and I will give your flesh to the birds of the heavens
and to the beasts of the field."
45 Then David said to the Philistine,
"You come to me with a sword and a spear and a javelin,
But I come to you in the name of the LORD of armies,
The God of the battle-lines of Israel whom you have taunted.
46 This day the LORD will deliver you into my hand,
That I may slay you and sever your head from your body;
And I will this day give your dead body and the dead of the
camp of the Philistines
To the birds of the heavens and to the wild beasts of the earth,
That all the earth may know that there is a God in Israel,
47 And that all this congregation may know
That not with sword and spear does the LORD deliver,
For the battle is the LORD's and he will give you into our hands."
48 Now when the Philistine arose and came and drew near to meet

David, David also hastened and ran toward the line to meet the Phil-
49 istine. And David put his hand in his bag and took from it a stone
and slung it and it struck the Philistine on his forehead; and the stone
50 sank into his forehead, so that he fell on his face to the earth. So
David overpowered the Philistine with a sling and a stone, and he
struck the Philistine, and slew him, although there was no sword in
51 David's hand. And David ran and stood over the Philistine, and took
his sword, and drew it out of its sheath, and slew him, and cut off his
head with it. And when the Philistines saw that their champion was
dead, they fled.

52 And the men of Israel and Judah arose and raised a shout and pur-
sued the Philistines to the entrance to Gath and to the gates of Ekron,
so that the wounded of the Philistines fell down on the way from
53 Shaaraim, even to Gath and Ekron. And when the Israelites returned
54 from pursuing the Philistines, they plundered their camp, but David
took the head of the Philistine and brought it to Jerusalem; and he
put his armor in his tent.

55 When Saul saw David going out against the Philistine, he said to
Abner, the commander of the army,

"Whose son is this lad, Abner?"

And Abner said,

56 "As you live, O king, I do not know."

And the king said,

"Inquire whose son the youth is."

57 And when David returned from slaying the Philistine, Abner took
him, and brought him before Saul with the Philistine's head in his
58 hand. And Saul said to him,

"Whose son are you, my lad?"

And David said,

"The son of your servant Jesse the Bethlehemite."

SAUL'S JEALOUSY OF DAVID, 18:1—20:42

18 Now when he had finished speaking with Saul, the soul of Jonathan
was knit to the soul of David, and Jonathan loved him as himself.
2 And Saul took him at that time and would not allow him to return to
3 his father's house. And Jonathan made a covenant with David, be-
4 cause he loved him as his own life. And Jonathan stripped off the
cloak which he had on and gave it to David and his equipment, even
5 to his sword and to his bow and to his girdle. And David went out;
whithersoever Saul sent him he acted discreetly, so that Saul appointed

him over the fighting forces. And he was well pleasing in the estimation of all the people and in the estimation of the servants of Saul.

6 Accordingly when they came back, as David returned from fighting the Philistine, the women came dancing out of all the cities of Israel, to meet David, with tambourines, with rejoicing, and with
7 sistrums. And the women sang as they played, and said,

"Saul has slain his thousands,
But David his ten thousands."

8 And Saul was very angry, and this saying displeased him and he said,

"They have ascribed to David the ten thousands, while to me they have ascribed but the thousands, and what can he have more but the kingdom?"

9 And Saul kept his eye on David from that day forward.

10 So on the next day the evil spirit from God seized upon Saul, and he was filled with prophetic frenzy within the house, while David was playing with his hand as he did each day. And Saul had his spear
11 in his hand; and Saul lifted up his spear, saying,

"I will pin David to the wall."

But David escaped from his presence twice.

12 And Saul was afraid of David, because the LORD was with him
13 and had departed from Saul. Therefore Saul removed him from him, and made him his commander of a thousand; and he went out
14 and came in before the people. And David showed good judgment in
15 all his ways, for the LORD was with him. And when Saul saw that he
16 exercised very good judgment, he stood in dread of him. But all Israel and Judah loved David, for he went out and came in before the people.

17 Then Saul said to David,

"Here is my eldest daughter, Merab, I am ready to give her to you in marriage; only be zealous for me and fight the battles of the LORD."

For Saul said,

"Let not my hand be upon him, but let the hand of the Philistines be upon him."

18 And David said to Saul,

"Who am I, and who are my kinsfolk in Israel, that I should be the king's son-in-law?"

19 But when the time came that Merab, Saul's daughter, should have been given to David, she was given as wife to Adriel the Meholathite.

20 Michal, Saul's daughter, also loved David. And when they told
21 Saul, the thing was agreeable to him. And Saul said,

"I will give her to him, that she may be a snare to him and that the hand of the Philistines may be upon him."

Therefore Saul said to David,

"You shall this day be my son-in-law."

22 So Saul commanded his servants as follows,

"Communicate with David secretly and say, 'You see, the king is pleased with you and all his servants love you; now therefore make yourself the king's son-in-law.' "

23 And the servants of Saul spoke these words in the ears of David. And David said,

"Is it an easy thing in your estimation to make oneself the king's son-in-law, and I a poor man and of humble station?"

24 And Saul's servants told him saying,

"David spoke according to these words."

25 And Saul said,

"Thus shall you say to David, 'The king desires no bride-price, but a hundred foreskins of the Philistines, in order to take vengeance on the king's enemies.' "

Now Saul thought to make David fall by the hand of the Philis-
26 tines. And when his servants told David these words, David was well pleased to become the king's son-in-law. And the days had not ex-
27 pired. And David arose and went, and he together with his men slew of the Philistines one hundred men; and David brought their foreskins and gave them in full to the king, in order to make himself the
28 king's son-in-law. Accordingly Saul gave him Michal his daughter as wife. And when Saul saw and realized that the LORD was with
29 David and that all Israel loved him, Saul was even more afraid of
30 David. And Saul remained permanently hostile to David. And the princes of the Philistines went forth; and as often as they went forth, David showed better leadership and initiative than all the servants of Saul, so that his name was very highly esteemed.

19 But Saul spoke to Jonathan his son and to all his servants that they
2 should put David to death. But Jonathan, Saul's son, was exceedingly fond of David. And Jonathan told David, saying,

"Saul my father is plotting to kill you; now therefore, I pray you, be on your guard in the morning and remain out of sight and keep
3 yourself hid. And I shall go out and stand beside my father in the

field where you are, and I shall speak about you to my father, and whatever I see I will tell you."

4 And Jonathan spoke well of David to Saul his father, and said to him,

"Let not the king sin against his servant David, because he has not sinned against you and because his behavior toward you has been very
5 praiseworthy; for he took his life in his hand and overcame the Philistine, and the LORD wrought a great deliverance for all Israel. You saw it and rejoiced. Why then will you sin against innocent blood, by slaying David without a cause?"

6 And Saul listened to the appeal of Jonathan; and Saul took oath,
"As the LORD lives, he shall not be put to death."

7 And Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saul, so that he was again in
8 his presence as formerly. And when there was again war, David went out and fought against the Philistines, and overcame them with a
9 great slaughter, so that they fled before him. Then an evil spirit from the LORD was upon Saul, while he was sitting in his house with his
10 spear in his hand, and David was playing with his hand. And Saul sought to pin David to the wall with his spear, but he slipped away out of Saul's presence, so that he drove the spear into the wall, and David fled and escaped.

11 And that night Saul sent messengers to David's house to watch him, in order to slay him in the morning. But Michal, his wife, informed David saying,

"If you do not make your escape tonight, tomorrow you will be a corpse."

12 So Michal let David down through a window; and he stole away
13 and escaped. And Michal took the household god and laid it in the bed, and put a quilt of goat's hair at its head and covered it with a
14 garment. And when Saul sent messengers to take David, she said,
"He is sick."

15 Then Saul sent the messengers to see David, saying,
"Bring him up to me in the bed, that I may put him to death."

16 And when the messengers entered, behold, there was the household
17 god in the bed, with a quilt of goat's hair at its head. And Saul said to Michal,

"Why have you deceived me thus, and let my enemy go, so that he has escaped?"

And Michal said to Saul,

"He said to me, 'Let me go; why should I kill you?' "

18 Now David fled and escaped and came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and
19 tarried in Naioth. And when it was told Saul, saying,
20 "David is there at Naioth in Ramah,"

Saul sent messengers to take David. But when they saw an assemblage of prophets prophesying with Samuel standing as head over them, the spirit of God came upon the messengers of Saul, so that they
21 also prophesied. And when they told Saul, he sent other messengers, and they also prophesied ecstatically. And Saul sent messengers again
22 the third time, and they also prophesied ecstatically. Then Saul's anger was aroused and he himself went to Ramah. And when he came to the cistern of the threshing floor, which is on the bare height, he asked and said,

"Where are Samuel and David?"

And they said,

"You will find him at Naioth in Ramah."

23 But when he went from there to Naioth in Ramah, the spirit of God came upon him also, and as he went along he prophesied ecstat-
24 ically, until he came to Naioth in Ramah. And he even stripped off his clothes, and he also prophesied ecstatically before Samuel, and fell down and lay naked all that day and all night. Therefore they say,

"Is Saul also among the prophets?"

20 Then David fled from Naioth in Ramah.

Moreover he came and said before Jonathan,

"What have I done? what is my guilt? And what is my sin before
2 your father, that he is seeking my life?"

And he said to him,

"Far from it! You shall not die. Now my father does nothing great or small, but that he discloses it to me; and why should my father hide this thing from me? Not so."

3 And David replied and said,

"Your father well knows that I have found favor in your eyes, and he has said to himself, 'Let not Jonathan know this lest he be pained.' Nevertheless as surely as the LORD lives, and as you live, there is but a step between me and death."

4 Then Jonathan said to David,

"What do you desire that I do for you?"

5 And David said to Jonathan,

"Behold, tomorrow is the new moon and I should indeed sit at
table with the king; but let me go and I will hide myself in the field
6 until evening. If your father does indeed miss me, then say, 'David
urgently asked leave of me to run to Bethlehem his city; for the
7 yearly sacrifice is there for the whole family.' If he says, 'Good,' then
it is well with your servant, but if it really stirs up his anger, then
8 know that evil is determined upon by him. Now deal kindly with your
servant, for you have brought your servant into a covenant of the
LORD with yourself; but if there be guilt in me, slay me yourself, for
why should you bring me thus to your father?"

9 And Jonathan said,

"Far be it from you! for if I should indeed learn that my father
had determined that evil should come upon you, would I not tell you
that?"

10 Then David said to Jonathan,

"Who will tell me, if perchance your father answers you harshly?"

11 And Jonathan said to David,

"Come, and let us go out to the field."

So the two of them went out to the field.

12 And Jonathan said to David,

"The LORD, the God of Israel be witness, that I will sound my
father at this time tomorrow, [or the third day] and if he be well
disposed to David, then will I not send to you and disclose it to you?
13 The LORD do so to Jonathan and more also, if my father be pleased
to do you harm and I disclose it not to you, and send you away that you
may go in peace. And may the LORD be with you as he has been with
14 my father. But O may you, if I am still alive, O may you show me
15 the kindness of the LORD! But if I should die, may you never cut off
your kindness from my house. And when the LORD cuts off the
16 enemies of David, everyone from the face of the ground, the name
of Jonathan shall not be cut off from the house of David, and may
the LORD require it at the hand of David's enemies."

17 So Jonathan took oath again to David because of his love to him;
for he loved him as his own life.

18 Then Jonathan said to him,

"Tomorrow is the new moon and you will be missed, because your
19 seat will be empty. And on the third day you will be greatly missed.
Then you shall come to the place where you hid yourself on the day
20 of the affair, and you shall sit down there beside that stone heap. And
on the third day I will shoot to its side with arrows, as though I shot

21 at a mark. And then I will send a lad, (saying), 'Go, find the
arrows,' If I say explicitly to the lad, 'See, the arrows are on this side
of you; get them!'—then come; for it is well for you, and, as the
22 LORD lives, there is nothing the matter. But if I say thus to the youth,
'See, the arrows are beyond you,' go for the LORD has sent you away.
23 And as for the word which we have spoken, you and I, behold, the
LORD is between you and me forever."
24 So David hid himself in the field; and when it was new moon, the
25 king sat at table to eat. And the king sat upon his seat as usual, even on
the seat by the wall, and Jonathan sat opposite, and Abner sat by Soul's
26 side; but David's place was empty. Nevertheless Saul did not remark
anything that day, for he thought,
"It is an accident, he is not ceremonially clean, for he has not been
cleansed."
27 But when on the morrow of the new moon, even on the second day,
David's place was empty, Saul said to Jonathan his son,
"Why has not the son of Jesse come to the meal, either yesterday
or today?"
28 And Jonathan answered Saul,
29 "David urgently asked leave of me to go to Bethlehem, for he
said, 'Let me go, I pray you, since our family has a sacrifice in the
city; and my brothers have commanded me. And now if I have
found favor in your sight, let me slip away, I pray you, and see my
brothers.' Therefore he has not come to the king's table."
30 Then Saul's anger was kindled against Jonathan, and he said to
him,
"Son of a renegade girl! Do I not know that you are attached
to the son of Jesse to your own shame and to the shame of your moth-
31 er's nakedness? For as long as the son of Jesse lives on the ground,
neither you nor your kingdom will be established. Therefore now
send and fetch him to me, for he is condemned to die."
32 Then Jonathan answered Saul his father and said to him,
"Why should he be put to death? What has he done?"
33 But Saul lifted up his spear at him to strike him. And so Jonathan
34 knew that his father had determined to put David to death. Therefore
Jonathan rose from the table in fierce anger and ate no food on the
second day of the month, for he was grieved for David, because his
35 father had vilified him. But in the morning Jonathan went out to
the field at the time agreed with David, accompanied by a small boy.
36 And he said to his lad,

"Run, find now the arrows I am about to shoot."

37 And as the lad ran, he shot an arrow beyond him. And when the boy came to the location of the arrow which Jonathan had shot, Jonathan called after the lad, and said,

"Is not the arrow beyond you?"

38 And Jonathan called after the boy,

"Make haste, be quick, do not tarry!"

So Jonathan's lad gathered up the arrows, and brought them to his
39 master. But the lad did not perceive anything; only David and Jona-
40 than understood the matter. And Jonathan gave his weapons to the lad who was with him, and said to him,

"Go, take them to the city."

41 The lad departed and David arose from beside the stone heap, and fell on his face to the ground and prostrated himself three times, and
42 they kissed each other and wept together profusely. Then Jonathan said to David,

"Go in peace! forasmuch as we two have sworn in the name of the LORD, saying, 'The LORD will be between me and between you and between my descendants and your descendants forever.' "

Then David rose and departed and Jonathan went into the city.

DAVID IN FLIGHT FROM SAUL, 21:1—24:22

21 Thereupon David came to Nob, to Ahimelech the priest. And Ahimelech came trembling to meet David and said to him,

"Why are you alone and no one with you?"

2 And David said to Ahimelech the priest,

"The king has charged me with a matter and has said to me, 'Let no one know anything about the mission upon which I am sending you and which I have commanded you; and I have appointed the young
3 men to such and such a place.' And now what is there in your possession? Five loaves of bread? Give them, or whatever can be found, into my hand."

4 And the priest answered David and said,

"There is no ordinary bread in my possession, but there is holy bread, if only the young men have kept themselves from women."

5 And David answered the priest and said,

"Of a truth women have been kept from us; as usual when I set out, the vessels of the young men are ceremonially cleansed, even

though it be an ordinary journey; how much more then today shall their vessels be holy!"

6 So the priest gave him holy bread, for there was no bread there but the bread of (the Divine) Presence, that was taken from before the
7 LORD in order to put hot bread there the day it was taken away. Now one of the servants of Saul was there that day, detained before the LORD, whose name was Doeg, an Edomite, the chief of Saul's shep-
8 herds. And David said to Ahimelech,

"Is there not here in your possession a spear or a sword? for I brought neither my sword nor my equipment with me, because the king's business required haste."

9 And the priest said,

"The sword of Goliath the Philistine, whom you slew in the valley of Elah, see it is wrapped in a garment behind the ephod. If you wish to take that, take it, for there is no other except that here."

And David said,

"There is none like it, give it to me."

10 And David arose and fled that day from before Saul, and went to
11 Achish, the king of Gath. And the servants of Achish said to him,

"Is not this David, the king of the land? Was it not of him that they were wont to sing responsively in the dances, saying,

'Saul has slain his thousands,
But David his ten thousands?' "

12 And David took these words to heart and was greatly afraid of
13 Achish, the king of Gath. And he disguised his sanity before them, and feigned himself mad in their hands and drummed on the doors
14 of the gate and let his spittle run down on his beard. Then Achish said to his servants,

"Truly you look upon a man demented; why do you bring him to
15 me? Do I lack madmen that you have brought this wretch to act the madman in my presence? Should this fellow come to my house?"

22 David therefore departed thence and escaped to the cave of Adul-
2 lam. And when his brothers and all his father's clan heard it, they went down there to him. And there were drawn together to him everyone that was in distress, and everyone who was in debt, and everyone who was embittered, and he became their leader. And there were with him about four hundred men.

3 David also went forth from there to Mizpeh of Moab; and he said to the king of Moab,

"I pray you, let my father and my mother dwell with you, until I know what God will do for me."

4 And he left them in the presence of the king of Moab; and they remained with him all the time that David was in the stronghold.

5 And Gad the prophet said to David,

"Do not remain in Mizpeh; but go and enter the land of Judah."

Then David went and entered the forest of Hereth.

6 Now when Saul heard that David and the men who were with him were discovered (Saul was sitting in Gibeah under a tamarisk tree on the high place, with his spear in his hand, and all his servants were

7 standing about him), Saul said to his servants who were standing about him,

"Hear now O Benjaminites! Will the son of Jesse also give to everyone of you fields and vineyards? Will he make you all com-

8 manders of thousands and commanders of hundreds, that all of you have conspired against me, and there is no one that discloses to me when my son makes a covenant with the son of Jesse, and none of you sympathizes with me, or discloses to me that my son has incited my servant against me as an enemy, as is true this day?"

9 Then Doeg the Edomite, who was appointed over the servants of Saul, answered and said,

"I saw the son of Jesse as he came to Nob, to Ahimelech, the son

10 of Ahitub. And he inquired of God for him and gave him provisions and the sword of Goliath the Philistine."

11 Then the king sent a summons to Ahimelech, the son of Ahitub the priest, and to all his father's house, the priests who were in Nob, and

12 all of them came to the king. And Saul said,

"Hear now, O son of Ahitub!"

And he said,

"I am here, my lord!"

13 And Saul said to him,

"Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, that he should rise against me as an enemy, as is true this day?"

14 Then Ahimelech answered the king and said,

"But who among all your servants is trusted as is David, being both the king's son-in-law and commander of your bodyguard and hon-

15 ored in your house? Have I begun today to inquire of God for him? Far be it from me! Let not the king impute anything to his servant

nor to anyone of my father's house, for your servant knew nothing at all about all this."

16 But the king said,

"You shall surely die, Ahimelech, you and your entire house."

17 And the king said to the runners that were standing by him,

"Turn and slay the priests of the LORD, for their hand also was with David, and because they knew that he was a fugitive, but would not disclose it to me."

But the servants of the king would not put forth their hands to slay
18 the priests of the LORD. Then the king said to Doeg,

"Doeg turn about and fall upon the priests."

And Doeg the Edomite turned and fell upon the priests. And he
19 slew that day eighty-five men who bore the ephod. And Nob, the city of the priests, he put to the sword, both men and women, children and infants, ox and ass and sheep.

20 But one son of Ahimelech, the son of Ahitub, named Abiathar, es-
21 caped and fled after David. And Abiathar told David that Saul had
22 slain the priests of the LORD. And David said to Abiathar,

"I knew that day, because Doeg the Edomite was there, that he would surely tell Saul. I myself am guilty of all the lives of your
23 father's house. Remain with me, fear not; for he that seeks my life seeks your life, for you shall be a charge to me."

23 Now when they told David, saying,

"Behold, the Philistines are fighting against Keilah, and are robbing the threshing floors."

2 David inquired of the LORD, saying,

"Shall I go and attack these Philistines?"

And the LORD said to David,

"Go and attack the Philistines, and save Keilah."

3 But David's men said to him,

"We are afraid here now in Judah; how much more if we go to Keilah against the forces of the Philistines."

4 Then David inquired yet again of the LORD. And the LORD answered him and said,

"Arise, go down to Keilah, for I am about to deliver the Philistines into your hand."

5 So David and his men went to Keilah and fought with the Philistines and drove off their cattle and caused them heavy loss of life.
6 Thus David relieved the inhabitants of Keilah. Now when Abiathar, the son of Ahimelech, fled to Keilah to David, he went down with an

7 ephod in his hand. And when it was told Saul that David had gone
to Keilah, Saul said,
"God has sold him into my hand; for he has entrapped himself by
going into a town that has double doors and bar."
8 Accordingly Saul summoned all the people for war, to go down to
9 Keilah, and besiege David and his men. And when David learned
that Saul was devising evil against him, he said to Abiathar the priest,
"Bring the ephod here."
10 And David said,
"O LORD, God of Israel, thy servant has indeed heard that Saul is
11 seeking to come to Keilah, to destroy the city because of me. Will
the citizens of Keilah deliver me into his hand? Will Saul come
down, as thy servant has heard? O LORD, God of Israel, I beseech
thee, tell thy servant."
And the LORD said,
"He will come down."
12 Then David said,
"Will the citizens of Keilah deliver me and my men into the hand
of Saul?"
And the LORD said,
"They will deliver you up."
13 Then David and his men, who were about six hundred, arose and
departed from Keilah, and they went on their wanderings as they
were wont to go. And when it was told Saul that David had escaped
14 from Keilah, he gave up the campaign. So David dwelt in the desert
in the strongholds, and in the hilly country in the Desert of Ziph.
And Saul was always seeking him, but the LORD did not deliver him
into his hand.
15 Now David was afraid because Saul had come out to seek his life;
16 and David was in the Desert of Ziph in Horesha. And Jonathan,
Saul's son, arose and went to David in Horesha and strengthened his
17 hand in God. And he said to him,
"Fear not, for the hand of Saul my father shall not find you, and
you shall be king over Israel and I shall be next to you; and that too
my father well knows."
18 And they two made a covenant before the LORD; and David re-
mained in Horesha, and Jonathan went to his home.
19 Then the Ziphites went up to Saul to Gibeah, saying,
"Is not David stealing from one hiding place to another among us
in the strongholds in Horesha, in the hill of Hachilah, which is to

20 the south of the desert? Now therefore, O king, according to all your
heart's desire, come down, and it shall be our part to deliver him into
the hand of the king."
21 Then Saul said,
22 "Blessed may you be of the LORD, for you have had compassion
on me. Go now, make yet more sure, and know and see the place
where his haunt is and who has seen him there; for I am told that he
23 is very cunning. Therefore know and see and learn all the secret
places where he is wont to conceal himself, and return to me with
evidence, and I will go with you, and it shall be that if he be in the
land, then I will search him out of all the thousands of Judah."
24 So they arose and went to Ziph before Saul. But David and his
men were in the Desert of Maon, in the Arabah to the south of the
25 Desolate Waste. And when Saul and his men went to seek him, they
told David and he went down to the crag which is in the Desert of
Maon. And when Saul heard he pursued after David to the Desert
26 of Maon. And Saul went on one side of the mountain, and David
and his men on the other side of the mountain; and David was in
desperate straits to escape from Saul, for Saul and his men were at the
27 point of surrounding David and his men, to seize them, when a mes-
senger came to Saul, saying,
"Come quickly, for the Philistines have made a raid upon the
land."
28 So Saul returned from pursuing after David and went to meet the
Philistines; therefore they called that place the Crag of the Divisions.
29 And David went up from there, and dwelt in the strongholds of
Engedi.
24 Now when Saul returned from following the Philistines, it was
told him, saying,
2 "Behold, David is in the Desert of Engedi."
Then Saul took three thousand men chosen from all Israel and
went to seek David and his men upon the Rocks of the Wild Goats.
3 And he came to the sheepfolds by the way, and there was a cave. And
Saul went in to cover his feet, while David and his men were lodging
in the inner recesses of the cave.
4 Then David's men said to him,
"Behold the day of which the LORD said to you, 'Truly I am about
to give your enemy into your hand and you shall do to him as it shall
seem good in your sight.' "
And David arose and secretly cut off the skirt of Saul's mantle.

5 But afterward David was conscience-smitten because he had cut off
6 the skirt of Saul's mantle. And he said to his men,

"The LORD forbid that I should do this thing to my lord, the LORD's Messiah, to put forth my hand against him, since he is the LORD's Messiah."

7 So David persuaded his men with these words, and did not permit them to rise up against Saul.

8 But when Saul arose from the cave and went on his way, David also arose after him and went from the cave and called after Saul, saying,

"My lord the king!"

And when Saul looked behind him, David bowed his face to the
9 earth, and did obeisance. And David said to Saul,

"Why did you listen to the words of the men who said, 'See, David
10 seeks your hurt?' Behold, this day your eyes see that the LORD gave you into my hand in the cave, but I refused to kill you and had pity on you, and I said, 'I will not put forth my hand against my lord,
11 for he is the LORD's Messiah.' Moreover, my father, see indeed the skirt of your mantle in my hand, in that I cut off the skirt of your mantle and did not kill you, know and see that there is neither wrong nor crime in my hands, and I have not sinned against you, though you
12 are lying in wait to take my life. The LORD judge between me and you, and the LORD avenge me of you; but my hand shall not be upon
13 you. As runs the old saying, 'out of the wicked comes wickedness.'
14 But my hand shall not be against you. After whom has the king of Israel come forth? After whom are you pursuing? After a dead
15 dog? After a single flea? The LORD therefore be judge and execute justice between me and you and see and plead my cause and acquit me from your hand."

16 Now as David finished speaking these words to Saul, Saul said,

"Is this your voice, my son David?"

17 Then Saul lifted up his voice and wept. And he said to David,

"You are more righteous than I, for you have shown me kindness,
18 while I have shown you evil. And you have shown exceptional kindness in what you have done to me, in that today, when the LORD had
19 shut me up in your hand you did not kill me. For when a man finds his enemy, does he send him away safely? Therefore may the LORD reward you richly in return for what you have done to me this day.
20 And now indeed I know that you shall surely be king, and that by
21 your hand the kingdom of Israel shall be established. Wherefore

now swear to me by the LORD, that you will not cut off my descendants after me and that you will not destroy my name from my father's house."

22 So David swore to Saul. And Saul went home; and David and his men went up to the stronghold.

DAVID'S RAID UPON NABAL, 25:1–43

25 Now Samuel had died and all Israel gathered themselves together and lamented for him and buried him in his own house in Ramah.

2 Then David arose and went down to the Desert of Maon. And there was a man in Maon, whose business was in Carmel. And the man was very prosperous, and he had three thousand sheep and a thousand
3 goats, and he was shearing his sheep in Carmel. Now the man's name was Nabal; and the name of his wife was Abigail; and the woman had good sense and was fair to look upon, but the man was rough and uncouth; and he was a Calebite.

4 David also heard in the desert that Nabal was shearing his sheep.
5 And David sent ten young men, and David said to the young men,

6 "Go up to Carmel and visit Nabal and greet him in my name; and you shall say thus to my brother, 'Peace be to you and your house and
7 all that you have. And now I have heard that you have shearers. Now your shepherds were with us, and we did not insult them, and nothing
8 of theirs was missing all the time they were in Carmel. Ask your young men and let them tell you. Therefore let the young men find favor in your eyes, for we have come on a propitious day. Give, therefore, whatever you have at hand to your servants and to your son David.' "

9 And when David's young men came, they spoke to Nabal according to all these words in the name of David, then they waited.

10 Then Nabal answered David's servants, and said,

"Who is David? And who is the son of Jesse? There are many slaves today who connivingly break away, each from his master!
11 Should I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men of whom I know not whence they are?"

12 So David's young men retraced their steps, and returned and came
13 and reported to him according to all these words. And David said to his men,

"Let every man gird on his sword."

And they girded on each man his sword. And David also girded

on his sword; and there went up after David about four hundred men; and two hundred remained with the baggage.

14 But one of the young men told Abigail, Nabal's wife, saying,

"David has just sent messengers from the desert to salute our mas-
15 ter, and he railed at them. But the men have been very kind to us and we have not been insulted nor have we missed anything, as long
16 as we were associated with them, while we were in the field. They were a wall about us both by night and by day, all the while we were
17 with them keeping the sheep. Now therefore know and consider what you will do, for evil is determined against our master and against all his house, for he is such a base rascal that no one can speak to him."

18 Then Abigail hastened and took two hundred loaves of bread and two skins of wine and five dressed sheep and three and a third bushels of parched grain and a hundred bunches of raisins and two hundred
19 cakes of figs, and loaded them on asses. And she said to her young men,

"Go on before me; see, I am coming after you."

20 But she did not tell Nabal her husband. And as she was riding on the ass and coming down through a defile of the mountain, David and his men were also coming down in her direction, so that she met them.
21 Now David had said,

"Surely in vain have I guarded all that this fellow has in the desert, so that nothing was missing of all that belongs to him, and he has re-
22 turned me evil for good. God do so to David and more also, if I leave of all that pertain to him until tomorrow as much as a single male person."

23 Therefore when Abigail saw David, she hastened and dismounted from her ass and fell on her face before David and bowed herself to
24 the ground. And she fell at his feet, and said,

"Upon me, my lord, even me, be the blame. Only, I pray you, let your maidservant speak in your ears, and give heed to the words of
25 your maidservant. Let not my lord, I pray you, take seriously this worthless individual, Nabal, for as his name is, so is he; 'Fool' is his name, and folly his boon companion; but as for myself your maid-servant, I did not see the young men of my lord, whom you sent.
26 Now therefore, O Sir, as the LORD lives and as you live, since the LORD has restrained you from shedding blood and from delivering yourself by your own hand—and now may your enemies and those
27 who seek to harm my lord be as Nabal—let now this gift, which your humble servant has brought to my lord, be given to the young men

28 who accompany my lord. Forgive, I pray, the transgression of your
maidservant, for the LORD will surely make for my lord a secure
house, for my lord is fighting the wars of the LORD, and evil shall not
29 be found in you all your days. And should man rise up to pursue you
and to seek your life, the life of my lord shall be bound in the bundle
of the living along with the LORD your God, but he will sling out the
30 life of your enemies as from the hollow of a sling. And when the
LORD shall do to my lord according to all the good which he spoke
31 concerning you and shall appoint you prince over Israel, then this shall
not be a qualm of conscience or a burden of remorse to my lord, that
you have shed blood without cause or that my lord has delivered him-
self by his own hand. And when the LORD shall prosper my lord, then
remember your maidservant."

32 And David said to Abigail,

"Blessed be the LORD, the God of Israel, who sent you this day to
33 meet me, and blessed be your discernment, and blessed be you your-
self, who have restrained me this day from bloodshed and from deliv-
34 ering myself by my own hand. For in very deed as the LORD, the God
of Israel, lives, who has restrained me from doing you harm, except
you had made haste and come to meet me, surely there would not have
been left to Nabal by the morning light so much as one male person."

35 So David received from her hand that which she had brought him;
and he said to her,

"Go up to your house in peace. See, I have listened to your plea,
and shown you favor."

36 But when Abigail came to Nabal, he was just holding a drinking-
bout in his house, like the drinking-bout of a king. And Nabal's heart
was merry within him, for he was very drunk, so that she could not
37 tell him anything at all until the morning light. But in the morning,
when the effects of the wine upon Nabal were passing off, his wife
told him these things, and his heart died within him and he became
38 like a stone. And about ten days later the LORD inflicted a stroke upon
Nabal, so that he died.

39 Accordingly when David heard that Nabal was dead, he said,

"Blessed be the LORD, who has vindicated my charge of reproach
at the hand of Nabal and has kept back his servant from evil; and the
LORD has returned the evil-doing of Nabal upon his own head."

Then David sent and made his proposal to Abigail to take her to
40 him to be his wife. And when the servants of David came to Abigail
at Carmel and said to her,

"David has sent us to you to take you to him to be his wife,"
41 she arose and bowed her face to the earth and said,
"Behold your female slave, a maidservant to wash the feet of my lord's servants."
42 Then Abigail hastily arose and mounted an ass, and five of her maidens followed in her train. So she went after the messengers of David and became his wife.
43 David also took Ahinoam of Jezreel and they both became his wives. Now Saul had given Michal his daughter, David's wife, to Paltai, the son of Laish of Gallim.

DAVID SPARES SAUL'S LIFE, 26:1–25

26 Now the Ziphites came to Saul at Gibeah, saying,
"Is not David in hiding in the hill of Hachilah, which is east of the Desolate Waste?"
2 Accordingly Saul arose and went down to the Desert of Ziph, having three thousand chosen men of Israel with him, to seek David in
3 the Desert of Ziph. And Saul encamped in the hill of Hachilah, which is east of the Desolate Waste, by the way. But David was tarrying in the desert. And when he saw that Saul had come to the
4 desert in pursuit of him, David sent out spies, and when he learned
5 that Saul was coming straight on, David arose and came to the place where Saul was encamped. And David saw the place where lay Saul and Abner the son of Ner, the commander of his army; and Saul lay within the barricade, and the people were encamped round about him.
6 Then David spoke up and said to Ahimelech the Hittite and to Abishai, the son of Zeruiah, Joab's brother, saying,
"Who will go down with me to Saul to the camp?"
And Abishai said,
"I will go down with you."
7 So David and Abishai came to the people by night; and there was Saul lying asleep within the barricade, with his spear thrust into the earth at his head; and Abner and the people were lying round about
8 him. And Abishai said to David,
"God has today delivered up your enemy into your hand. Now therefore, I pray you, let me pin him to the earth with but one thrust of his own spear, and I shall have no occasion to repeat the blow, so far as he is concerned."
9 But David said to Abishai,

"Destroy him not; for who can lay his hand upon the LORD's Messiah and be innocent?"

10 And David said,

"As the LORD lives, either the LORD shall smite him, or his day
11 shall come to die, or he shall go down into the battle and perish. The LORD forbid that I should put forth my hand against the LORD's Messiah; but take now, I pray you, the spear that is at his head and the jug
12 of water and let us go."

So David took the spear and the jug of water from Saul's head and they withdrew. And no one saw it or knew it neither did any awake, for they were all asleep because a deep sleep from the LORD had fallen upon them.

13 Thereupon David went over to the other side and stood on the top of a mountain at a safe distance, a great space being between them.
14 And David called to the people and to Abner, the son of Ner, saying,

"Will you not answer, Abner?"

Then Abner answered and said,

"Who are you that calls?"

15 And David said to Abner,

"Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came
16 to destroy the king your lord. This thing that you have done is not good. As the LORD lives, you are worthy of death, because you did not keep watch over your master, the LORD's Messiah. And now see where the king's spear is and the jug of water that was at his head."

17 Then Saul recognized David's voice and said,

"Is this your voice, my son David?"

And David said,

"It is my voice, my lord, O king."

18 And he said,

"Wherefore is my lord pursuing after his servant? For what have
19 I done? Or of what evil am I guilty? Now therefore, I pray, let my lord the king listen to the words of his servant. If the LORD has stirred you up against me, let him be appeased by an offering; but if they be the sons of men, cursed be they before the LORD, for they have driven me out today, so that I have no share in the inheritance of the LORD,
20 saying, 'Go serve other gods.' Now therefore, may my blood not fall to the earth far removed from the presence of the LORD, for the king of Israel has come forth to seek my life, as one hunts a partridge in the mountains."

21 And Saul said,
"I have sinned; return, my son David, for I will do you no more
harm, because my life was held sacred by you this day. I have acted
22 foolishly indeed and have erred exceedingly."
And David answered and said,
"Here is the king's spear! Now let one of the young men come
23 over and get it. And the LORD will recompense every man's righteous-
ness and fidelity; for the LORD delivered you into my hand today, but
24 I refused to stretch forth my hand against the LORD's Messiah. And
just as your life was highly valued in my sight today, so may my life
be highly valued in the sight of the LORD, and may he deliver me out
of every distress."
25 Then Saul said to David,
"Blessed are you my son David; you will certainly succeed in what-
ever you undertake."
So David went his way, and Saul returned to his place.

DAVID'S RESIDENCE AMONG THE PHILISTINES, 27:1—28:2

27 Thereupon David said to himself,
"I shall be captured some day by the hand of Saul. There is noth-
ing better for me than that I should make good my escape to the land
of the Philistines; then Saul will despair of seeking me further in all
the territory of Israel, and I shall escape from his hand."
2 So David arose and went over, accompanied by the six hundred men
3 who were with him, to Achish, the son of Maoch, king of Gath. And
David with his men remained with Achish at Gath, each with his
household, David with his two wives, Ahinoam the Jezreelitess and
4 Abigail the Carmelitess, Nabal's widow. And when it was told Saul
that David had fled to Gath, he gave up entirely his search for him.
5 And David said to Achish,
"If now I have found favor in your sight, let a place be given me
in one of the country towns, that I may dwell there; for why should
your servant dwell in the royal city with you?"
6 Then Achish gave him Ziklag at that time; therefore Ziklag has
7 belonged to the kings of Judah to this day. And the length of time
that David dwelt in the country of the Philistines was a year and four
8 months. And David and his men went up and made raids upon the
Geshurites, the Girzites, and the Amalekites; for these tribes dwell in
the land which extends from Telem as one goes to Shur, and even to
9 the land of Egypt. And whenever David attacked the land, he would

not leave alive either man or woman, but he would take the sheep and cattle, the asses and camels, and clothing; and when he returned and
10 came to Achish, and Achish said,

"Against whom have you made a raid today?"

Then David would say,

"Against the Negeb of Judah, or against the Negeb of the Jerahmeelites, or against the Negeb of the Kenites."

11 But David would never leave alive man or woman, to bring them to Gath, saying,

"Lest they should report concerning us and say, 'Thus David has done.' "

And such was his custom as long as he remained in the country of
12 the Philistines. And Achish believed in David, saying,

"He has surely made himself abhorrent to his people Israel; therefore he shall be my servant forever."

28 Now in those days the Philistines assembled their armed camps in order to make war upon Israel. And Achish said to David,

"Know for a certainty that you shall go forth with me into the camp, you and your men."

And David said to Achish,

"Therefore you shall now know what your servant is capable of."

2 And Achish said to David,

"Therefore I make you my body-guard from this time forth."

SAUL AND THE WITCH OF ENDOR, 28:3–25

3 Now Samuel had died and all Israel had lamented for him and buried him in Ramah, his own city. And Saul had put the mediums
4 and the wizards out of the land. And when the Philistines gathered together and came and encamped in Shunem, then Saul assembled all
5 Israel, and encamped in Gilboa. And when Saul saw the camp of the Philistines, he was afraid and his mind was filled with misgivings.
6 Consequently Saul inquired of the LORD, but the LORD did not answer
7 him either by dreams or by Urim or by prophets. Then Saul said to his servants,

"Seek me a woman who has a divining talisman that I may go to her and inquire of her."

And his servants said to him,

"Behold there is a woman at Endor who has a divining talisman."

8 Then Saul disguised himself by putting on other garments and went, accompanied by two men, and they came to the woman by night.

And he said,

"Divine now for me by the talisman and bring up for me the one whom I shall say to you."

9 And the woman said to him,

"Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life, to bring about my death?"

10 Then Saul swore to her by the LORD, saying,

"As the LORD lives, no guilt shall come upon you from this mat-
11 ter."

So the woman said,

"Whom shall I bring up to you?"

And he said,

"Bring me up Samuel."

12 And when the woman saw Samuel, she gave a great shriek. And the woman said to Saul, as follows,

"Why have you deceived me, for you are Saul?"

13 And the king said to her,

"Do not be alarmed. What have you seen?"

And the woman said to Saul,

"I have seen a divine being coming up out of the earth."

14 And he said to her,

"What was his appearance?"

And she said,

"An old man, he is coming up, and he is wrapped in a mantle."

Then Saul knew that it was Samuel, and he bowed with his face to the earth and did obeisance.

15 Moreover Samuel said to Saul,

"Why have you disturbed me by bringing me up?"

And Saul said,

"I am in great distress, for the Philistines are waging war against me, and God has turned from me and answers me no more, either by prophets or by dreams; therefore I have called you to tell me what I should do."

16 And Samuel said,

17 "And why do you ask me when the LORD has turned from you and become your adversary? The LORD has done to you as he spoke by
18 me; for the LORD has wrenched the kingdom from your hand, and given it to your neighbor—to David. Because you did not listen to the voice of the LORD, and did not execute the fierceness of his wrath

against Amalek, therefore the LORD has done this thing to you today.
Moreover the LORD will also give Israel with you into the hand of
the Philistines; and tomorrow you and your sons with you shall fall;
19 the LORD will also deliver the camp of Israel into the hand of the
Philistines."
20 Immediately Saul fell at full length upon the earth and was ex-
ceedingly fearful because of the words of Samuel; besides he had no
strength in him, for he had not eaten food during a whole day and
21 that whole night. And when the woman came to Saul and saw that
he was panic-stricken, she said to him,

"You see, your maidservant has heeded your voice, and I have
taken my life in my hand and have listened to your words which you
22 spoke to me. Now therefore, listen, I beg of you, even you yourself to
the voice of your maidservant; and let me set before you a bit of
food, that you may have strength when you go on your way."
23 But he refused and said,

"I cannot eat."

However, his servants together with the woman proceeded to urge
him, until he yielded to their entreaty. So he arose from the earth and
24 sat upon a couch. And the woman had a fatted calf in the house; and
she speedily slew it, and took flour and kneaded it and baked from it
25 unleavened cakes. And she set it before Saul and his servants, and
they ate. Then they arose and went away that night.

SAUL'S LAST BATTLE, 29:1—31:13

29 Now the Philistines had assembled all their forces at Aphek; and
the Israelites were encamped by the fountain which is in Jezreel.
2 And the princes of the Philistines were pressing forward (with their
forces) by companies and by regiments; and David and his men were
3 bringing up the rear with Achish. Then the commanders of the
Philistines said,

"What are these Hebrews?"

And Achish said to the commanders of the Philistines,

"Is not this David, the servant of Saul king of Israel, who has been
with me two years? and I have found no fault in him from the day
of his desertion to me until now."
4 But the commanders of the Philistines were enraged against him,
and the commanders of the Philistines said to him,

"Send the man back that he may return to the place where you have
assigned him residence; and he shall not go down with us to battle,

that he may not be an adversary to us in the fray, for with what could this fellow reconcile himself to his lord? Might it not be with the
5 heads of these men? Is not this David of whom they sang in the dances, saying,

'Saul has slain his thousands,
But David his ten thousands?' "

6 Then Achish called to David and said to him,

"As the LORD lives, you are reliable, and your going out and coming in with me in the camp is pleasing in my sight; for I have found no evil in you from the day that you came to me until this day, but you
7 are not acceptable in the eyes of the princes. Now therefore return and go away quietly, that you may do nothing offensive in the sight of the princes of the Philistines."

8 And David said to Achish,

"But what have I done? and what have you found in your servant from the day that I came into your presence to this day, that I may not go and fight against the enemies of my lord the king?"

9 And Achish answered and said to David,

"I acknowledge that you are as acceptable in my sight as a messenger of God, nevertheless the commanders of the Philistines have said,
10 'He shall not go up with us to the battle.' Now therefore rise early in the morning together with the servants of your master who came with you, and go to the place where I have assigned you residence, and allow no base thought to enter your mind, for you are upright in my sight, but rise early in the morning, and as soon as you can see depart."

11 So David rose up early, together with his men, to go in the morning to return to the land of the Philistines. And the Philistines went up to Jezreel.

30 Now when David and his men arrived at Ziklag on the third day, the Amalekites had made a raid on the Negeb and upon Ziklag, and
2 had overcome Ziklag and burned it with fire, and they took captive the women and all who were in it, from the least to the greatest, but
3 without slaying any, and carried them off and went their way. And when David and his men came to the city, there were only the burnt ruins, for their wives and their sons and their daughters were carried
4 off. Then David and the people who were with him raised a cry and
5 wept until they were without strength even to weep. And David's two wives were taken captive, Ahinoam the Jezreelitess, and Abigail, the widow of Nabal the Carmelite.

6 Moreover David was in a serious predicament, for the people

threatened to stone him, for the spirit of all the people was embittered, each for his sons and for his daughters; but David strengthened
7 himself in the LORD his God. And David said to Abiathar the priest, the son of Ahimelech,

"Now bring to me the ephod."

8 And Abiathar brought the ephod to David. And David inquired of the LORD, saying,

"Shall I pursue after this band?
Shall I overtake them?"

And he said to him,

"Pursue, for you shall assuredly overtake,
And as certainly rescue."

9 So David set out, together with the six hundred men who were with him, and they came to the Brook Besor, and the ones left behind re-
10 mained. But David together with four hundred men kept up the pursuit; while two hundred men remained behind, who were too faint
11 to cross the Brook Besor. And they found an Egyptian in a field and they brought him to David, and gave him food and he ate, and pro-
12 vided him with water to drink; and what they gave him was a piece of a cake of figs, and two clusters of raisins. And when he had eaten, his spirit was quickened within him, for he had not tasted food nor
13 drunk water for three days and three nights. And David said to him,

"To whom do you belong? And whence are you?"

And he said,

"I am an Egyptian youth, a slave of an Amalekite, and my master
14 forsook me when I fell sick three days ago. We had been making a raid upon the Negeb of the Cherethites and upon that which belongs
15 to Judah and upon the Negeb of Caleb, and had burned Ziklag with fire."

And David said to him,

"Will you bring me down to this band?"

And he said,

"Swear to me by God that you will neither kill me nor deliver me over to my master, and I will bring you down to this band."

16 So when he had brought him down, they were there scattered over the face of the whole landscape, eating and drinking and dancing, because of all the vast booty which they had taken from the land of
17 the Philistines and from the land of Judah. And David slaughtered them from dawn until evening in order to exterminate them. And not a man escaped except four hundred young men who rode upon camels

18 and fled. And David rescued all whom the Amalekites had taken;
19 and of course David rescued his two wives. And nothing belonging to
them was missing, whether much or little, sons or daughters, booty or
anything that they had taken for themselves—David recovered every-
20 thing. And they took all the sheep and cattle and drove them before
him and said,

"This is David's spoil."

21 And when David came to the two hundred men who had been too
faint to follow David, so that he had halted them at the Brook Besor,
they went out to meet David and the people who were with him, and
22 when they drew near to the people, they saluted them. Then every
base and worthless rascal among the men who went with David spoke
up and said,

"Because they did not go with us, we will not give them any share
of the spoil which we have recovered, except to each, his wife and his
children, that he may take them away and be gone."

23 But David said,

"Do not do so after what the LORD has given us and the way in
24 which he has kept us and delivered the band that came against us into
our hand. And who will listen to you in this matter? For:

As is the share of him who goes down into the battle,
Even so is his portion who remains with the baggage.
They shall share and share alike."

25 And from that day forward he made it a statute and a law in Israel
to this day.

26 Now when David came to Ziklag, he sent some of the spoil to the
elders of Judah, his friends, saying, "Here is a gift for you from the
27 booty of the enemies of the LORD:" to those who were in Bethel, to
28 those who were in Ramoth of the Negeb, and to those in Jattir, to
29 those who were in Aroer, in Siphmoth and in Eshtemoa, to those who
were in Carmel, and in the cities of the Jerahmeelites, and in the
30 cities of the Kenites, to those who were in Hormah, and in Beersheba,
31 and in Athach, and to those who were in Hebron, and to all the places
which David and his men had frequented.

31 Now the Philistines fought against Israel, and the men of Israel
fled before the Philistines, and the wounded fell on Mount Gilboa.
2 And the Philistines overtook Saul and his sons; and the Philistines
3 slew Jonathan and Abinadab and Malchishua, the sons of Saul. And
the battle raged about Saul, and the archers found their mark, and he

4 was grievously wounded in the abdomen. Then Saul said to his armor-
bearer,
"Draw your sword and run me through with it, lest these uncir-
cumcised men come and run me through and make sport of me."
But his armorbearer would not, for he was terrified. Therefore
5 Saul took his sword and fell upon it. And when his armorbearer saw
that Saul was dead, then he also fell upon his sword and died with
6 him. Thus Saul and his three sons and his armorbearer and all his
men died together on the same day.
7 Likewise when the men of Israel who were across the valley and
beyond the Jordan saw that the Israelites had fled and that Saul and
his sons were dead, they abandoned their cities and fled, and the Philis-
8 tines came and occupied them. Then on the morrow when the Phil-
istines came to strip the slain, they found Saul and his three sons
9 fallen on Mount Gilboa. And they cut off his head and stripped off
his armor and dispatched them throughout the land of the Philistines
10 to bring good tidings to their idols and to the people. They also put
his armor in the temple of Astarte, and they impaled his body on the
11 wall of Bethshan. Now when the inhabitants of Jabesh-Gilead
12 heard of it, namely, what the Philistines had done to Saul, all the
valiant men arose and marched all night and took the bodies of Saul
and his sons from the wall of Bethshan; and they came to Jabesh and
13 burnt them there. And they took their bones and buried them under
the tamarisk tree at Jabesh, and they fasted seven days.

THE SECOND BOOK OF SAMUEL

DAVID AVENGES THE DEATH OF SAUL, 1:1–16

1 Now after Saul's death, when David had returned from overcom-
2 ing the Amalekites, David remained two days in Ziklag. Then on the
third day, behold, a man came from the camp from Saul, with his gar-
ments rent and with earth upon his head. And when he came to
3 David, he fell to the earth and did obeisance. And David said to him,
"From whence do you come?"
And he said to him,
"From the camp of Israel I have escaped."
4 And David said to him,
"What is the situation? I pray you tell me."
And he said,
"The people fled from the battle, and many of the people have
fallen, and also Saul and Jonathan his son are dead."
5 Then David said to the young man who told him,
"How do you know that Saul and Jonathan his son are dead?"
6 And the young man who told him said,
"By chance I happened to be on Mount Gilboa, and right there was
Saul leaning upon his spear, and at the same time the chariotry and the
7 leaders of the horsemen were sweeping toward him. And when he
looked behind him, he saw me and called to me. And I said, 'Here
8 I am.' And he said to me, 'Who are you?' And I said to him, 'I am
9 an Amalekite.' And he said to me, 'Stand, I pray you, beside me and
despatch me, for confusion has seized me, because my life is yet in
10 me.' So I stood beside him and despatched him, because I was con-
vinced that he could not live after he had fallen; and I took the
crown that was upon his head, and the armband that was on his arm,
and I have brought them hither to my lord."
11 Then David grasped his garments and tore them; as did likewise
12 all the men who were with him. And they mourned and lamented
and fasted until evening over Saul and over Jonathan his son and over
the people of the LORD and over the house of Israel, because they had
fallen by the sword.
13 And David said to the young man who had reported to him,
"Whence are you?"

And he said,
"I am the son of an Amalekite sojourner."
14 And David said to him,
"How were you not afraid to stretch forth your hand to destroy the LORD's Messiah?"
16 And David said to him,
"Your blood be upon your head, for your own mouth has testified against you, by saying, 'I have slain the LORD's Messiah.' "
15 Then David called to one of the young men, and said,
"Here! Cut him down."
And he dealt him a death blow, and he was dead.

DAVID'S DIRGE OVER SAUL AND JONATHAN, 1:17–27

17 18 Then David sang this dirge over Saul and Jonathan his son; (behold it is written in the Book of The Upright to instruct the Judahites).
And he said,

19 "Thy beauty, O Israel!
Upon thy heights is slain.
How have the heroes fallen!

20 "Tell it not in Gath,
Announce it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.

21 "O mountains of Gilboa, let neither dew fall,
Nor rain be upon you, O fields of death!
For there was the shield of the mighty thrown aside,
The shield of Saul, not anointed with oil.

22 "From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
Nor empty returned the sword of Saul.

23 "Saul and Jonathan, beloved and lovely!
In life and death they were not divided;
Swifter than eagles were they,
They were stronger than lions.

24 "O daughters of Israel, weep over Saul,
Who clothed you in scarlet daintily,
Who adorned your garments with gold and jewels;
25 How are the mighty fallen in the midst of battle!

"O Jonathan! by your death am I mortally wounded,
26 I am distressed for you, my brother Jonathan!
You were exceedingly dear to me,
Your love was more marvellous to me than the love of women!

27 "How have the mighty fallen,
And the weapons of war perished!"

WARS BETWEEN DAVID AND THE FORCES OF SAUL, 2:1—3:39

2 Now thereafter David inquired of the LORD, saying,
"Shall I go up to one of the cities of Judah?"
And the LORD said to him,
"Go up."
And when David said,
"Whither shall I go up?"
He said,
"To Hebron."
2 So David went up there with his two wives, Ahinoam the Jezreel-
3 itess, and Abigail, the widow of Nabal the Carmelite. And David brought up the men who were with him, each with his household, and
4 they dwelt in the towns of Hebron. And the men of Judah came and there anointed David king over the house of Judah.

And when they told David, saying that the men of Jabesh Gilead
5 had buried Saul, David sent messengers to the men of Jabesh Gilead, and said to them,

"Blessed are you of the LORD, because you have shown this kindness
6 to your lord, even to Saul, and have buried him. And now may the LORD show kindness and truth to you; and I also will do well by you,
7 because you have done this thing. Now therefore let your hands be strong and be valiant; for Saul your lord is dead, and also the house of Judah has anointed me king over them."

8 Now Abner, the son of Ner, commander of Saul's army, had taken
9 Ishbaal, the son of Saul, and brought him over to Mahanaim. And he made him king over Gilead and the Ashurites and Jezreel and Ephra-
10 im and Benjamin and all Israel. Ishbaal, Saul's son, was forty years old when he became king over Israel, and he reigned two years. But

11 the house of Judah followed David. And the length of time that
David was king in Hebron over the house of Judah, was seven years
and six months.
12 Now Abner, the son of Ner, and the servants of Ishbaal, the son of
13 Saul, went out from Mahanaim to Gibeon. And Joab, the son of
Zeruiah, and the servants of David went out from Hebron and met
them at the pool of Gibeon. And they sat down, the one on the one
14 side of the pool and the other on the other side of the pool. Then
Abner said to Joab,
"I pray you, let the young men arise and make sport before us."
And Joab said,
15 "Let them arise."
Then they arose and were numbered off: twelve for Benjamin,
and Ishbaal the son of Saul, and twelve for the servants of David.
16 And they seized each his adversary by the head and his sword trans-
fixed his side, so they fell down together. And they called that place
17 the Portion of Ground of the Sides which is in Gibeon. And the bat-
tle was very bitterly fought that day, and Abner and the men of Israel
were put to rout before the servants of David.
18 And there were three sons of Zeruiah there, Joab, and Abishai, and
Asahel; and Asahel was as swift of foot as one of the gazelles which
19 are in the field. And Asahel pursued Abner; and he turned not in his
20 course to the right or to the left from his pursuit of Abner. Then
Abner turned about and said,
"Is that you, Asahel?"
And he said,
"It is I."
21 Therefore Abner said to him,
"Turn you aside to your right or to your left and seize one of the
young men and take for yourself his spoil."
22 But Asahel would not turn from pursuing him. Therefore Abner
said again to Asahel,
"Turn aside from following me. Why should I fell you to the
earth? How then could I look your brother Joab in the face?"
23 But he refused to turn aside. Therefore Abner struck him with a
backward thrust of the spear in the abdomen, so that the spear came
out at his back, and he fell there and died in his tracks. And all who
came to the place where Asahel had fallen and died, stood still.
24 Then Joab and Abishai took up the pursuit of Abner. And as the
sun was setting, they came to the hill of Ammah, which is before

25 Giah on the way to the Desert of Gibeon. And the Benjaminites rallied their forces around Abner and formed into line, and halted on a
26 hilltop. Then Abner called to Joab and said,

"Shall the sword devour forever? Do you not know that it will be bitter in the end? How long then before you are going to say to the people to give up the pursuit of their brothers?"

27 Then Joab said,

"As the LORD lives, unless you had spoken, then only after the morning would the people have given up, each from pursuing his
28 brother. So Joab blew the trumpet and all the people halted and pur-
29 sued Israel no more, nor was there any more fighting. And Abner and his men marched all that night through the Arabah and crossed the Jordan and traversed the whole Bithron and arrived at Mahanaim.
30 So Joab returned from pursuing Abner. And when he had assembled all the people, nineteen of David's servants were missing, be-
31 sides Asahel; while the servants of David had slain from Benjamin
32 and among Abner's men three hundred and sixty. And they took up Asahel and buried him in his father's grave, which was in Bethlehem. And Joab and his men marched all night, and the light broke upon them at Hebron.

3 Moreover the war between the house of Saul and the house of David grew more strenuous; and David kept growing stronger, while the house of Saul became gradually weaker.

2 Also sons were born to David in Hebron; his first-born was Am-
3 non, the son of Ahinoam the Jezreelitess; and his second, Chileab, the son of Abigail, the widow of Nabal the Carmelite; and the third, Absalom, the son of Maacah, the daughter of Talmai, king of Geshur;
4 and the fourth, Adonijah, the son of Haggith; and the fifth, Shephe-
5 taiah, the son of Abital; and the sixth, Ithream belonged to Eglah, David's wife. These were born to David in Hebron.

6 Now, while there was war between the house of Saul and the house of David, Abner was strengthening himself in the house of Saul.
7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah. And Ishbaal the son of Saul, said to Abner,

"Why do you go in unto my father's concubine?"

8 Then Abner was very angry at the words of Ishbaal and said,

"Am I a dog's head, that today I am showing kindness to the house of Saul thy father, to his brothers, and to his friends, and have not delivered you into the hand of David, that you now charge me with
9 guilt in relation to a woman. God do so to Abner and more also if,

10 as the LORD has sworn to David, I do not even so to him, by transferring the kingdom from the house of Saul and by establishing the throne of David over Israel and over Judah from Dan to Beersheba."
11 And he could not answer Abner a single word, because of his fear of him.
12 And Abner sent messengers to David to Hebron, saying,
"Make your covenant with me, then my hand shall be with you to bring all Israel to you."
13 And he said,
"It is well; I will make a covenant with you, but one thing I demand of you, namely, you shall not see my face unless you bring Michal, Saul's daughter, when you come to see me."
14 Then David sent messengers to Ishbaal, Saul's son, saying,
"Give me my wife Michal, whom I acquired for a hundred foreskins of the Philistines."
15 And Ishbaal sent and took her from her husband, Paltiel, the son of
16 Laish. But her husband accompanied her, weeping as he followed her as far as Bahurim. Then Abner said to him,
"Go, return."
And he obeyed.
17 Now Abner had communicated with the elders of Israel, saying,
"Already some considerable time ago you were seeking to have
18 David king over you. Now then do it, for the LORD has said of David, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines and from the power of all their enemies.' "
19 And Abner also spoke in the ears of Benjamin, and Abner went also to speak to David personally in Hebron all that seemed good in the eyes of Israel and in the sight of the whole house of Benjamin.
20 So when Abner came to David at Hebron, accompanied by twenty men, David made Abner and the men who were with him a feast.
21 And Abner said to David,
"I will arise and assemble all Israel to my lord the king, that they may make a covenant with you and that you may be king over all as you personally desire."
Then David sent Abner away, and he went in peace.
22 And immediately the servants of David and Joab arrived from a marauding expedition, and they brought a large amount of plunder with them; but Abner was not with David in Hebron, because David

23 had sent him away, and he had gone in peace. But when Joab and all
the force that was with him came in, they told Joab, saying,
"Abner, the son of Ner, has been with the king, but he has sent him
away, and he has gone in peace."
24 Then Joab went to the king and said,
"What have you done? I understand that Abner has been to see
25 you; why have you now sent him away, so that he is gone? Do you
not know Abner, the son of Ner, that he has come to deceive you and
to learn of your going out and your coming in and to know all that
you are doing?"
26 And when Joab came out from David's presence, he sent messen-
gers after Abner and they brought him back from the Well of Sirah
27 without David's knowledge. And when Abner returned to Hebron,
Joab beckoned him to the side of the gate to speak with him privately
and stabbed him there in the abdomen. So he died for the blood of
Asahel Joab's brother.
28 Now when David heard of it, he said,
"I and my kingdom are forever innocent before the LORD of the
29 blood of Abner, the son of Ner. May it fall tempestuously upon the
head of Joab and upon all his father's house, and may there not be
lacking from the house of Joab one who has an issue, or who is lep-
rous, or who holds the distaff, or who falls by the sword, or who lacks
bread."
30 But Joab and Abishai his brother slew Abner because he had killed
Asahel their brother in the battle at Gibeon.
31 And David said to Joab, and to all the people who were with him,
"Rend your garments and gird on sackcloth, and lament before
Abner!"
32 And King David followed the bier. And when they buried Abner
in Hebron, the king raised a loud wailing at the grave of Abner, and
33 all the people wept. And David chanted a dirge for Abner and said,
"Should Abner die as dies the wanton fool?
34 Your hands were not bound,
Nor your feet cramped in fetters;
As one falls before bandits, you have fallen."
35 Then all the people wept afresh for him. Afterwards all the peo-
ple came to persuade David to eat food while it was yet day; but
David swore, saying,
"May God do so to me and more also, if I taste bread or aught else
before the sun sets."

36 And when all the people took notice, it was pleasing in their eyes;
for everything which the king did was pleasing in the sight of all the
37 people. So all the people and all Israel perceived that day that it was
38 not the intention of David to slay Abner, the son of Ner. And the
king said to his servants,

"Do you not know that a prince and a great man has fallen this day
39 in Israel? And I am today weak, though anointed king; for these
men, the sons of Zeruiah, are too difficult for me. May the LORD
requite the evil-doer according to his guilt!"

THE END OF SAUL'S HOUSE, 4:1–12

4 Accordingly when Ishbaal, Saul's son heard that Abner was dead
2 in Hebron, his hands became listless and all Israel was dismayed. And
Ishbaal, Saul's son, had two men who were captains of guerilla bands:
the name of one was Baanah, and the name of the other was Rechab,
sons of Rimmon the Beerothite, of the Benjaminites (for Beeroth is
3 also reckoned to Benjamin, and the Beerothites fled to Gittaim and
have been sojourners there until this day).

4 Also Jonathan, Saul's son, had a son who was crippled in his feet.
He was five years old when the news of Saul and Jonathan came
from Jezreel. And his nurse took him up and fled, and as she fled in
5 haste, he fell and was made lame. And his name was Meribaal. And
the sons of Rimmon the Beerothite, Rechab and Baanah, went forth
and came to the house of Ishbaal about the heat of the day as he was
6 taking his mid-day siesta. And at that particular time the doorkeep-
er of the house was cleaning wheat, but she had become drowsy and
7 slept. So Rechab and Baanah his brother slipped through and thus
entered the house, as he was lying on his couch in his sleeping room,
and they struck him and killed him and cut off his head.

And they took his head and went all night by the way of Arabah,
8 and they brought the head of Ishbaal to David at Hebron and said to
the king,

"Here is the head of Ishbaal, the son of Saul your enemy, who
sought your life. But the LORD has granted vengeance to my lord
the king this day on Saul and his descendants."

9 Then David answered Rechab and Baanah his brother, the sons
of Rimmon the Beerothite, and said to them,

"As the LORD lives, who has delivered my life out of every dis-
10 tress, when one told me, saying, 'Behold, Saul is dead,' considering
himself a messenger of good tidings, I arrested him and executed him

11 in Ziklag, to give him a reward for his tidings. How much more,
when wicked men have slain a righteous man in his own house upon
his bed, shall I not hold you responsible for his blood, and destroy you
from the earth?"
12 Then David gave a command to his young men and they slew them
and cut off their hands and their feet and hanged them up beside the
pool in Hebron. But the head of Ishbaal they took and buried in the
grave of Abner in Hebron.

DAVID, KING OF ISRAEL, 5:1–16

5 Then all the tribes of Israel came to David to Hebron and said as
follows,
2 "Behold, we are your bone and your flesh. Also formerly when
Saul was king over us, it was you who led out and brought in Israel,
and the LORD said to you, 'You shall shepherd my people Israel, and
you shall be a leader over Israel.' "
3 So all the elders of Israel came to the king to Hebron, and King
David made a covenant with them in Hebron before the LORD, and
they anointed David king over Israel.
4 David was thirty years old when he became king, and he reigned
5 forty years. In Hebron he reigned over Judah seven years and six
months, and in Jerusalem he reigned thirty-three years over all Israel
and Judah.
6 And the king and his men went to Jerusalem against the Jebusites,
the inhabitants of the land, who spoke to David, saying, "You shall
not come in here, but the blind and the lame shall prevent you," think-
ing David could not enter there.
7 Nevertheless David took the citadel of Zion (that is the city of
8 David). And David said on that day,
"He who would smite the Jebusites, let him gain the water shaft,
and all will be as the lame and blind who hate David's life."
Therefore it is said,
"The blind and the lame cannot come into the house."
9 And David dwelt in the citadel, and called it the City of David.
And David built an encircling wall from the Millo and inwards.
10 Thus David kept on increasing in power, for the LORD of armies
11 was with him. And Hiram, king of Tyre, sent messengers to David,
also cedar trees and carpenters and stone-cutters and they built David
12 a house. And David realized that the LORD had established him king

over Israel, for his kingdom had been exalted for the sake of his people Israel.

13 David also took more concubines and wives from Jerusalem, after
14 he came from Hebron; and there were yet sons and daughters born
to David. And these are the names of those who were born to him
15 in Jerusalem: Shammua, Shohab, Nathan, Solomon, Ibhar, Elishua,
16 Nepheg, Japhia, Elishama, Baaliada, and Eliphelet.

WAR WITH THE PHILISTINES, 5:17–25

17 Accordingly when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David; and when David heard of this he went down to the stronghold.

18 Now the Philistines had come and spread themselves out in the val-
19 ley of Rephaim. And David inquired of the LORD, saying,

"Shall I go up against the Philistines? Wilt thou deliver them into my hand?"

And the LORD said to David,

"Go up; for I will certainly deliver the Philistines into your hand."

20 And David came to Baal-perazim, and David defeated them there; and he said,

"The LORD has burst forth upon my enemies before me, like the bursting of a dam."

21 Therefore he called the name of that place Baal-perazim. And they left their gods there, and David and his men carried them away.

22 The Philistines came up yet again and spread themselves abroad in
23 the valley of Rephaim. And when David inquired of the LORD, he said,

"You shall not go up; go around to their rear and come upon them
24 opposite the balsam trees. And when you hear the sound of marching in the tops of the balsam trees, make haste, for at that moment the LORD has gone forth before you to fall upon the camp of the Philistines."

25 And David did as the LORD commanded him, and he joined battle with the Philistines from Gibeon as far as Gezer.

THE RETURN OF THE ARK TO JERUSALEM, 6:1–23

6 David again mustered all the chosen men of Israel, thirty thou-
2 sand. And David and all the people who were with him arose and

went to Baal-Judah, to bring up from there the ark of God which is called by the name of the LORD of armies that sits upon the cherubim.
3 And they conveyed the ark of God upon a new cart, and they brought it up from the house of Abinadab which was on the hill, and Uzzah
4 and Ahio, the sons of Abinadab, were guiding the cart: Uzzah was walking beside the ark of God, while Ahio was going before the ark.
5 And David and all the house of Israel were reveling before the LORD with all their might with songs and harps and lyres and with tambour-
6 ines and castanets and cymbals. And when they came to the threshing-floor of Nacon, Uzzah put out his hand to the ark of God and
7 grasped hold of it for the oxen jostled it. But the anger of the LORD was kindled against Uzzah and God struck him down there because he
8 put his hand to the ark. And David was angry because the LORD had broken forth upon Uzzah. Therefore that place has been called
9 Perez-uzzah (Breach of Uzzah) to this day. And David was afraid of the LORD that day and he said,

"How shall the ark of the LORD come to me?"

10 So David was unwilling to remove the ark of the LORD unto him into the city of David, but took it aside into the house of Obed-edom
11 the Gittite. And the ark of the LORD remained in the house of Obed-edom the Gittite three months. And the LORD blessed Obed-edom and all his house.

12 Now when it was told King David that the LORD had blessed the house of Obed-edom and all that belonged to him, because of the ark of God, David went and brought up the ark of God with joy from
13 the house of Obed-edom to the city of David. And when the bearers of the ark of the LORD had advanced six paces, he sacrificed an ox and
14 a fatling. And David was whirling in a dance with all his might,
15 and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and the sound of the trumpet.

16 And as the ark of the LORD was coming to the city of David, and Michal, the daughter of Saul, looking out of the window, saw King
17 David whirling and leaping before the Lord, she despised him in her heart. And when they brought in the ark of the LORD and set it in its place within the tent that David had pitched for it, David offered
18 whole burnt-offerings and peace-offerings before the LORD. And when David finished offering up the whole burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD of
19 armies. And he distributed to all the people, even the whole multi-

tude of Israel, both men and women, to each one a loaf of bread and
20 an eshpar and a raisin cake. Then all the people departed each to his
home.
21 But when David returned to bless his family, Michal the daughter of Saul came out to meet David and said,

"How dignified was the king of Israel today as he stripped himself in the sight of the maidservants of his retainers, as a common rake exposes himself!"

But David said to Michal,

"It is before the LORD that I dance. Blessed be the LORD, who chose me rather than your father and rather than any of his house to appoint me as a leader over the people of the LORD, over Israel, there-
22 fore I will disport myself before the LORD and I will be yet more abandoned than that and I will be vile in your eyes. But of the maidservants to whom you have referred I shall indeed be held in honor."
23 And Michal the daughter of Saul had no child to the day of her death.

DAVID'S DESIRE TO BUILD A TEMPLE, 7:1–29

7 Now when the king dwelt in his house, and the LORD had given
2 him rest from all his enemies on every side, the king said to Nathan the prophet,

"See here, I live in a house of cedar, but the ark of God dwells under tent curtains."

3 And Nathan said to the king,

"Go, do all that is in your mind, for the LORD is with you."

4 But that very night the word of the LORD came to Nathan, saying,
5 "Go and say to my servant David, 'Thus the LORD has said,
6 "Should you build me a house to dwell in? for I have not dwelt in a house since the day I brought up the Israelites out of Egypt, even to this day, but I have been making my abode in a tent as a dwelling.
7 In all the places where I have made my abode with all the Israelites, did I speak a word with one of the judges of Israel whom I commanded to shepherd my people Israel, saying, 'Why have you not built
8 me a house of cedar?' " ' Now therefore thus you shall say to my servant David, 'Thus has the LORD of armies said, "I took you from the pasture, from following the sheep, that you should be a leader
9 over my people, over Israel; and I have been with you wherever you have gone, and I have destroyed all your enemies from before you, and I will make you a great name like the name of the great who are

10 in the earth. And I will appoint a place for my people Israel, and will
plant them, that they may dwell in their own place, and they shall be
disquieted no more, and the perverse shall no more afflict them as for-
11 merly, from the day that I decreed judges over my people Israel.

"And I will give you respite from all your foes
And the LORD declares to you
That he will make you a house.
12 And when your days are finished,
And you are laid with your fathers,
I will raise up your heir after you,
Who shall be born of your body;
And I will establish his kingdom.
13 He shall build a house for my name,
And I will establish the throne of his kingdom forever.

14 "I will be his father,
And he shall be my son;
When he goes astray,
I will chasten him with the rod of men,
And with the stripes of the sons of Adam.
15 But my lovingkindness shall not depart from him,
As I withdrew it from him who was before you.
16 Your house and your kingdom shall be confirmed before me for-
ever;
For all time your throne shall be established." ' "

17 According to all these words and according to all this vision, did
Nathan speak to David.
18 Then King David went in and sat before the LORD and said,
"Who am I, my lord GOD, and what is my house, that thou hast
19 brought me thus far? And as though this were too small a thing in
thy eyes, O my lord GOD, thou hast gone on to speak concerning the
house of thy servant unto a far distant time, and hast made me to see
20 the coming generations of men, O my lord GOD! And what shall
David say more to thee, for thou knowest thy servant, O my lord
21 GOD? For thy word's sake, and according to thine own heart hast
22 thou wrought all this greatness to show it to thy servant. Wherefore
thou art great, O LORD God, for there is none like thee, and there is
no God beside thee, according to all that we have heard with our ears.
23 And what other nation in the earth is like thy people Israel, in that a

god went to redeem for himself a people, to make himself a name by doing great things and terrible things for them (for thy land) in driving out from before his people, (whom thou didst redeem for thyself
24 from Egypt), a nation and its gods? And thou didst establish for thyself thy people Israel for thine own people forever, and thou,
25 O LORD, hast become their God. And now O LORD God, confirm forever the word which thou hast spoken concerning thy servant and
26 concerning his house, and do as thou hast spoken, that thy name may be great forever, proclaiming: 'The LORD of armies is God over Israel; and the house of thy servant David shall be established before
27 thee.' For thou, O LORD of armies, God of Israel, hast revealed to thy servant, saying, 'I will build thee a house;' therefore thy serv-
28 ant has found his courage to pray unto thee this prayer. And now, O my lord GOD, thou art God, and thy words are truth, and thou hast
29 spoken this good word to thy servant; now therefore may it please thee to bless the house of thy servant that it may continue before thee forever; for thou O my lord GOD, hast spoken; and with thy blessing the house of thy servant shall be forever blest."

DAVID'S WARS, 8:1–18

8 Now after this David defeated the Philistines, and subdued them; and David took the bridle of the mother-city out of the hand of the
2 Philistines. And he defeated Moab and measured them off with a line, making them lie down on the ground; and he measured two lines: one full line to put to death and one full line to save alive. And the Moabites became David's servants in the sense that they paid trib-
3 ute. Then David defeated Hadadezer, the son of Rehob, the king of
4 Zobah, as he went to establish his power at the River. And David took from him a thousand chariots and seven thousand cavalry, and twenty thousand infantry; and David hamstrung all the chariot
5 horses, except that he reserved enough for one hundred chariots. And when the Arameans of Damascus came to help Hadadezer, king of Zobah, David defeated the Arameans with a loss of twenty-two thou-
6 sand men. Then David put garrisons in Aram of Damascus, and the Arameans became David's servants in the sense that they paid tribute. And the LORD gave victory to David wherever he went.
7 David also took the shields of gold that were on the servants of
8 Hadadezer, and brought them to Jerusalem. And from Tabah and from Berothai, cities of Hadadezer, king David took a large amount
9 of bronze. And when Toi, king of Hamath, heard that David had de-

10 feated the entire army of Hadadezer, Toi sent Hadoram his son to
King David, to greet him and congratulate him because he had fought
against Hadadezer and defeated him, for Hadadezer had been re-
peatedly at war with Toi.

And Hadoram brought with him articles of silver, of gold, and of
11 bronze. These also King David dedicated to the LORD, along with the
silver and gold that he dedicated from all the nations he had sub-
12 dued—from Edom, Moab, the Ammonites, the Philistines, and Am-
alek, and from the spoil of Hadadezer son of Rehob, king of Zobah.
13 So David won fame. And on his return, he overcame eighteen thou-
14 sand Edomites in the Valley of Salt. And he put garrisons throughout
all Edom; and all the Edomites became David's servants. And the
LORD gave David victory wherever he went.

15 Thus David was king over all Israel. And David administered
16 justice and righteousness for all his people. And Joab, the son of
Zeruiah, was in command of the army, and Jehoshaphat, the son of
17 Ahilud, was recorder, and Zadok, the son of Ahitub, and Ahimelech,
18 the son of Abiathar, were priests, and Seraiah was scribe, and Benaiah,
the son of Jehoiada, was in command of the Cherethites and Pele-
thites, and David's sons were priests.

DAVID'S KINDNESS TO JONATHAN'S SON, 9:1–13

9 And David said,

"Is there yet anyone left of the family of Saul to whom I may
show kindness for Jonathan's sake?"

2 Now there was a retainer of Saul's house whose name was Ziba,
and they called him to David. And the king said to him,

"Are you Ziba?"

And he said,

"Your servant."

3 And the king said,

"Is there not still someone belonging to the house of Saul to whom
I may show the kindness of God?"

And Ziba said to the king,

"There is a son of Jonathan still living, who is crippled in his
feet."

4 And the king said to him,

"Where is he?"

And Ziba said to the king,

"Behold he is in the house of Machir, the son of Ammiel, in Lodebar."

5 Then King David sent and took him from the house of Machir,
6 the son of Ammiel, from Lodebar. And when Meribaal, the son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance. And David said,

"Meribaal!"

And he said,

"Your servant is here."

7 And David said to him,

"Fear not for I will surely show you kindness for the sake of Jonathan your father and will restore to you the entire estate of Saul your grandfather, and you shall always eat bread at my table."

8 And he did obeisance and said,

"What is your servant that you should regard such a dead dog as I am?"

9 Then the king called to Ziba, Saul's domestic, and said to him,

"All that belonged to Saul and to all his house I have given to your
10 master's son. And you together with your sons and your servants shall cultivate the soil for him, and bring in the harvest that your master's son may have food to eat; but Meribaal your master's son shall always eat bread at my table."

11 Now Ziba had fifteen sons and twenty servants. Then Ziba said to the king,

"Your servant will do precisely as my lord the king commands his servant."

12 So Meribaal ate at David's table like one of the king's sons. And Meribaal had a little son and his name was Mica. And all who dwelt
13 in Ziba's house were Meribaal's servants. So Meribaal dwelt in Jerusalem, for he ate regularly at the king's table, being crippled in both feet.

DAVID'S VICTORY OVER AMMON, 10:1–19

10 Now after this, the king of the Ammonites died and Hanun his son
2 became king in his stead. And David said,

"I will show kindness to Hanun, the son of Nahash, as his father showed kindness to me."

So David sent by his servants to comfort him concerning his father. But when the servants of David came to the land of the Am-
3 monites, the princes of the Ammonites said to Hanun their lord,

"Do you imagine that David is honoring your father in sending

you comforters? Is it not to inspect the city and to spy it out and to overthrow it, that David has sent his servants to you?"

4 Whereupon Hanun took David's servants, and shaved off one side of their beards, cut their garments off at the hips, and sent them away.
5 When they told David about the men, he sent to meet them, for the men were deeply humiliated. And the king said,

"Stop at Jericho until your beards are grown and then return."

6 Now when the Ammonites saw that they were in bad odor with David, the Ammonites sent and hired the Arameans of Beth-Rehob, and the Arameans of Zobah, twenty thousand infantry, and the king of Maacah with a thousand men, and Ishtob with twelve thousand
7 men. And when David heard of it, he sent Joab and the entire army
8 of seasoned troops. And the Ammonites came out and drew up in line of battle at the entrance of the city. And the Arameans of Zobah and Rehob, and Ishtob and Maacah, were by themselves in the open
9 country. And when Joab saw that he had to meet both a frontal and rear attack, he made a selection from all the picked men of Israel,
10 and drew them up in line against the Arameans. And the rest of the people he put in charge of Abishai his brother; and he formed them
11 in line against the Ammonites. And he said,

"If the Arameans prove too strong for me, then you shall furnish me help, but if the Ammonites prove too strong for you, then I will
12 come to your aid. Be of good courage and let us summon all our strength for the sake of our people and for the cities of our God; and may the LORD do that which is good in his sight."

13 Now when Joab and the people who were with him drew near to
14 join battle with the Arameans, they fled before him. And when the Ammonites saw that the Arameans had fled, they also fled before Abishai, and entered the city. Then Joab returned from his attack upon the Ammonites, and came to Jerusalem.

15 But when the Arameans saw that they had been defeated by Israel,
16 they gathered themselves together. And Hadadezer sent, and brought the Arameans who were beyond the River, and they came to Helam with Shobach the commander of Hadadezer's army at their head.
17 And when it was told David, he gathered all Israel together and crossed the Jordan and came to Helam. And the Arameans drew up
18 their lines to meet David and fought with him. And the Arameans fled before Israel; and David destroyed seven hundred chariots and forty thousand horsemen and he mortally wounded Shobach the com-
19 mander of their army, so that he died there. And when all the kings

who were servants of Hadadezer, saw that they were defeated by Israel, they made peace with Israel and became subject to them. So the Arameans feared to help the Ammonites any more.

DAVID'S SIN WITH BATHSHEBA, 11:1—12:25

11 Now at the return of spring, at the time when kings go forth, David sent Joab and his servants with him, even all Israel, and they ravaged the Ammonites, and besieged Rabbah. But David remained in
2 Jerusalem. Now one day at sunset, David got up from his couch, and walked to and fro upon the roof of the king's house; and from the roof he saw a woman bathing. And the woman was very beautiful.
3 And David sent and sought for the woman, and said,

"Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

4 So David sent messengers and took her; and she came to him, and he lay with her at the time she was cleansing herself from her im-
5 purity; then she returned to her house. And the woman conceived; and she sent and informed David, and she said,

"I am with child."

6 Then David sent to Joab,

"Send me Uriah the Hittite."

7 And Joab sent Uriah the Hittite to David. And when Uriah came to him, David asked concerning the welfare of Joab and the condi-
8 tion of the people and the course of the war. Then David said to Uriah,

"Go down to your house and wash your feet."

So Uriah went out of the king's house, and there followed him a
9 present from the king. But Uriah slept at the entrance of the king's house, along with all the servants of his lord and did not go down to
10 his house. Now when they told David, Uriah did not go down to his house, David said to Uriah,

"Have you not come from a journey? Why have you not gone down to your house?"

11 Then Uriah said to David,

"The ark and Israel and Judah dwell in booths, and my master Joab and the servants of my lord are camping in the open field; and should I enter my house to eat and drink and to lie with my wife? As the LORD lives and as you yourself live, I could not do this thing."

12 So David said to Uriah,

"Remain here today also, and tomorrow I will send you away."

13 Then Uriah remained in Jerusalem that day. But on the morrow
David summoned him and he ate and drank before him, so that he
made him drunk; and in the evening he went out to lie on his bed
with the servants of his lord, but he did not go down to his house.
14 So in the morning, David wrote a letter to Joab, and sent it by the
15 hand of Uriah. And he wrote in the letter, saying,
"Put Uriah in the forefront of the hottest fighting, then draw
back from him, that he may be stricken and die."
16 And so as Joab pressed the siege against the city, he put Uriah at a
17 point where he knew the best opposing troops were. And when the
men of the city sallied out and fought with Joab, some of the men of
David's forces fell, and Uriah the Hittite was also among the slain.
18 Then Joab sent and reported to David the full details of the fighting.
19 And he gave instructions to the messenger, saying,
"When you have finished telling all the details of the fighting to
20 the king, then if the king's anger is aroused, and he say to you, 'Why
did you go so near the city to fight? Did you not know that they
21 would shoot from the wall? Who killed Abimelech, the son of Je-
rubbaal? Did not a woman drop an upper millstone upon him from
the wall, so that he died in Thebez? Why did you go near the wall?'
Then you shall say, 'Your servant Uriah the Hittite is dead also.' "
22 So the messenger of Joab set out and came and when he told David
all that with which Joab had charged him, even all the details of the
fighting, then David was enraged at Joab, and he said to the messen-
ger,
"Why did you go near the city to fight? Did you not realize that
you would be attacked from the wall? Who killed Abimelech, the
son of Jerubbaal? Did not a woman drop an upper millstone upon
him from the wall, so that he died in Thebez? Why did you go near
the wall?"
23 Then the messenger said to David,
"Because the men gained an advantage over us and came out to
fight us in the open field, but we fought them back to the very en-
24 trance of the gate, and then the archers shot from the wall at your
servants; and some of the king's servants are dead, and your servant
Uriah the Hittite is dead also."
25 Thereupon David said to the messenger,
"Thus shall you say to Joab, 'Let not this affair depress you, for
the sword devours one as well as another; strengthen your attack upon
the city and overthrow it,' and do you encourage him."

26 And when the wife of Uriah heard that Uriah her husband was
27 dead, she made lamentation for her husband. But when the mourning was over, David sent and removed her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

12 Accordingly the LORD sent the prophet Nathan to David. And he came to him, and said to him,

2 "There were two men in a certain city, the one rich, and the other
3 poor. The rich man owned very many flocks and herds. But the poor man had nothing but a single little ewe lamb, which he had bought. And he reared it and it grew up with him and with his children. It would eat from his food and drink from his cup, and it lay in his
4 bosom, and it was like a daughter to him. Now there came a traveller to the rich man, and he refused to take from his own flock or his own herd to make ready for the wayfarer who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him."

5 Then David's anger became furious against the man, and he said to Nathan,

6 "As the LORD lives, the man that does this is worthy of death, and he shall restore the lamb sevenfold, because he did this and because he showed no pity."

7 And Nathan said to David,

"You are the man! Thus the LORD God of Israel has said, 'I anointed you king over Israel and I delivered you out of the hand of
8 Saul, and I gave you your master's house and your master's wives into your bosom, I also gave you the house of Israel and of Judah, and
9 if that were too little, I would add in this or that way. Why have you despised the LORD by doing that which is evil in my sight? You have slain Uriah the Hittite with the sword, and you have taken his wife to be your wife, having slain him with the sword of the Ammon-
10 ites. Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the
11 Hittite to be your wife.' Thus the LORD has spoken, 'Behold, I will raise up evil against you out of your own house, and I will take your wives from before your eyes and give them to your neighbor, and he
12 shall lie with your wives in the sight of this sun, for you did it secretly; but I will do this thing before all Israel in the open light of day.' "

13 Then David said to Nathan,
"I have sinned against the LORD."
And Nathan said to David,
14 "The LORD has also taken away your sin; you shall not die. Nevertheless, because you have openly spurned the LORD by this deed, the child also that is born to you shall surely die."
15 And Nathan went to his house.
And the LORD struck the child that the wife of Uriah bore to
16 David, so that it was taken ill. And David besought the LORD in behalf of the child, and he kept a fast and went in and lay in sackcloth
17 upon the earth. And the older men of his household arose and stood beside him in order to raise him up from the earth, but he would not, neither would he eat food with them.
18 Now on the seventh day the child died. And the servants of David feared to tell him that the child was dead, for they said,
"Behold while the child was yet alive, we spoke to him, and he heeded not our voice; how can we say to him, the child is dead? How desperate it will make him!"
19 Now when David saw that his servants were whispering to one another, David perceived that the child was dead, and David said to his servants,
"Is the child dead?"
And they said,
"He is dead."
20 Then David arose from the earth, and bathed and anointed himself, and changed his garments; and he went into the house of the LORD and worshipped. Then he went to his own house; and he asked
21 for food and they set it before him and he ate. Then his servants said to him,
"What is the meaning of this thing that you have done? You have fasted and wept for the child, while it was alive, but when the child died, you have arisen and eaten food!"
22 And he said,
"While the child was yet alive, I fasted and wept; for I said, 'Who knows whether the LORD will show himself merciful to me and
23 let the child live?' But now he is dead; why should I fast? Can I bring him back again? I expect to go to him, but he will never come back to me."
24 Then David comforted Bathsheba his wife, and went in to her and lay with her and she conceived and bore a son, and he called his name

25 Solomon. And the LORD loved him. And he sent a message through
Nathan the prophet; and he called his name Jedidiah, according to
the command of the LORD.

DAVID'S CAPTURE OF RABBAH OF AMMON, 12:26–31

26 Joab also fought against Rabbah of the Ammonites and took the
27 city of the water supply. Then Joab sent messengers to David, and
said,

"I have fought against Rabbah; I have also taken the city of the
28 water supply. Now therefore muster the rest of the people, and en-
camp against the city, and take it, lest I take it and my name be pro-
claimed over it."

29 So David mustered all the people and went to Rabbah and fought
30 against it and took it. And he took the crown of Milcom from his
head; and its weight was about a talent of gold, and in it was a pre-
31 cious stone; and it was placed on David's head. And he brought away
the very great amount of the city's spoil. And he brought forth the peo-
ple who were in it, and set them to the saws and to cutting instru-
ments of iron and to axes of iron and on occasion he made them labor
at the brick-moulds. Even thus he did in turn to all the cities of the
Ammonites. Then David and all the people returned to Jerusalem.

DAVID'S FAMILY TROUBLES, 13:1—14:33

13 Now Absalom, a son of David, had a beautiful sister, whose name
was Tamar; and it happened after this that Amnon, a son of Da-
2 vid, loved her. And Amnon was so distressed that he made himself
sick because of his sister Tamar—for she was a virgin—and it seemed
impossible to Amnon to get any approach to her.

3 But Amnon had a friend whose name was Jonadab, the son of
4 Shimeah, David's brother, and Jonadab was a very shrewd man. And
he said to him,

"Why, O prince, are you so depressed morning after morning?
Will you not tell me?"

And Amnon said to him,

"I love Tamar, my brother Absalom's sister."

5 And Jonadab said to him,

"Lie down on your bed, and feign yourself ill. Then when your
father comes to see you, say to him, 'Let now my sister Tamar come
and serve me some food, and let her prepare the food in my sight,
that I may see it and eat from her hand.' "

6 So Amnon lay down and feigned himself ill. And when the king
came to see him, Amnon said to the king,
"Let now my sister Tamar come and make a couple of cakes in
my sight, that I may eat from her hand."
7 So David sent to the house for Tamar, saying,
"Go now to your brother Amnon's house, and prepare food for
him."
8 Then Tamar went to her brother Amnon's house while he was
there in bed. And she took dough and kneaded it and made cakes be-
9 fore him, and fried the cakes. And she took the pan and poured them
out before him, but he refused to eat. And Amnon said,
"Put out everybody from attending me."
10 So they all withdrew from him. Then Amnon said to Tamar,
"Bring the food into the chamber, that I may eat from your
hand."
So Tamar took the cakes she had made, and brought them into the
11 chamber to Amnon her brother. And when she had brought them
near to him to eat, he took hold of her and said to her,
"Come, lie with me, my sister."
12 And she said to him,
"No, my brother, do not humiliate me, for it is not so done in Is-
13 rael, do not this disgraceful folly. And as for me, whither could I
carry my shame? and as for you, you would become as one of the im-
pious profligates in Israel. Now therefore, I pray you, speak to the
king, for he will not withhold me from marrying you."
14 But he would not listen to her voice, but being stronger than she,
he overpowered her and lay with her.
15 Then Amnon hated her with unutterable hatred, for the hatred
with which he hated her was greater than the love with which he had
loved her. And Amnon said to her,
"Arise be gone!"
16 But she said to him,
"No, my brother; for greater would be this wrong, to send me
away, than the first that you have done to me."
17 Yet he would not listen to her, but called his servant, who minis-
tered to him, and said,
"Put out now this female from my presence, and bolt the door
after her."
18 And she wore a long-sleeved tunic reaching to the ankles, for thus
the virgin princesses were formerly wont to be clad. So his servant

19 put her out and bolted the door after her. And Tamar put ashes on
her head, and rent the long-sleeved tunic which she wore; and putting
her hand on her head, she departed, crying aloud as she went along.
20 Accordingly Absalom her own brother said to her,
"Has Amnon your brother been with you? But now, my sister, be
quiet, he is your brother; do not take this matter to heart."
So Tamar remained desolate in the house of Absalom her brother.
21 And when king David heard all these things, he was very angry, but
he did not reprove Amnon his son, for he loved him, because he was
22 his first-born. And Absalom spoke to Amnon neither good nor bad;
for Absalom hated Amnon, because he had violated his sister Tamar.
23 Now it happened just two years later, that Absalom had sheep-
shearers in Baal-hazor near Ephraim, and Absalom invited all the
24 king's sons. And Absalom went to the king and said,
"See now, your servant has sheep-shearers, let the king and his
servants, I pray you, go with your servant."
25 But the king said to Absalom,
"No, my son, let us not all go now, lest we be a burden to you."
Still he pressed him, however he would not go but he added his
26 blessing. Then Absalom said,
"If not, then I pray you, let my brother Amnon go with us."
And the king said to him,
"Why should he go with you?"
27 But when Absalom pressed him, he let Amnon and all the king's
sons go with him. And Absalom made a feast like a royal feast.
28 Then Absalom commanded his servants, saying,
"See now, when Amnon's heart is merry with wine, and when I
say to you, 'Strike down Amnon,' then kill him. Fear not; have I not
given you your orders? Be courageous and show yourselves valiant."
29 And the retainers of Absalom did to Amnon as Absalom com-
manded. Then all the king's sons arose and each mounted his mule
and fled.
30 And while they were on the way, the report came to David that
Absalom had murdered all the king's sons so that there was not one
31 of them left. Then the king arose and tore his garments and lay on
the earth; and all his servants who were standing by him tore their
32 garments. But Jonadab, the son of Shimeah, David's brother, an-
swered and said,
"Let not my lord suppose that they have killed all the young men,
the king's sons, for Amnon alone is dead, since by the mouth of Ab-

salom this has been determined ever since he violated his sister Tamar.
33 Now therefore let not my lord the king take the report so seriously to
heart as to imagine that all the king's sons are dead; but Amnon alone
is dead."
34 And when the youth who kept the watch lifted up his eyes and
looked, behold many people were coming in the Horonaim road. And
the watchman came and told the king, saying,
"I have seen men coming down from the Bethoron road by the
side of the mountain."
35 And Jonadab said to the king,
"There, the king's sons have come; according to the word of your
servant, so it has come about."
36 And as soon as he had finished speaking, behold, the king's sons
arrived, and they lifted up their voice and wept; and the king also and
all his servants wept very bitterly.
37 But Absalom fled and went to Talmai, son of Ammihud, king of
38 Geshur, and David kept on mourning for his son day after day. So
39 Absalom fled and went to Geshur, and he was there three years. And
the spirit of King David pined to go out to Absalom, for he was com-
forted for Amnon, seeing he was dead.
14 Now when Joab, the son of Zeruiah, perceived that the king's heart
2 was inclined toward Absalom, Joab sent to Tekoa and brought from
there a wise woman and said to her,
"Pretend now to be a mourner and put on mourning garments, I
pray you, and do not anoint yourself with oil, but become as a woman
3 who has been mourning many days for the dead. And go to the king
and speak thus to him."
So Joab put the words into her mouth.
4 So when the woman of Tekoa came to the king, she fell on her
face to the earth and did obeisance, and said,
5 "Help, O king!"
And the king said to her,
"What is your trouble?"
And she said,
6 "Of a truth I am a widow, and my husband is dead. And your
maidservant had two sons, and the two of them struggled together
in the field, and there being no one to part them, the one struck the
7 other and killed him. And now the whole clan has risen up against
your maidservant and they say, 'Deliver up the slayer of his brother,
that we may kill him for the life of his brother whom he slew,' that

they may destroy the heir also. Thus they will quench my remaining coal so as to leave to my husband neither name nor remnant on the face of the ground."

8 Then the king said to the woman,
"Go to your house and I will give orders concerning you."

9 And the woman of Tekoa said to the king,
"Upon me, my lord, O king, be the guilt and on my father's house; and the king and his throne be innocent."

10 And the king said,
"Whoever speaks to you bring him to me and he shall not touch you again."

11 And she said,
"I pray you, let the king remember the LORD your God, not to allow the avenger of blood to destroy and not to let them murder my son."
And he said,
"As the LORD lives, not one hair of your son shall fall to the earth."

12 Then the woman said,
"I pray you, let your maidservant speak a word to my lord the king."
And he said,
"Speak."

13 And the woman said,
"Why then have you devised such a thing against the people of God? For in speaking this word the king is as one that is guilty, in that the king does not bring back his banished one.

14 "For we must indeed die and are as water poured upon the earth, that cannot be gathered up again; nor can God take it up. Therefore a person should devise plans not to keep in banishment the one who
15 is banished. And now the reason why I have come to speak this word to the king my lord is because the people frightened me, and your maidservant said, 'I will now speak to the king; it may be that the
16 king will perform the request of his handmaid.' For the king will hearken, to deliver his handmaid from the hand of the man who seeks
17 to destroy me and my son from the heritage of the LORD. Then your maidservant said, 'Let the word of my lord the king be a comfort,' for as the Messenger of God, so is my lord the king to hear good and evil. And the LORD your God be with you."

18 Then the king answered and said to the woman,
"Do not, I pray you, conceal from me anything that I ask of you."

And the woman said,
"Let now my lord the king speak."
19 And the king said,
"Is the hand of Joab with you in all this?"
And the woman answered and said,
"As sure as you are alive, my lord the king, one cannot turn to the right hand or to the left hand from all that my lord the king has spoken; for your servant Joab, he it was that bade me, and he put
20 all these words in the mouth of your maidservant; in order to change the face of the matter your servant Joab did this thing. But my lord is wise, according to the wisdom of the Messenger of God, so that he knows all things that are in the earth."
21 Therefore the king said to Joab,
"See now, you have accomplished this thing; go therefore, bring the young man Absalom back."
22 Then Joab fell on his face to the earth and did obeisance and blessed the king. And Joab said,
"Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has performed the request of his servant."
23 So Joab arose and went to Geshur, and brought Absalom back to
24 Jerusalem. And the king said,
"Let him live apart in his own house, but he is not to see my face."
So Absalom lived apart in his own house, but he did not see the king's face.
25 Now in all Israel there was no man so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head
26 there was no blemish in him. And when he shaved his head—now at the end of every year he used to cut his hair, because it was heavy on him, therefore he cut it—he used to weigh his hair, two hundred
27 shekels by the royal standard of weight. And there were born to Absalom three sons and one daughter, whose name was Tamar—she was a beautiful woman.
28 Absalom dwelt two full years in Jerusalem, without seeing the
29 king's face. Then Absalom sent for Joab to send him to the king;
30 but he would not come to him. So he sent again a second time, but he refused to come. Therefore he said to his servants,
"See, Joab's field borders mine, where he has barley; go and set it on fire."

And Joab's servants came to him with torn garments, and said,
"The servants of Absalom have set the field on fire."
31 Then Joab arose, and went to Absalom at his house and said to him,
"Why have your servants set my field on fire?"
32 And Absalom said to Joab,
"Behold, I sent to you saying, 'Come here that I may send you to the king, to say, "Why have I come from Geshur? It were better that I were still there." Now therefore let me see the king's face, and if there is guilt in me, let him kill me.' "
33 And when Joab went to the king and told him, he summoned Absalom. And he went to the king and did obeisance and fell upon his face to the earth before the king. Then the king kissed Absalom.

ABSALOM'S REVOLT, 15:1—19:42

15 Now afterwards Absalom prepared him a chariot and horses and
2 fifty men to run before him. And Absalom used to rise early and stand beside the way of the gate, and whenever any man had a suit to come to the king for judgment, Absalom would take occasion to call to him and say,
"Of what city are you?"
And when he said,
3 "Your servant is of some one of the tribes of Israel,"
Absalom would say to him,
"It is evident your claims are valid and legitimate; but there is no one deputed by the king to hear you."
4 Absalom said moreover,
"O that someone would make me a judge in the land, that any man who had a suit or cause might come to me, that I might give him justice!"
5 And whenever a man came near to do obeisance to him, he would
6 put out his hand and take hold of him and kiss him. And after this manner Absalom dealt with all the Israelites who came to the king for judgment. So Absalom alienated the hearts of the men of Israel.
7 But at the end of four years, Absalom said to the king,
"Let me go, I pray you, and pay my vow, which I vowed to the
8 LORD, in Hebron. For your servant vowed a vow, while I abode at Geshur in Aram, as follows, 'If the LORD will indeed bring me back to Jerusalem, then I will serve the LORD in Hebron.' "
9 And the king said to him,
"Go in peace."

10 So he arose and went to Hebron. But Absalom sent emissaries throughout all the tribes of Israel, saying,

"As soon as you hear the sound of the trumpet, then say, 'Absalom is king in Hebron.' "

11 And with Absalom went two hundred men from Jerusalem, who went in all innocence as invited guests, and were not aware of any plot.

12 And Absalom sent and called Ahithophel the Gilonite, David's counsellor, from his city Giloh, where he was offering sacrifices. And the conspiracy was strong, for the people with Absalom kept on increasing.

13 And when a messenger came to David, saying,

"The heart of the men of Israel has gone after Absalom,"

14 David said to all his servants who were with him at Jerusalem,

"Up and away; for otherwise there will be for us no escape from Absalom. Make haste to be off, lest he quickly overtake us and set evil in motion against us and put the city to the sword."

15 Then the king's servants said to the king,

"According to all that my lord the king decides, your servants are ready."

16 So the king went out and all his household after him. And the
17 king left behind ten concubines to keep the palace. And the king and all his attendants who followed after him went forth and halted at
18 the last house, while all the people marched past him; and all the Cherethites and all the Pelethites and all the men of Ittai the Gittite, six hundred men who had followed him from Gath, passed on before the king.

19 Then the king said to Ittai the Gittite,

"Why will you also go with us? Return and remain with the king;
20 for you are a foreigner and an exile from your own place. You came but yesterday and shall I today cause you to wander with us, while I go whither I may? Return and lead back your fellow countrymen with you; and the LORD will show you kindness and faithfulness."

21 But Ittai answered the king and said,

"As the LORD lives and as my lord the king lives, wherever my lord the king shall be—whether for death or for life—there will your
22 servant be."

And David said to Ittai,

"Go and pass on."

So Ittai the Gittite passed on with all his men and all the children that were with him.

23 Moreover all the countryside was in loud lamentation as all the people were passing by. While the king stood in the Kidron valley, all the people were passing on before him by way of the olive tree
24 which is in the desert. And there too were both Zadok and Abiathar with him, bearing the ark of the covenant of God, and they halted the ark of God until all the people had entirely passed out of the city.
25 Then the king said to Zadok and Abiathar,

"Carry back the ark of God into the city and let it remain in its place. If I shall find favor in the eyes of the LORD, he will bring me
26 back, and show me both it and his abode. But if he say, 'I have no delight in you,' then here I am, let him do to me as seems good in his sight."

27 The king also said to Zadok and Abiathar the priests,

"Return to the city in peace and your two sons with you, Ahimaaz
28 your son and Jonathan, the son of Abiathar. See, I am going to tarry at the fords of the desert, until word comes from you to inform me."
29 Therefore Zadok and Abiathar carried the ark of God back to Jerusalem, and they remained there.

30 But David went up the ascent of Olivet, weeping as he went, with his head covered and walking barefoot, and all the people who were with him covered each his head, and they went up, weeping as they
31 ascended. And when it was told David, saying,

"Ahithophel is among the conspirators with Absalom,"

David said,

"O LORD, I pray, turn the counsel of Ahithophel to foolishness."

32 And when David came to the top where one worships God, there was Hushai the Archite to meet him with his tunic torn and earth
33 upon his head. And David said to him,

34 "If you accompany me you will be a burden to me. But if you return to the city, and say to Absalom, 'O king, I will be your servant; and as I have been your father's servant in time past, so now I will be your servant,' thus you can defeat for me the counsel of Ahitho-
35 phel. And are there not there with you Zadok and Abiathar the
36 priests? Behold, there are with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and you shall send to me by them
37 everything that you shall hear."

So Hushai, David's friend, came to the city just as Absalom was entering Jerusalem.

16 Now when David had passed a little beyond the summit, Ziba, the
servant of Meribaal, met him with a couple of asses saddled, laden
with two hundred loaves of bread, a hundred bunches of raisins, a
2 hundred of summer fruits, and a skin of wine. And the king said to
Ziba,
"Why have you these?"
And Ziba said,
"The asses are for the king's household to ride on, and the bread
and the summer fruit for the young men to eat, and the wine, that
those who become faint in the desert may drink."
3 And the king said,
"And where is your master's son?"
And Ziba said to the king,
"He remains yonder at Jerusalem, for he has said, 'Today will the
house of Israel give back to me the kingdom of my father.' "
4 Then the king said to Ziba,
"See, all is now yours that belonged to Meribaal."
And Ziba said,
"I do obeisance. Let me continue to find favor in your sight, my
lord, O king!"
5 And when King David came to Bahurim, there was a man coming
out from there of the family of the house of Saul, whose name was
Shimei, the son of Gera, uttering a stream of curses as he came along.
6 And he threw stones at David and all the attendants of King David
and at all the people and all the famous warriors on his right hand and
7 on his left. And thus he said as he cursed,
8 "Begone, begone, man of blood and vile scoundrel! The LORD
has brought back upon you all the blood of the house of Saul, in whose
stead you have ruled; and the LORD has delivered the kingdom into
the hand of Absalom your son; and here you are undone; for you
are a man of blood!"
9 Then Abishai, the son of Zeruiah, said to the king,
"Why should this dead dog curse my lord the king? Let me go
over now and take off his head."
10 But the king said,
"What have I in common with you, O sons of Zeruiah? If he
curses when the LORD has said to him, 'Curse David!' then who shall
say, 'Why have you done so?' "
11 And David said to Abishai and to all his attendants,

"See, my own son who came forth from my body seeks my life,
how much more now a Benjaminite! Let him alone and let him
12 curse, for the LORD has bidden him. Perchance the LORD will look
on my affliction, and the LORD may requite good instead of his cursing
today."
13 And David and his men kept in the road; but Shimei proceeding
along the hillside opposite him and cursing as he went along, con-
14 tinued to throw stones and fling dust at him. And the king and all
the people who were with him, arrived weary at the Jordan, and he
refreshed himself there.
15 Then Absolom and all the men of Israel came to Jerusalem, and
16 Ahithophel with him. Now when Hushai the Archite, David's friend,
came to Absalom, Hushai said to Absalom,
"Long live the king, long live the king!"
And Absalom said to Hushai,
17 "Is this your loyalty for your friend? Why did you not go with
your friend?"
18 Then Hushai said to Absalom,
"No! for whom the LORD and this people and all the men of Is-
19 rael have chosen, his will I be and with him will I remain. And sec-
ondly, whom should I serve? Should it not be his son? As I served
your father, so will I serve you."
20 Absalom also said to Ahithophel,
"Give your counsel. What shall we do?"
21 And Ahithophel said to Absalom,
"Go in to your father's concubines, whom he has left to keep the
house; and all Israel will hear that you are in bad odor with your fa-
ther and the hands of all who are with you will be strengthened."
22 So they pitched a tent for Absalom upon the roof; and Absalom
23 went in to the concubines of his father in the sight of all Israel. And
the counsel of Ahithophel, which he gave in those days, was as if one
consulted an oracle of God—so was all the counsel of Ahithophel re-
garded both by David and by Absalom.
17 Moreover Ahithophel said to Absalom,
"Let me, I pray you, choose out twelve thousand men, and let me
2 arise and pursue after David tonight; thus I will come upon him
when he is weary and exhausted and I will throw him into a panic and
also all the people who are with him; and I will strike down the king
3 alone. And I will bring back all the people to you as the bride re-

turns to her husband. You seek only the life of one man, and all the people shall be at peace."

4 And the plan pleased Absalom, and all the elders of Israel.

5 Then Absalom said,

"Call now Hushai the Archite also, and let us hear likewise what he has to offer."

6 And when Hushai came to Absalom, Absalom said to him as follows,

"Thus Ahithophel has spoken; shall we carry out his plan? If not, speak out."

7 Then Hushai said to Absalom,

"This time the counsel that Ahithophel has given is not good."

8 And Hushai said,

"You know your father and his men, that they are tried warriors and thoroughly aroused, like a bear in the open robbed of her cubs. Furthermore your father is an expert campaigner and will not spend
9 the night with the people. Even now he has hidden himself in one of the caves or in some other place. And in case he falls upon the people at the first, whoever hears the report will say, 'there has been a slaugh-
10 ter among the people who follow Absalom.' Then even the valiant man whose heart is like the heart of a lion, will utterly lose courage; for all Israel knows that your father is a skilled warrior, and those
11 who are with him are valiant men. But I counsel that all Israel be surely gathered together to you, from Dan to Beersheba, as many as the sand that is by the sea, with you yourself marching in their midst.
12 And we will come upon him in some place where he has been located, and we will light upon him as the dew falls upon the ground; and of him and of all the men who are with him there shall not be left even
13 one. But if he withdraws into a city, then all Israel will bring ropes to that city and we will drag it into the valley, until not even a pebble can be found there."

14 And Absalom and all the men of Israel said,

"The counsel of Hushai the Archite is better than the counsel of Ahithophel."

For the LORD had ordained to frustrate the good counsel of Ahithophel, in order that the LORD might bring evil upon Absalom.

15 Then Hushai said to Zadok and Abiathar the priests,

"Thus and so did Ahithophel counsel Absalom and the elders of
16 Israel; and thus and so have I counselled. Now therefore send quickly and tell David, saying, 'Do not camp tonight at the fords of the

desert, but cross over without fail, lest the king and all the people with
him be swallowed up.' "
17 Now Jonathan and Ahimaaz were stationed at Enrogel; and a
maidservant used to go and keep them informed, and they would go
18 and tell king David, for they dared not be seen to enter the city. But
a lad saw them, and told Absalom. Then they both went away in
haste and entered into the house of a man in Bahurim, who had a well
19 in his courtyard into which they descended. And a woman took and
spread a covering over the well, and strewed dried fruit upon it, so
20 that nothing was known. And when the servants of Absalom came
to the woman to the house and said,

"Where are Ahimaaz and Jonathan?"

The woman said to them,

"They are over the source of the watercourses."

And when they had sought and could find no trace, they returned
21 to Jerusalem. Now as soon as they had gone away, the two came up
out of the well, and went and told King David and said to David,

"Arise, cross quickly over the water for thus has Ahithophel coun-
selled against you."

22 Then David and all the people who were with him arose and
crossed the Jordan. By daybreak there was not one left behind who
had not passed over the Jordan.

23 Now when Ahithophel saw that his counsel had not been carried
out, he saddled his ass and arose, and went home to his own city. And
after giving orders concerning his household, he strangled himself,
and died and was buried in his father's grave.

24 Then David came to Mahanaim. And Absalom crossed the Jor-
25 dan, together with all the men of Israel. And Absalom put Amasa in
command of the army in place of Joab. Now Amasa was the son of
an Ishmaelite by the name of Jether, who married Abigail the daugh-
26 ter of Jesse, the sister of Zeruiah, Joab's mother. And Israel and
27 Absalom encamped in the land of Gilead. And when David arrived
at Mahanaim, Shobi, the son of Nahash of the Ammonite Rabbah, and
Machir, the son of Ammiel of Lodebar, and Barzillai, the Gileadite
28 of Rogelim, brought couches and rugs and bowls, and earthen vessels,
and wheat, barley, meal, parched grain, beans, lentils, honey, curds,
sheep and calves for David, and for the people who were with him,
to eat; for they thought,

"The people must have been hungry and weary and thirsty in the
desert."

18 Then David mustered the people who were with him, and appointed over them commanders of thousands and commanders of
2 hundreds. And David divided the people into three divisions, one third was under the command of Joab, another third under Abishai, the son of Zeruiah, Joab's brother, and another third was under the command of Ittai the Gittite. And the king said to the people,

"I will surely go with you myself."

3 But the people said,

"You shall not go out; for if we do indeed run away, no one will trouble about us; or if half of us die, no one will trouble about us; but you are equal to ten thousand of us. And now the important thing is for you to be ready to help us from the city."

4 And the king said to them,

"Whatever seems good in your eyes I will do."

So the king stood at the side of the gate, while all the people
5 marched out by hundreds and by thousands. And the king commanded Joab, and Abishai, and Ittai, saying,

"Deal gently for my sake with the young man, with Absalom!"

And all the people heard when the king gave orders to all the com-
6 manders regarding Absalom. Then the people took the field against
7 Israel. And the battle was in the forest of Ephraim. And the people of Israel were defeated there by the servants of David; and the
8 slaughter on that day was great—twenty thousand men. And the battle was there spread out over the whole landscape; and the forest devoured more people that day than the sword.

9 But Absalom happened to meet the servants of David. And Absalom was riding upon a mule, and the mule went under the thick branches of a great oak and his head caught fast in the oak, and he was left hanging between heaven and earth, while the mule that was
10 under him passed on. And when a certain man saw it, he told Joab and said,

"Behold I saw Absalom hanging in an oak."

11 Then Joab said to the man who had told him,

"You mean to say that you saw him! Why then did you not fell him to the ground at once? And it would have been my part to have given you ten pieces of silver and a girdle."

12 And the man said to Joab,

"Though I were to feel the pressure of a thousand shekels of silver in my hand, I would not put forth my hand against the king's son, for in our hearing the king charged you and Abishai and Ittai, saying,

13 'Spare for my sake the young man Absalom.' Or if I had treacherously made away with him, nothing would have been hidden from the king, and you yourself would have stood aloof."

14 Then Joab said,

"Not so; I would assuage his wrath."

And he took three weapons in his hand, and thrust them into Absa-
15 lom's vitals, while he was still alive in the midst of the oak. And ten young men who bore Joab's armor gathered around and smote Absalom until he was dead.

16 Then Joab blew the trumpet, and the people returned from pur-
17 suing Israel; for Joab held back the people. And they took Absalom and cast him into a great pit in the forest, and raised over him an enormous heap of stones. And all Israel fled each to his own home.

18 Now Absalom already in his lifetime had taken and set up for himself a pillar which is in the king's dale; for he said,

"I have no son to keep my name in remembrance."

And he named the pillar after his own name. And it is called Absalom's Monument, to this day.

19 And when Ahimaaz said to Joab,

"Let me run now and bring the news to the king that the LORD has freed him from the power of his enemies,"

20 Joab said to him,

"You are not the man to carry tidings today. On another day you may carry news, but you shall not do so today, for the king's son is dead."

21 Then Joab said to the Cushite,

"Go, tell the king what you have seen."

22 And the Cushite did obeisance to Joab and proceeded to run. But Ahimaaz the son of Zadok said yet again to Joab,

"Whatever happens, I should still very much like to run even after the Cushite."

And Joab said,

"Why is it that you would run, my son, since you will have no reward for news as a result of going."

23 And he said,

"However it may be, I would run."

So he said to him,

"Run."

And Ahimaaz ran by way of the plain of the Jordan; and he passed the Cushite.

24 Now David was sitting between the two gates; and the watchman
had gone up to the roof of the gate by the wall. And when he lifted
25 up his eyes and looked, there was a man running alone. Then the
watchman called and told the king. And the king said,

"If he be alone, there are good tidings in his mouth."

And he kept on drawing nearer. Whereupon the watchman saw
26 another man running; and the watchman called toward the gate, and
said,

"See, another man running alone!"

And the king said,

"He also is bringing good news."

27 And the watchman said,

"I see that the running of the first is like the running of Ahimaaz,
the son of Zadok."

And the king said,

"He is a good man, and comes with good news."

28 Then Ahimaaz drew near and said to the king,

"All is well."

And he bowed with his face to the earth, and said,

"Blessed be the LORD thy God, who has delivered up the men who
lifted up their hand against my lord the king."

29 And the king said,

"Is it well with the young man Absalom?"

And Ahimaaz said,

"When Joab sent your servant I saw a great tumult, but I did not
learn what it was."

30 And the king said,

"Turn aside and take your stand here."

31 And he turned aside and stood still. And at that moment the Cush-
ite entered. And the Cushite said,

"Let my lord the king receive the good news that the LORD has
freed you this day from all those that rose up against you."

32 And the king said to the Cushite,

"Is it well with the young man Absalom?"

And the Cushite said,

"Let the enemies of my lord the king and all who rise up against
you for evil be as this young man!"

33 Then the king was deeply moved and went up to the chamber over
the gate and wept. And thus he said, as he wept,

19 "My son Absalom, my son, my son Absalom! O that I, even I,
had died instead of you, Absalom, my son, my son!"
And it was told Joab,
"Behold the king is weeping and lamenting over Absalom."
2 And the victory that day for all the people was turned to mourn-
ing, since the people heard that day, saying,
"The king is grieved over his son."
3 Therefore the people stole away furtively into the city, as people
4 who are put to shame when they have fled in battle steal away. But
the king covered his face, and cried with a loud voice,
"My son Absalom, Absalom, my son, my son!"
5 So Joab went to the king in the house and said,
"You have covered with shame today the faces of all your servants,
who have preserved your life today, and the lives of your sons and
6 your daughters, and the lives of your wives and your concubines, by
loving them who hate you and hating them who love you. For you
have shown today that commanders and servants are nothing to you;
for now I know that if Absalom were alive and all of us dead today,
7 then you would have been well pleased. Now therefore arise, go
forth, and speak reassuringly to your subjects; for I swear by the
LORD, if you do not go forth, not a man will be with you tonight, and
this will be worse for you than all the misfortune that has befallen
you from your youth until now."
8 Then the king arose and sat in the gate. And when the word
passed to all the people, saying, "See, the king is sitting in the gate,"
all the people came before the king.
9 Now Israel had fled every man to his home. And all the people
murmured throughout all the tribes of Israel, saying,
"The king delivered us from the hand of our enemies, and he has
freed us out of the hand of the Philistines, but now he has fled from
10 the land on account of Absalom. And as for Absalom, whom we
anointed over us, he has died in battle. Now therefore why do you
remain silent about bringing the king back?"
And the word of all Israel came to the king.
11 Then king David sent to Zadok and Abiathar the priests, saying,
"Speak to the elders of Judah, saying, 'Why are you the last to
12 bring the king back to his house? You are my kinsmen, my bone and
13 my flesh, why then are you the last to bring the king back?' Say to
Amasa, 'Are you not my bone and my flesh? God do so to me and

more also, if you shall not become commander of the army henceforth instead of Joab.' "

14 And Amasa swayed the hearts of all the men of Judah as one man, so that they sent word to the king:

"Return, both you and all your followers."

15 So the king returned and came to the Jordan. And Judah came to Gilgal in order to go and meet the king and bring him across the Jordan.

16 Moreover Shimei, the son of Gera the Benjaminite, who was of Bahurim, made haste and went down with the men of Judah to meet
17 king David, with a thousand men of Benjamin; and with him was Ziba, the servant of the house of Saul, with his fifteen sons and his twenty servants; and they sped down to the Jordan before the king,
18 and crossed over the ford to bring over the king's household and to do
19 whatever was pleasing in his sight. And as he was about to cross the Jordan, Shimei, the son of Gera, fell before the king, and he said to the king,

"Let not my lord hold me guilty nor remember that which your servant did perversely the day that my lord the king went out of Je-
20 rusalem, that the king should take it to heart. For your servant knows that I have sinned; therefore, see, I have come today the first of all the house of Joseph to come down to meet my lord the king."

21 But Abishai, the son of Zeruiah, answered and said,

"Shall not Shimei be put to death for this, because he cursed the LORD's Messiah?"

22 And David said,

"What have I to do with you, you sons of Zeruiah, that you should be as an adversary to me this day? Should anyone be put to death in Israel today? For do you not know that I am today king over Israel?"

23 And the king said to Shimei,

"You shall not die."

And the king swore to him.

24 And Meribaal, the son of Saul, came down to meet the king; and he had neither pared his nails nor trimmed his moustache nor washed his clothes from the day the king departed until the day he came back in safety.

25 And when he came from Jerusalem to meet the king, the king said to him,

26 "Why did you not go with me, Meribaal?"

And he said,

"My lord, O king, my servant deceived me; for your servant said
to him, 'Saddle me an ass, on which I may ride and go with the king,'
27 because your servant is lame. But he has slandered your servant to my
lord the king. But my lord the king is as a Messenger of God; do
28 therefore what is good in your eyes. For though all the house of my
father were naught but men deserving of death in the sight of my
lord, the king, nevertheless you have set your servant among those
who eat at your table. And from whose hand shall I receive justice?"
29 And he cried out again to the king. And the king said to him,
"Why do you continue to amplify your words? I have settled it,
30 you and Ziba shall divide the estate."
And Meribaal said to the king,
"Rather let him take the whole, inasmuch as my lord the king has
come home in safety."
31 Now Barzillai the Gileadite had come down from Rogelim, and
passed on with the king to the Jordan to bid him farewell at the Jor-
32 dan. And Barzillai was very aged, being eighty years old, and he had
provisioned the king while he tarried at Mahanaim; for he was a very
33 great man. And the king said to Barzillai,
"Cross over with me, and I will provide for your old age with me
in Jerusalem."
34 But Barzillai said to the king,
"How many years is my life, that I should go up with the king to
35 Jerusalem? I am today eighty years old. Can I distinguish between
good and bad? Can your servant relish what he eats or what he
drinks? Can I hear any more the voice of singing men and singing
women? Why then should your servant be an added burden to my
36 lord the king? For your servant would only pass on a little way with
37 the king, and why should the king bestow upon me this boon? Let
your servant return, I pray you, that I may die in my native city, by
the grave of my father and my mother. But here is your servant
Chimham; let him cross over with my lord the king; and deal with
him as seems good in your sight."
38 And the king said,
"Chimham shall cross over with me, and I will deal with him as it
would please you; and whatever you shall choose to lay upon me, that
will I do for you."
39 Then all the people crossed the Jordan. But the king stood still.
And the king kissed Barzillai, and blessed him, and he returned to his
place.

40 Then the king crossed over to Gilgal, Chimham being with him;
and all the people of Judah and also half the people of Israel brought
41 the king back. And behold all the men of Israel approaching the king,
said to the king,

"Why have our kinsmen, the men of Judah, stolen you away, and brought from over Jordan the king and his household, and all the men of David with him?"

42 Then all the men of Judah retorted to the men of Israel,

"Because the king is near of kin to us. Why then are you angry over this matter? Have we eaten at all at the king's expense? or has anything been carried away by us?"

43 And the men of Israel answered the men of Judah, and said,

"I have ten shares in the king, moreover I am the first-born rather than you; why then did you despise me? And was not my advice first to bring back my king?"

But the words of the men of Judah were fiercer than the words of the men of Israel.

20 Now there happened to be there a base rascal, whose name was Sheba, the son of Bichri, a Benjaminite. And he blew a trumpet and said,

"We have no portion in David,
And we have no share in Jesse's son!
Each man to his tents, O Israel!"

2 Then all the men of Israel withdrew from David, and followed Sheba the son of Bichri; but the men of Judah remained steadfast to their king, from the Jordan even to Jerusalem.

3 And when David came to his house at Jerusalem, the king took the ten concubines, whom he had left to look after the house, and put them in the palace keep and supported them, but did not go in to them. So they were shut up until the day of their death, living as widows.

4 And the king said to Amasa,

"Summon for me the men of Judah within three days, and report here in person."

5 So Amasa went to summon Judah. But when he delayed beyond
6 the set time which he had appointed him, David said,

"Now will Sheba, the son of Bichri, do us more damage than did Absalom; take your lord's servants and pursue after him, lest he find for himself fortified cities and escape from us."

7 So there went out after Abishai, Joab and the Cherethites and the Pelethites, and all the seasoned warriors; and they set out from Jeru-

8 salem to pursue Sheba, the son of Bichri. When they were at the great
stone which is in Gibeon, Amasa came to meet them. And Joab was
girt with a sword under his cloak, and outside his clothing he was girt
with another sword in its sheath, bound upon his loins, and this came
9 out and fell. And Joab said to Amasa,
"Is it well with you, my brother?"
And Joab took Amasa by the beard with his right hand to kiss him.
10 And as Amasa was not on his guard against the sword that was in
Joab's hand, he stabbed him in the body, and shed his bowels to the
ground, with a single thrust; and he died. And Joab and Abishai his
11 brother pursued after Sheba, the son of Bichri. And one of Joab's
young men stood by him and said,
"Whoever favors Joab, and whoever is for David, let him follow
Joab."
12 But Amasa lay wallowing in blood in the middle of the highway.
And when the man saw that all the people stopped, he carried Amasa
out of the highway into a field, and threw a garment over him, inas-
13 much as he saw that everyone who came to him halted. When he
was removed out of the highway, every man passed on after Joab, to
pursue after Sheba, the son of Bichri.
14 And he passed on through all the tribes of Israel to Abel-beth-
15 maacah. And all the Bichrites assembled and entered after him. And
they came and besieged him in Abel-beth-maacah; and they threw up
a mound against the city, and it stood within the outer rampart; and
all the people with Joab were contriving how to throw down the wall.
16 Now a wise woman out of the city called,
"Hear, hear! Say, I pray you, to Joab, 'Come here that I may
speak to you.' "
17 And he came near her; and the woman said,
"Are you Joab?"
And he said,
"I am."
Then she said to him,
"Listen to the words of your maidservant."
And he said,
"I am listening."
18 Then she said as follows,
"They used to speak formerly, saying, 'Let them but inquire at
19 Abel, and so a matter was settled.' I am of those who are peaceable

and faithful in Israel. You seek to destroy a city and a mother in Israel; why will you destroy the inheritance of the LORD?"

20 And Joab answered and said,

"Far be it, far be it from me that I should destroy or devastate!
21 That is not the case. But a man of the hill country of Ephraim, Sheba, the son of Bichri, by name, has lifted up his hand against King David; only deliver him up, and I will withdraw from the city."

And the woman said to Joab,

"Behold, his head shall be thrown to you from the wall."

22 Then she went and advised all the people in her wisdom. And they cut off the head of Sheba, the son of Bichri, and threw it down to Joab. So he blew the trumpet and they were dispersed from the city, each to his home. And Joab returned to Jerusalem, to the king.

23 Joab was commander-in-chief of the whole army of Israel, and Benaiah, the son of Jehoiada, was in command of the Cherethites and
24 the Pelethites; and Adoram was in charge of the forced labor; and
25 Jehoshaphat, the son of Ahilud, was the recorder; and Shiva was scribe; and Zadok and Abiathar were priests; and also Ira the Jairite was a priest to David.

A FAMINE—ITS CAUSE AND CURE, 21:1–14

21 Now there was a famine in the days of David for three years in succession. And when David sought the face of the LORD, the LORD said,

"It is for Saul and his bloody house, because he put to death the Gibeonites."

2 And David called the Gibeonites and said to them (now the Gibeonites were not of the Israelites, but of the remnant of the Amorites; however the Israelites had taken oath with them; and Saul had sought to slay them in his zeal for the Israelites and the Judahites),

3 "What can I do for you? And wherewith can I make expiation, so that you may bless the heritage of the LORD?"

4 And the Gibeonites said to him,

"It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put to death any man in Israel."

And he repeated,

"What do you say that I shall do for you?"

5 And they said to the king,

"The man who consumed us, and who planned to destroy us that
6 we should find no place in any of the borders of Israel—let seven men

of his sons be given to us, that we may hang them up to the LORD in Gibeon the mountain of the LORD."

And the king said,

"I will give them."

7 But the king spared Meribaal, the son of Jonathan, the son of Saul, because of the oath of the LORD which was between them, between
8 David and Jonathan, the son of Saul. But the king took the two sons of Rizpah, the daughter of Aiah, whom she bore to Saul, Armoni and Meribaal, and the five sons of Merab, the daughter of Saul, whom she
9 bore to Adriel, the son of Barzillai, the Meholathite. And he gave them into the hand of the Gibeonites, and they hung them in the mountain before the LORD, so that the seven of them fell together; and they were put to death in the first days of harvest at the beginning of the barley harvest.

10 Then Rizpah, the daughter of Aiah, took sackcloth and spread it for her on the rock, from the beginning of barley harvest until water was poured upon them from the heavens; and she did not permit the birds of the heavens to light upon them by day nor the beasts of the
11 field by night. And when it was told David what Rizpah the daughter
12 of Aiah, the concubine of Saul had done, David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh in Gilead, who had stolen them from the plaza of Bethshan, where the Philistines had hanged them, on the day that the Philistines
13 overcame Saul at Gilboa. And he brought up from there the bones of Saul and the bones of Jonathan his son and they gathered up the bones
14 of those who were hanged. And they buried the bones of Saul and the bones of Jonathan his son in the land of Benjamin by the side of the grave of Kish his father, and they did all that the king commanded. And after that God was propitiated toward the land.

DAVID'S MIGHTY MEN, 21:15–22

15 Now when the Philistines were again at war with Israel, David went down together with his servants and encamped in Gob and
16 fought against the Philistines. Then arose Dodo, who was one of the descendants of the giants, the weight of whose spear was three hundred shekels of bronze, and he had a new girdle; and he thought to
17 slay David. But Abishai, the son of Zeruiah, succored him and attacked the Philistine and killed him. Then the men of David swore to him, saying,

"You shall go out no more with us to battle, that you may not quench the lamp of Israel."

18 Now when afterward there was again war with the Philistines at Gob, Sibbecai the Shuhite slew Saph, who was one of the descendants
19 of the giants. And when there was again war with the Philistines in Gob, Elhanan, the son of Jaareoregim the Bethlehemite, slew Goliath the Gittite, the shaft of whose spear was like a weaver's beam.
20 There was again war at Gath, where was a man of great stature, who had six fingers on each hand and six toes on each foot, twenty-
21 four in number; and he also was of the race of giants. And when he defied Israel, Jonathan, the son of Shimei, David's brother, slew him.
22 These four were descended from the giants in Gath; and they fell by the hand of David and by the hand of his servants.

A VICTOR'S HYMN OF PRAISE, 22:1–51

22 And David spoke to the LORD the words of this song, in the day
2 the LORD delivered him from the hand of all his enemies, and from the hand of Saul. And he said,

The LORD is my rock, my fortress, and my deliverer—
3 My God, my rock, in whom I seek refuge,
My shield, the weapon of my deliverance, my tower, and my refuge;
My savior, thou savest me from violence.
4 I call upon the LORD who is worthy to be praised,
That I may be rescued from my enemies.
5 The breakers of death engulfed me,
Torrents of ruin terrified me;
6 The cords of Sheol surrounded me,
Snares of death confronted me.

7 In my distress I called upon the LORD,
And unto my God I cried for help.
He heard my voice from his palace
And my cry reached his ears.

8 Then the earth quaked and rocked,
The foundations of the heavens trembled
And rocked when he was angry.
9 Smoke rose from his nostrils,
And fire from his mouth devoured;
Coals were kindled by it.

10 He bowed the heavens, and came down;
Thick darkness was under his feet.
11 He rode upon a cherub, and flew;
And he sped with the wings of the wind.

12 He made darkness his encircling pavilions,
His covert was the darkness of the heavens,
13 Thick clouds without brightness;
Before him coals of fire were kindled.
14 The LORD thundered from the heavens,
The Most High uttered his voice.

15 He let fly his arrows, and scattered them,
Lightning, and discomfited them.
16 Then the ocean floor was seen,
And the foundations of the world were bared,
At the rebuke of the LORD
At the fierce breath of his wrath.
17 He sent from on high, he took me;
He drew me out of many waters.
18 He delivered me from my strong enemy,
From my foes, for they were too strong for me.

19 They confronted me in the day of my calamity,
But the LORD became my stay.
20 He led me forth into a broad place;
He set me free, because he was pleased with me.
21 The LORD rewarded me in accordance with my righteousness;
He requited me in accordance with the cleanness of my hands.
22 For I have kept the ways of the LORD,
And have not transgressed against my God.
23 For all his ordinances are before me,
And from his statutes I do not turn aside.
24 And I was blameless before him,
And guarded myself from my guilt.

25 So the LORD requited me in accordance with my righteousness,
In accordance with my cleanness in his sight.

26 Toward the pious thou dost act piously;
Toward the blameless thou dost act blamelessly;
27 Toward the pure thou dost act purely;
And toward the crooked thou dost act craftily.

28 For thou wilt deliver an humble people,
But thine eyes are upon the haughty, to bring them down.
29 For thou, O LORD! art my lamp,
And the LORD lightens my darkness.
30 Through thee I can break down a rampart,
By my God I can scale a wall.

31 The way of God is blameless,
The speech of the LORD is sincere;
A shield is he to all who take refuge in him.
32 For who is God but the LORD?
And who is a rock save our God?

33 God is my stronghold;
He makes my way blameless,
34 Making my feet like the doe's,
And makes me stand securely on my heights.
35 He trains my hands for battle,
So that my arms can bend a bow of bronze.
36 And thou hast given me thy saving shield,
And thy response to me makes me great.
37 Thou dost enlarge the range of my steps,
And my ankles do not give way.

38 I pursue my enemies and destroy them,
And do not turn back till they are consumed.
39 And I consume them and thrust them through,
Till they cannot rise;
Beneath my feet they fall.

40 For thou dost gird me with strength, for the battle;
Thou dost subdue my opponents under me.
41 And thou dost make my enemies show me the back;
And them that hate me I destroy.
42 They cry for help but there is none to deliver,
To the LORD but he does not answer them.
43 Then I pulverize them like the dust of the earth,
I crush them like the dirt of the streets stamping upon them.
44 Thou dost deliver me from the feuds of the people.
Thou wilt keep me to be head of the nations;
People that I have not known serve me.

45 Foreigners fawn upon me;
As soon as they hear of me, they submit to me.
46 Foreigners fade away,
And come trembling from their fastnesses.

47 All hail to the LORD! And blessed be my rock!
And may the God of my deliverance be exalted!
48 The God who gives me vengeance,
And puts peoples in subjection under me;
49 Who frees me from my foes;
And thou exaltest me above my adversaries;
From violent men thou dost rescue me.

50 Therefore I shall praise thee among the nations, O LORD!
And sing praises to thy name;
51 To him who gives great victories to his king,
And shows kindness to his anointed,
To David and his seed forever.

THE LAST WORDS OF DAVID, 23:1–7

23 Now these are the last words of David.
The oracle of David, the son of Jesse,
And the oracle of the man who was raised on high,
The Messiah of the God of Jacob,
And pleasant in the psalms of Israel.
2 By me the spirit of the LORD has spoken,
And his word is upon my tongue.
3 The God of Israel said,
The Rock of Israel spoke to me:
"When one rules over men, as a righteous one,
When one rules in the fear of God,
4 Then it is as the light of the morning
When the sun rises,
A morning cloudless clear, after rain
Upon the tender grass."
5 Should not my house be so with God,
Although he has decreed for me an eternal covenant,
Set forth in all things and sure,
Still all my security and all my desire,
Should never come to fruition.

6 But worthlessness!—as thorns to be thrust away are all of them;
For with the hand they cannot be taken.
7 But the man who touches them,
Arms himself with iron and spear-shaft,
And with fire they are utterly burned forthwith.

A LIST OF DAVID'S HEROES, 23:8–39

8 These are the names of David's heroic followers: Ishbaal the Hachmonite, he was the leader of the Three; he raised aloft his spear
9 over eight hundred slain at one time. And next to him among the three heroes was Eleazar the son of Dodi, the son of the Ahohite. He was with David at Pasdammim when the Philistines were gathered
10 there for battle. But when the Israelites withdrew, he arose and attacked the Philistines until his hand was weary and was as if grown fast to the sword. And so the LORD wrought a great victory that day;
11 and the people returned after him only to strip the slain. And next to him was Shammah, the son of Agee, a Hararite. And the Philistines were gathered together at Lehi. And there was a plot of ground full
12 of lentils. But when the people fled from the Philistines, he took his stand in the midst of the plot and defended it and slew the Philistines. And the LORD wrought a great victory.
13 And three of the Thirty went down to the rock to David to the cave of Adullam, while the camp of the Philistines was pitched in the Val-
14 ley of Rephaim. David was then in the stronghold, and the garrison
15 of the Philistines was at the same time in Bethlehem. Moreover David longed earnestly and said,

"O that someone would give me a drink of water now from the well of Bethlehem that is by the gate!"

16 Then when the three heroes broke through the camp of the Philistines and drew water out of the well of Bethlehem that was beside the gate, and took it up and brought it to David, he would not drink of it
17 but poured it out to the LORD. And David said,

"Far be it from me, O LORD, that I should do this! It is the blood of men who went at the peril of their lives."

Therefore he would not drink it. These things did the three heroes.

18 Now Abishai, the brother of Joab, the son of Zeruiah, was chief of the Thirty. And he wielded his spear over three hundred slain, and so
19 won a name among the Thirty. He was indeed the most honorable of

the Thirty, so that he became their commander, but he did not attain to the Three.

20 And Benaiah, the son of Jehoiada, was a valiant man of Kabzeel, a man of great prowess; he slew two sons of Ariel of Moab. He also
21 went down and slew a lion within a pit on a snowy day. He slew besides an Egyptian, a formidable looking man, armed with a spear, but he went down to him with a club, and wrenched the spear out of the
22 Egyptian's hand and slew him with his own spear. These things did Benaiah, the son of Jehoiada, and won him a name among the thirty
23 heroes. He was very honorable among the Thirty but he did not attain to the Three. And David set him over his guard.

24 Asahel, the brother of Joab, was among the Thirty; Elhanan, the
25 son of Dodo of Bethlehem, Shammah the Harodite, Elika the Harod-
26 ite, Helez the Paltite, Ira, the son of Ikkesh, the Tekoite, Abiezer the
27 28 Anathothite, Sibbecai the Hushathite, Zalmon the Ahohite, Maharai
29 the Netophathite, Heled, the son of Baanah, the Netophathite, Ittai,
30 the son of Ribai of Gibeah of the Benjaminites, Benaiah a Pirathon-
31 ite, Hiddai of the brooks of Gaash, Abiel the Arbathite, Azmaveth
32 the Barhumite, Eliahba the Shaalbonite, Jashen the Gunite, Jonathan,
33 the son of Shammah, the Hararite, Ahiam, the son of the Ararite,
34 Eliphelet, the son of Ahasbai, the Maacathite, Eliam, the son of
35 Ahithophel, the Gilonite, Hezro the Carmelite, Paarai the Arbite,
36 37 Igal, the son of Nathab of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, the armor bearers of Joab, the son of
38 Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite—a total
39 of thirty-seven.

DAVID'S CENSUS, 24:1–25

24 Now the LORD was again angered against Israel, and he incited
2 David against them, saying,

"Go number Israel and Judah!"

So the king said to Joab and the commanders of the force which was with him,

"Go about now throughout all the tribes of Israel, from Dan even to Beersheba, and take account of the people that I may know the
3 number of the people."

And Joab said to the king,

"May the LORD your God add to the people, a hundred times as many as they are, while the eyes of my lord the king look on! But why does my lord the king take delight in this thing?"

4 But the word of the king prevailed over Joab and the commanders
of the force. Therefore Joab and the commanders of the force went
out from the king's presence to take the census of the people of Israel.
5 They crossed the Jordan and began from Aroer, and from the city
that is in the midst of the torrent valley, towards Gad and on to Jazer.
6 Then they came to Gilead and to the land of the Hittites, to Kadesh;
7 and they came to Dan, and from Dan they went around to Sidon, and
came to the fortress of Tyre and all the cities of the Hivvites, and of
the Canaanites; and they went forth to the Negeb of Judah at Beer-
8 sheba. And when they had gone about through the whole land they
9 came to Jerusalem at the end of nine months and twenty days. And
Joab gave the number of the census of the people to the king, and
Israel consisted of eight hundred thousand able-bodied men who drew
sword, and the men of Judah were five hundred thousand.

10 But David's conscience smote him after he had numbered the peo-
ple. And David said to the LORD,

"I have sinned exceedingly in what I have done. But now, O
LORD, take away, I pray thee, the iniquity of thy servant, for I have
done very foolishly."

11 And when David arose in the morning, the word of the LORD
came to Gad the prophet, David's seer, saying,

12 "Go and speak to David, 'Thus has the LORD said, "Three things I
13 offer you; choose one of them that I may do it to you." ' "

So Gad came to David and told him; and said to him,

"Shall there come for you three years of famine upon your land?
Or shall there be three months of flight before your adversary, while
he pursues you? Or shall it be a three days' pestilence in your land?
Now know and consider what answer I shall return to him who sent
me."

14 Then David said to Gad,

"I am deeply distressed. Let us fall now into the hand of the LORD,
for his mercy is great, but let me not fall into the hand of man."

15 So David chose the pestilence. And the days when the plague began
were the days of wheat harvest, and it slew of the people from Dan
16 to Beersheba seventy thousand men. And when the Messenger of the
LORD stretched forth his hand toward Jerusalem to destroy it, the
LORD repented of the evil, and said to the Messenger who was de-
stroying among the people,

"It is enough, now stay your hand."

And the Messenger of the LORD was by the threshing-floor of
17 Araunah the Jebusite. Then David spoke to the LORD, when he saw
the Messenger who was smiting the people, and he said,
"Behold I have sinned and have done wickedly; but these are
sheep, what have they done? I pray thee, let thy hand be against me
and my father's house."
18 Gad came to David that day, and said to him,
"Go up, rear an altar to the LORD on the threshing floor of Araunah
the Jebusite."
19 So David went up according to the word of Gad, as the LORD
20 commanded him. And when Araunah looked down and saw the king
and his servants crossing over to him, Araunah went forth and did
21 obeisance to the king with his face to the earth, and Araunah said,
"Wherefore has my lord the king come to his servant?"
And David said,
"To purchase of you the threshing floor, to build an altar to the
LORD, that the plague may be stayed from the people."
22 Then Araunah said to David,
"Let my lord the king take and offer up what is good in his sight.
Here are the cattle for a burnt offering and the threshing sledges and
23 the implements of the cattle for the wood. The servant of my lord
the king has given the whole to the king."
And Araunah said to the king,
"The LORD your God accept you!"
24 But the king said to Araunah,
"No, but I will surely buy it of you for a price. I cannot offer up
burnt-offerings to the LORD my God that cost me nothing."
So David bought the threshing floor and the cattle for fifty shekels
25 of silver. Then David built there an altar to the LORD, and offered
up whole burnt-offerings and peace-offerings. So the LORD was en-
treated for the land and the plague was stayed from Israel.

THE FIRST BOOK OF KINGS

THE LAST DAYS OF DAVID, 1:1—2:11

1 Now King David was getting old and well advanced in years, and
although they wrapped him in garments he could not keep warm.
2 Therefore his servants said to him,
"Let them seek for my lord the king a young maiden and let her
attend the king and act as his nurse; and let her lie in your bosom,
that my lord the king may be warm."
3 So they sought for a beautiful maiden throughout all the territory
of Israel, and they found Abishag the Shunammite and they brought
4 her to the king. And the maiden was exquisitely beautiful; and she
became the king's nurse, and ministered to him; but the king had no
intercourse with her.
5 Then Adonijah, the son of Haggith, began making his boast, saying,
"I will be king."
And so he prepared for himself a chariot and horsemen and fifty
6 men as runners to go before him. Now his father had never in his
life restrained him by saying,
"Why do you do thus and so?"
And he was besides a very handsome man, and he was born next
7 after Absalom. Accordingly he negotiated with Joab, the son of
Zeruiah, and with Abiathar the priest, so that they became Adonijah's
8 helpers. But Zadok the priest and Benaiah, the son of Jehoiada, and
Nathan the prophet and Shimei and Rei and David's trained warriors
9 were not with Adonijah. Now Adonijah sacrificed sheep and oxen
and fat cattle by the Serpent's Stone, which is beside En-rogel, and
he invited all his brothers, the king's sons, together with all the royal
10 officials of Judah; but he did not invite Nathan the prophet, nor
Benaiah, nor the trained warriors, nor Solomon his brother.
11 Then Nathan said to Bathsheba, the mother of Solomon, as follows,
"Have you not heard that Adonijah, the son of Haggith, has been
12 made king and our lord David does not know it? Now therefore let
me, I pray you, advise you, that you may save your own life and the
13 life of your son Solomon. Go in to King David and say to him, 'Have
you not, my lord, O king, sworn to your maidservant, saying, "Solo-
mon your son shall be king after me, and he shall sit on my throne?"

14 Why then has Adonijah been made king?' Now then while you are
yet speaking there with the king, I also will come in after you and
confirm your words."
15 So Bathsheba went in to the king to his chamber; (now the king
was exceedingly old and Abishag the Shunammite was ministering to
16 the king). Bathsheba then bowed and did obeisance to the king. And
the king said,
"What do you want?"
17 And she said to him,
"My lord, you yourself swore to your maidservant by the LORD
your God, 'Solomon your son shall be king after me and he shall sit
18 on my throne.' And now, behold, Adonijah is king and you, my lord,
19 O king, do not know it. He has sacrificed oxen and fat cattle and
sheep in abundance, and has invited all the sons of the king, and
Abiathar the priest, and Joab commander of the army; but he has not
20 invited Solomon your servant. Now, my lord, O king, the eyes of all
Israel are upon you, that you should tell them who shall sit on the
21 throne of my lord the king after him. As it stands the result will be
that when my lord the king shall sleep with his fathers, that I and my
son Solomon will be regarded as rebels."
22 But while she was still speaking with the king, Nathan the prophet
23 entered. And they told the king,
"Nathan the prophet is here."
And he came before the king and did obeisance to the king with
24 his face to the earth. And Nathan said,
"My lord, O king, have you said, 'Adonijah shall be king after me,
25 and he shall sit on my throne?' For he has gone down today and sac-
rificed oxen and fat cattle and sheep in abundance, and invited all the
king's sons, and Joab the commander of the army, and Abiathar the
priest, and behold they are eating and drinking before him, and have
26 said, 'Long live King Adonijah!' But as for me, even me your serv-
ant, and Zadok the priest, and Benaiah, the son of Jehoiada, and
27 Solomon your servant he has not invited. Has this thing been brought
about by my lord the king, and you have not told your servants who
should sit upon the throne of my lord the king after him?"
28 Then King David spoke up and said,
"Call Bathsheba to me."
29 And she came in before the king and stood before him. And the
king swore, saying,
"As the LORD lives, who has ransomed my life out of all adver-

30 sity, as I swore to you by the LORD, the God of Israel, saying 'Solomon
your son shall be king after me and he shall sit on my throne in my
stead'; so will I do this day."
31 Then Bathsheba bowed with her face to the earth, and did obei-
sance to the king and said,
"My lord King David live forever!"
32 And King David said,
"Call for me Zadok the priest, and Nathan the prophet, and Benai-
ah, the son of Jehoiada."
33 And when they came before the king, the king said to them,
"Take with you the servants of your lord and cause Solomon my
34 son to ride upon my own mule, and bring him down to Gihon. And
let Zadok the priest and Nathan the prophet anoint him there king
over Israel; then blow the trumpet and say, 'Long live King Solo-
35 mon!' You also shall go up behind him and he shall come in and
sit upon my throne and he shall be king in my stead; and him have
I commanded to be leader over Israel and Judah."
36 Then Benaiah, the son of Jehoiada, answered the king and said,
"So be it! so may the LORD confirm the words of my lord the king.
37 As the LORD has been with my lord the king, so may he be with Solo-
mon, and make his throne greater than the throne of my lord King
David!"
38 Then Zadok the priest, and Nathan the prophet, and Benaiah, the
son of Jehoiada, together with the Cherethites and the Pelethites,
caused Solomon to ride on the mule of King David, and brought him
39 to Gihon. Then Zadok the priest took a horn of oil from the tent and
anointed Solomon. Whereupon they blew the trumpet and all the
people said,
"Long live King Solomon!"
40 And all the people went up after him playing upon flutes and re-
joicing with such great outburst that the earth was rent with their
noise.
41 Now Adonijah and all the guests who were with him heard it just
as they finished feasting. And when Joab heard the sound of the
trumpet, he said,
"Why this noise of the town in uproar?"
42 While he was still speaking, there came Jonathan, the son of Abia-
thar the priest. And Adonijah said,
"Enter, for you are a valiant man and bring good news."
43 And Jonathan answered and said to Adonijah,

44 "No, rather our lord King David has made Solomon king. And
the king has sent with him Zadok the priest, and Nathan the prophet,
and Benaiah, the son of Jehoiada, together with the Cherethites and
the Pelethites, and they have caused him to ride on the king's mule.
45 And Zadok the priest and Nathan the prophet have anointed him king
in Gihon, and they have gone up from there rejoicing, so that the
46 town is in uproar. That was the noise which you heard. And Solo-
47 mon also has sat down on the throne of the kingdom. Moreover the
servants of the king have already come to congratulate our lord King
David, saying, 'May your God make the name of Solomon better
than your name and his throne greater than your throne!' And the
48 king bowed himself on his bed. Furthermore thus the king has said,
'Blessed be the LORD, the God of Israel, who has today granted one
of my offspring to sit on my throne, my own eyes beholding it.' "
49 Then all the guests whom Adonijah had were terrified and arose
50 and each went his way. But Adonijah was in such fear of Solomon
that he arose and went and caught hold of the horns of the altar.
51 And it was told Solomon, saying,

"See, Adonijah fears King Solomon, and now he has laid hold of
the horns of the altar, saying, 'Let King Solomon swear to me first
that he will not slay his servant with the sword.' "

52 And Solomon said,

"If he be a worthy man, not a hair of him shall fall to the earth,
but if evil be found in him then he shall die."

53 So King Solomon sent and they brought him down from the altar,
and he came and did obeisance to King Solomon. And Solomon said
to him,

"Go to your house."

2 When David's time to die drew near, he charged Solomon his son,
saying,

2 "I am about to go the way of all the earth. Be strong then and
3 show yourself a man, and keep the charge of the LORD your God, by
walking in his ways, by keeping his statutes, his commandments, his
judgments and his testimonies, as it is written in the law of Moses,
that you may have success in all that you do and in all that you under-
4 take; that the LORD may establish his word that he spoke to me, say-
ing, 'If your sons guard their steps to walk before me in truth with
all their mind and with all their zeal, there shall not fail you a man
on the throne of Israel.'
5 "Now furthermore you know what Joab, the son of Zeruiah, did to

me, how he dealt with the two commanders of the armies of Israel,
Abner, the son of Ner, and Amasa, the son of Jether, how that he slew
them and avenged blood shed in war in time of peace, and put inno-
cent blood upon his girdle that was about his loins and upon his san-
6 dals that were on his feet. Act therefore according to your wisdom,
so that you do not allow his hoary head to go down in peace to Sheol.
7 But show kindness to the sons of Barzillai the Gileadite, and let them
be among those who eat at your table; for so they presented them-
8 selves to me when I fled from Absalom your brother. There is also
with you Shimei, the son of Gera, the Benjaminite of Bahurim, who
cursed me with a grievous curse in the day when I went to Mahanaim.
But when he came down to meet me at the Jordan, I swore to him by
9 the LORD, saying, 'I will not slay you with the sword.' But do you
yourself not hold him guiltless; you are a wise man and know what
you should do to him, and you shall bring down his old age with blood
to Sheol."

10 So David slept with his fathers and was buried in the city of David.
11 And the period that David was king over Israel was forty years: seven
years he was king in Hebron, and thirty-three years he was king in
Jerusalem.

SOLOMON'S EXECUTION OF DAVID'S WILL, 2:12–46

12 Then Solomon sat upon the throne of David his father and his rule
13 was thoroughly established. Now Adonijah, the son of Haggith, came
to Bathsheba, the mother of Solomon, and did obeisance to her. And
she said,

"Is your coming friendly?"

And he said,

"Friendly."

14 And he went on to say,

"I would have a word with you."

And she said,

"Speak."

15 And he said,

"You know the kingdom belonged to me and that all Israel openly
expected me to reign, but now the kingdom has been turned about and
16 has become my brother's, for it was his from the LORD. Now, how-
ever, I am about to make one request of you; do not refuse me."

And she said to him,

"Speak on."

17 Then he said,
"Suggest, I pray you, to Solomon the king, for he will not refuse you, that he give me Abishag the Shunammite as wife."
18 And Bathsheba said,
"Very well, I will speak for you to the king."
19 Accordingly Bathsheba went in to King Solomon to speak to him concerning Adonijah. And the king arose to meet her and did obeisance to her, and sat down on his throne, and a seat was placed for the
20 mother of the king, and she sat on his right. Then she said,
"A small request I am about to make of you, do not refuse me."
And the king said to her,
"Ask, my mother, for I will not refuse you."
21 And she said,
"Let Abishag the Shunammite be given to Adonijah your brother as
22 wife."
But King Solomon answered and said to his mother,
"Why then do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also! for he is my elder brother, and on his side are Abiathar the priest and Joab the son of Zeruiah."
23 Then King Solomon swore by the LORD, saying,
"So may God do to me and more also if Adonijah has not spoken
24 this word against his own life. Now therefore, as the LORD lives, who has established me and caused me to sit upon the throne of David my father, and who has made me a house as he promised, Adonijah shall today be put to death."
25 So King Solomon sent by the hand of Benaiah, the son of Jehoiada, who struck him down, so that he died.
26 And the king said to Abiathar the priest,
"Go to Anathoth to your estate for you are worthy of death, but I will not put you to death at this time, because you bore the ark of the LORD before David my father, and because you suffered affliction in all that my father endured."
27 So Solomon excluded Abiathar from being a priest of the LORD, in order to fulfil the word of the LORD which he spoke concerning the house of Eli in Shiloh.
28 But when the report came to Joab—for Joab had followed Adonijah but he had not followed Absalom—Joab fled to the tent of the
29 LORD and laid hold of the horns of the altar. And when it was told King Solomon that Joab had fled to the tent of the LORD and was there beside the altar, Solomon sent to Joab, saying,

"How does it happen that you have fled to the altar?"
And Joab said,
"Because I was afraid of you and so I fled to the LORD."
Then Solomon sent Benaiah, the son of Jehoiada, saying,
"Go, strike him down."
30 So Benaiah went into the tent of the LORD and said to him,
"Thus the king has said, 'Come out.' "
But he said,
"No, for I prefer to die here."
Then Benaiah brought the king word again, saying,
"Thus Joab spoke and thus he answered me."
31 Then the king said to him,
"Do as he has spoken; therefore strike him down and bury him, that you may take away from me and from my father's house the in-
32 nocent blood which Joab shed. The LORD will also requite his bloody deeds upon his own head, because he fell upon two men more right-eous and honorable than he, and slew them with the sword, without the knowledge of my father David: Abner, the son of Ner, com-mander of the army of Israel, and Amasa, the son of Jether, com-
33 mander of the army of Judah. So shall their blood return upon the head of Joab and upon the head of his descendants forever; but to David, and to his descendants, and to his house, and to his throne may there be peace from the LORD for evermore."
34 Then Benaiah went up and fell upon him and slew him; and he
35 was buried in his own house in the desert. And the king put Benaiah, the son of Jehoiada, over the army in his stead, and the king put Zadok the priest in the place of Abiathar.
36 Then the king called Shimei and said to him,
"Build you a house in Jerusalem and dwell there, but you shall
37 not go forth from there to any place whatever. For the day you go forth and cross the Brook Kidron, know for a certainty that you shall surely die; your blood shall be upon your own head."
38 And Shimei said to the king,
"The stipulation is fair; as my lord the king has spoken so will your servant do."
So Shimei lived in Jerusalem many days.
39 But at the end of three years, two of Shimei's slaves ran away to Achish, the son of Maachah, king of Gath. And when they told
40 Shimei, saying, "Behold your slaves are in Gath," Shimei arose and
41 saddled his ass and went to Gath to Achish to seek his slaves. And

Shimei went and brought his slaves from Gath. Accordingly when it was told Solomon that Shimei had gone from Jerusalem to Gath
42 and returned, the king sent and called Shimei, and said to him,

"Did I not cause you to swear by the LORD and solemnly admonish you, saying, 'On the day that you go forth and go to any place whatever, know of a certainty that you shall surely die?' And you said to
43 me, 'The stipulation is fair, I have heard it,' Why then have you not kept the oath of the LORD and the commandment which I laid upon you?"

44 The king also said to Shimei,

"You are conscious of all the evil which you yourself knew, that you did to David my father; now the LORD is bringing your iniquity
45 upon your own head. But King Solomon shall be blessed and the throne of David shall be established before the LORD forever."

46 So the king commanded Benaiah, the son of Jehoiada, and he went forth and struck him down so that he died. Thus the kingdom was completely established in the hand of Solomon.

SOLOMON'S DREAM AND HIS ANSWERED PRAYER, 3:1–28

3 Solomon formed a marriage alliance with Pharaoh, king of Egypt, and he took Pharaoh's daughter, and brought her into the city of David, until he had finished the building of his house and the house of
2 the LORD and the wall around Jerusalem. Only the people sacrificed on the high places because there was no house built for the name of the LORD until those days.

3 Now Solomon loved the LORD so that he walked in the statutes of David his father; only he sacrificed and burned incense on the high
4 places. Moreover the king went to Gibeon to sacrifice there; for that was the great high place; and Solomon used to offer a thousand whole burnt-offerings on that altar.

5 In Gibeon the LORD appeared to Solomon in a dream by night. And God said,

"Ask what I shall give you."

6 And Solomon said,

"Thou hast shown great kindness to thy servant David my father, according as he walked before thee in truth, in righteousness, and in uprightness of heart with thee; and thou hast kept in store for him this great kindness, in that thou hast given him a son who sits on his
7 throne this day. Now therefore, O LORD my God, thou hast made thy servant king in the place of David my father, while I am a little

8 child in comparison. I know not how to go out or come in. Thy
servant also is in the midst of thy people which thou hast chosen, a vast
9 people, which cannot be numbered or counted for multitude. Give
thy servant therefore an attentive mind to judge thy people in right-
eousness and to discern between good and evil; for who is able to
judge this thy great people?"

10 And it was pleasing in the eyes of the LORD that Solomon had
11 asked this thing. And God said to him,

"Because you have asked this thing and have not asked for your-
self long life nor riches nor the life of your enemies, but have asked
12 for yourself understanding to perceive justice; behold, I have done
according to your word: see I have given you a wise and discerning
mind, so that there has been none like you before you, and none like
13 you shall arise after you. I have also given what you did not ask:
both riches and honor, so that, all your days, there shall not be any
14 like you among the kings. If you walk in my ways so that you keep
my statutes and my commands as did your father David then I will
prolong your days."

15 Now when Solomon awoke, behold it was a dream. Then he came
to Jerusalem and stood before the ark of the covenant of the LORD
and offered up whole burnt-offerings and made peace-offerings and
made a feast for all his servants.

16 Then two women of ill fame came to the king and stood before
17 him. And the one woman said,

"O, my lord, this woman and I dwell in the same house; and I
18 gave birth to a child while she was in the house. Then on the third
day after I was delivered, this woman also gave birth to a child and
we were together, there being no stranger with us in the house besides
19 us two in the house. But the child of this woman died in the night,
20 because she lay upon it. Then she arose in the middle of the night and
took my child from my side while your maidservant slept, and laid it
21 in her bosom and laid her dead child in my bosom. Thus when I
aroused toward morning to nurse my child, behold it was dead; but
when I was able to examine it closely in the morning, behold it was
not my child which I had borne."

22 Then the other woman said,

"No; but the living child is mine and the dead child is your child."

But the first woman was saying at the same time,

"No; but the living child is mine and the dead child is your child."

Thus they spoke before the king.

23 Then the king said,
"This one declares, 'This is my child, the living one, and your child is dead.' And the other declares, 'No; but your son is the dead and my son is the living!' "
24 Thereupon the king said,
"Get me a sword."
25 So they brought in a sword before the king. The king then said,
"Cut the living child in two and give half to one and half to the other."
26 But the woman to whom the living child belonged said to the king —for her motherly tenderness was aroused for her son—and she said,
"O, my lord, give her the living child and above all do not kill it."
But the other interrupted,
"It shall be neither mine nor yours! divide it!"
27 Then the king answered and said,
"Give her the living child, and by no means slay it, for she is its mother."
28 Now when all Israel heard of the judgment the king had rendered, they stood in awe of the king, for they perceived that the wisdom of God was in him to execute judgment.

THE ORGANIZATION OF SOLOMON'S KINGDOM, 4:1–28

4 2 Now King Solomon was king over all Israel. These also were the
princes whom he had: Azariah, the son of Zadok, was the priest;
3 Elihoreph and Ahijah, the sons of Shisha, were scribes; Jehoshaphat,
4 the son of Ahilud, was the recorder; and Benaiah, the son of Jehoiada,
was in command of the army; and Zadok and Abiathar were priests;
5 and Azariah, the son of Nathan, was in charge of the officers; and
6 Zabud, the son of Nathan, was priest and the king's friend; and Ahi-
shar was in charge of the house; and Adoniram, the son of Abda, was
in charge of the forced labor.
7 Solomon also had twelve officers over all Israel, and they used to provide food for the king and his household: each man had to make provision for one month in the year.
8 These were their names: Ben-hur, in Mount Ephraim; Ben-deker,
9 in Makaz, and in Shaalbaim, and Bethshemesh, and in Elonbeth-
10 hanan; Ben-hesed, in Arubboth; he had Socoh and all the land of
11 Hepher; Ben-abinadab, all the highland of Dor (he had Taphath the
12 daughter of Solomon as wife); Baanah, the son of Ahilud, Taanach

and Megiddo and all of Bethshean, which is beside Zarethan, beneath Jezreel, from Bethshean to Abel-meholah, as far as the other side of
13 Jokneam; Ben-geber in Ramoth-Gilead; he had the villages of Jair, the son of Manasseh, which are in Gilead; he had the region of Argob, which is in Bashan, sixty great cities with walls and brazen bars;
14 15 Ahinadab, the son of Iddo, at Mahanaim; Ahimaaz in Naphtali (he
16 also took Basemath, the daughter of Solomon, to wife); Baanah, the
17 son of Hushai, in Asher in Bealoth; Jehoshaphat, the son of Paruah,
18 19 in Issachar; Shimei, the son of Ela, in Benjamin; Geber, the son of Uri, in the land of Gilead, the land of Sihon, king of the Amorites, and of Og, king of Bashan; and one officer was over all the officials who were in the land.

20 Judah and Israel were as the sand which is by the sea for multitude; they were continually eating and drinking and making merry.
21 Solomon was the ruler over all the kingdoms from the River even to the land of the Philistines and to the border of Egypt. They brought tribute and continued to serve Solomon all the days of his life.

22 Solomon's provision for one day was about six hundred bushels of
23 fine flour, and about one thousand two hundred bushels of meal, ten fat cattle and twenty pasture fed cattle and a hundred sheep, besides
24 harts and gazelles and roebucks and fatted fowls. For he had dominion over everything beyond the River, from Tiphsah even to Gaza, over all the kings beyond the River. And he had peace on all sides
25 round about him, so that Judah and Israel dwelt in safety from Dan even to Beersheba, every man under his own vine and fig tree, all the
26 days of Solomon. Now Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And these officers supplied provisions for King Solomon and for all who came to King Solomon's table, each one in his month. They
28 fell short in nothing. Also barley and straw for the horses and the swift steeds they brought to the place where it should be, each according to his assignment.

THE WISDOM OF SOLOMON, 4:29–34

29 And God gave Solomon wisdom and understanding in very exceptional measure, and breadth of mind, like the sand that is on the sea-
30 shore, so that Solomon's wisdom surpassed the wisdom of all the east-
31 ern Arabs and all the wisdom of Egypt. For he was wiser than all

men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda,
the sons of Mahol, and his fame was in all the neighboring nations.
32 He also spoke three thousand proverbs and his songs were five thou-
33 sand. And he spoke concerning trees, from the cedar which is in Leb-
anon even to the hyssop that springs out of the wall; he spoke also of
34 beasts, of birds, of creeping things, and of fish. And men came from
all peoples to hear the wisdom of Solomon, sent from all the kings of
the earth who had heard of his wisdom.

SOLOMON'S PREPARATIONS FOR THE TEMPLE, 5:1–18

5 Now Hiram, king of Tyre, had sent his servants to Solomon when
he heard that they had anointed him king in place of his father; for
Hiram had always been fond of David.
2 And Solomon sent to Hiram, saying,
3 "You yourself knew David my father, how he was unable to build
a house for the name of the LORD his God because of the hostile forces
that surrounded him until the LORD put them under the soles of his
4 feet. But now the LORD my God has given me rest on all sides, there
5 is no adversary and no untoward event. So now I am planning to
build a house for the name of the LORD my God, as the LORD spoke
to David my father, saying, 'Your son whom I will put in your place
6 upon your throne, he shall build the house for my name.' Now there-
fore, command that they cut for me cedars of Lebanon; and my
servants will accompany your servants, and I will pay you wages for
your servants exactly as you say; for you know that there is no one
among us who knows how to cut timber like the Sidonians."
7 When Hiram heard the words of Solomon, he was very greatly
pleased and said,
"Blessed be the LORD today, who has given David a wise son to be
over this great people."
8 So Hiram sent to Solomon, saying,
"I have heard what you have requested of me; I stand ready to
perform all your pleasure in the matter of cedar and cypress timbers.
9 My servants shall bring them down to the sea from Lebanon, and I
will make them into rafts to go by sea to the place you shall direct
me, and I will have them broken up there, and you shall take them up.
You shall also accomplish my desire by providing food for my house-
hold."
10 So Hiram kept Solomon supplied with cedar and cypress timber to
11 his entire satisfaction. Solomon gave Hiram four hundred thousand

bushels of wheat for food for his household, and one hundred and sixty thousand gallons of oil beaten from the olives. This much Solomon
12 used to give Hiram annually. And the LORD gave Solomon wisdom as he spoke to him; and there was peace between Hiram and Solomon, and the two of them ratified a treaty.
13 King Solomon raised a levy of forced laborers out of all Israel,
14 and the levy consisted of thirty thousand men. And he sent them to Lebanon, ten thousand a month in relays; a month they were in Lebanon and two months at home; and Adoniram was in command of
15 the levy. Solomon also had seventy thousand burden bearers and
16 eighty thousand hewers of stone in the mountains; beside Solomon's superior officers who were set over the work, three thousand three hun-
17 dred, who had charge of the people who were doing the work. And the king commanded that they should hew out great, costly stones,
18 to lay the foundation of the house with cut stone. So Solomon's builders and Hiram's builders and the Gebalites did the hewing and prepared the timbers and the stones to build the house.

THE BUILDING PLANS OF THE TEMPLE, 6:1–38

6 Now in the four hundred and eightieth year after the departure of the Israelites from the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, that is the second month, he built
2 the house of the LORD. As for the house which King Solomon built for the LORD, its length was ninety feet, its breadth thirty feet, and
3 its height forty-five. The porch before the temple was thirty feet in length, corresponding to the breadth of the house, and it was fifteen
4 feet wide before the house. And he made for the house windows with narrowed frames.
5 He also built inclosed galleries against the wall of the house round about in conformity with the walls of the house round about, both around the temple proper and the inner room, and he made side
6 chambers round about. The lower side chamber was seven and a half feet broad and the middle nine feet broad, and the third ten and a half feet broad; for on the outside of the house round about he made offsets in order that the supports should not be inserted into the walls
7 of the house. When the house was built, it was done with stone prepared at the quarry; and neither hammer nor ax nor any iron tool was
8 heard in the temple while it was being built. The entrance into the lower side-chamber was on the right side of the house. And by means of a circular trap-door they could go up into the middle chamber and

9 from the middle into the third. So he built the house and finished it;
10 and he covered the house with cedar. And he built the inclosed galleries against the whole house, seven and a half feet was the height of each; and they were joined to the house with timbers of cedar.
11 Now the word of the Lord came to Solomon, saying,
12 "With regard to this house you are building, if you will walk in my statutes, and carry out my judgments, and keep all my commandments by conforming your conduct to them; then I will confirm my
13 word with you which I spoke to David your father. And I will dwell in the midst of the Israelites and will not forsake my people Israel."
14 So Solomon built the house and finished it.
15 He built the walls of the house within with boards of cedar; from the floor of the house to the rafters of the ceiling he covered them on the inside with wood, and he covered the floor of the house with boards
16 of cypress. He built off thirty feet from the back of the house with boards of cedar from the floor to the rafters; and he built for himself
17 within an inner room, for the most holy place. And the house, that is the temple proper, before the inner room was sixty feet long.
18 And there was cedar within the interior of the house carved in the form of gourds and open flowers; the whole was cedar, there was no
19 stone seen. So he prepared an inner room within the interior of the
20 house to place there the ark of the covenant of the Lord. The inner room was thirty feet long, thirty feet wide and thirty feet high. And
21 he overlaid it with rare gold. He also made an altar of cedar before
22 the inner room and covered it with gold. Then he overlaid the entire house with gold, until the whole house was finished.
23 He made in the inner room two cherubs of olive wood, fifteen feet
24 in height. And one wing of the cherub was seven and a half feet and the other wing of the cherub was seven and a half feet—it was fifteen
25 feet from the tip of one wing to the tip of the other. And the other cherub also measured fifteen feet; both cherubs had the same meas-
26 urement and form. The height of the one cherub was fifteen feet,
27 even so was the other cherub. Thus he put the cherubs within the inner part of the house, and they spread out the wings of the cherubs, so that the wing of the one touched the wall, while the wing of the other cherub reached the other wall, and their wings touched each
28 other in the middle of the house; he also overlaid the cherubs with gold.
29 He carved all the walls of the house round about with carved figures of cherubs and palm trees and opening flowers, within and with-

30 out. The floor of the house he overlaid with gold within and without.

31 And for the entrance of the inner room he made folding doors of
32 olive wood: the pilasters and doorposts formed a pentagonal. And the two doors of olive wood he decorated with carvings of cherubs and palm trees and opening flowers, and he overlaid them with gold. And he spread the gold upon the cherubs and the palm trees.

33 So also he made for the entrance of the temple proper, door posts
34 of olive wood four square; and two doors of cypress wood: the two leaves of the one door were folding, and the two leaves of the other
35 door were folding. And he carved cherubs and palm trees and open flowers, and overlaid them with gold evenly applied to the carved
36 work. And he built the inner court with three courses of hewn stone, and a course of hewn cedar beams.

37 In the fourth year was the foundation of the house of the LORD
38 laid, in the month of Ziv. In the eleventh year, in the month Bul, that is the eighth month, was the house finished in all its details and according to all its specifications. Thus he was seven years in building it.

DETAILS OF SOLOMON'S BUILDINGS, 7:1–51

7 But Solomon was thirteen years building his own house until he had
2 finished his entire house. Thus he built the Forest of Lebanon House, its length was a hundred and fifty feet, and its breadth seventy-five feet, and its height forty-five feet, upon three rows of cedar columns,
3 with cedar beams upon the columns. It was covered with cedar above over the forty-five beams that were upon the columns, and the num-
4 ber of the columns was fifteen in a row. And there were window-frames in three rows, and window was over against window, in three
5 tiers. All the doorways and windows had square frames; and door
6 was over against door in three tiers. He also made the columned porch seventy-five feet long and forty-five feet broad; and a porch
7 before them and columns and a cornice before them. And he made the porch of the throne where he might pronounce judgment, even the Porch of Judgment; and it was covered with cedar from floor to rafters.

8 His own house, where he was to dwell, belonging to another court farther back from the Porch of Judgment, was of like workmanship. He also made a house for Pharaoh's daughter (whom Solomon had taken to wife) like this porch.

9 All these were of costly stones, hewn according to measurements,

sawed with saws, within and without, even from the foundation to
10 the coping, and from the outside to the great court. The foundation
also was of costly, great stones—stones of fifteen feet and stones of
11 twelve feet; likewise above were costly stones, hewn according to
12 measurement, as well as cedar, also the great encircling court had
three courses of hewn stone and a course of cedar beams, even so it
was around the inner court of the house of the LORD and the court
of the porch of the house.

13 Then King Solomon sent and brought Hiram from Tyre. He was
14 the son of a widow of the tribe of Naphtali; and his father was a
man of Tyre, a worker in bronze; and he was equipped with skill,
understanding, and knowledge to execute any work in bronze. So he
15 came to King Solomon and did all his work. Thus he cast the two
columns of bronze for the porch of the temple. Twenty-seven feet
was the height of one column, and a cord of eighteen feet measured
its circumference; the thickness of the column was four fingers; it
16 was hollow, and the second column was similar. He also made two
capitals of molten bronze, to set upon the tops of the columns, the
height of the one capital was seven and a half feet, and seven and a
17 half feet was the height of the other capital. Then he made two nets
(woven work, festoons, chain work) for the capitals which were upon
the top of the columns; a net for the one capital, and a net for the
18 other capital. He likewise made the pomegranates; and two rows of
bronze pomegranates were upon the one to cover the capitals that were
upon the top of the columns; he also treated the other capital in the
19 same manner. Now the capitals that were upon the top of the col-
20 umns in the porch were of lily work—six feet. There were also
capitals above upon the two columns close to the rounded projection of
the column which were beside the network; and the pomegranates
were two hundred, in two rows around about the second capital.
21 Thus he set up the columns of the porch of the temple; and he set
up the right hand column and called its name Jachin; and he set up
22 the left hand column and called its name Boaz. Now upon the top of
the columns was lily work. So he finished the work of the columns.

23 Then he made the round molten sea, fifteen feet in diameter
from brim to brim, and seven and a half feet high, and it was forty-
24 five feet in circumference. Also under its brim were gourds com-
pletely encircling it for fifteen feet, encompassing the sea on the out-
26 side; there were two rows of gourds cast when it was cast. Now its

thickness was a handbreadth, and its brim was in workmanship like
the brim of a cup, similar to the flower of a lily. It held about sixteen
25 thousand gallons. It rested upon twelve oxen, three facing north,
three facing west, three facing south, and three facing east; and the
sea was superimposed upon them, and all their hinder parts were di-
rected inward.
27 He made also ten stands of bronze; each stand was six feet long,
28 six feet wide and four and a half feet high. The construction of the
stands was as follows: they had border-frames and the border-frames
29 were between the supports; and on the border-frames that were be-
tween the supports were lions, oxen, and cherubs; and upon the sup-
ports likewise, above and below the lions, oxen, and wreaths, was bev-
30 elled work. Moreover each stand had four bronze wheels, and axles
of bronze, and the four corners had shoulder pieces: beneath the
bowl the shoulder pieces were cast, with wreaths at the sides of each.
31 Its mouth within the shoulder piece was over a foot and a half, and its
mouth was round after the work of a pedestal, a foot and a half, and
also upon its mouth were gravings, and its border-frames were square
32 not round. And the four wheels were underneath the border-frames;
33 and the stays of the wheels were in the base. The construction of the
wheels also was like the construction of a chariot wheel: their sup-
34 ports, their felloes, their spokes, and their hubs, were all cast. There
were four shoulder-pieces at the four corners of each stand; the
shoulder-pieces were a part of the stand.
35 Now in the top of the stand there was a round opening nine inches
high, and upon the top of the stand were its supports and its border-
36 frames. And on the smooth surface of the supports and border-
frames he carved cherubs, lions, and palm trees, according to the
37 clear space on each with wreaths round about. After this manner he
made the ten stands: all of them were of one casting and of one
measure and form.
38 He also made ten lavers of bronze: one laver held three hundred
and twenty gallons, and one laver measured six feet; and on each one
39 of the ten stands was a laver. Then he put the stands, five on the right
side of the house, and five on the left side of the house; and he put
the sea on the right side of the house toward the south.
40 Hiram also made the pots and the shovels and the basins. So Hiram
finished all the work that he did for King Solomon on the house of
41 the LORD: the two columns and the two bowl-shaped capitals that
42 were on the top of the columns, and the two networks to cover the two

bowls of the capitals that were on the top of the pillars, and the four hundred pomegranates for the two networks—two rows of pomegranates for each network, to cover the two bowl-shaped capitals that
43 were on top of the columns, and the ten stands and the ten lavers upon
44 the stands, and the one sea and the twelve oxen underneath the sea.
45 Now the pots, and the shovels, and the basins, and all these vessels which Hiram made for King Solomon in the house of the LORD, were
47 of burnished bronze. There was no weighing of the bronze from which he made all these vessels because it was so very much, the
46 weight of the bronze could not be determined. In the district of the Jordan he cast them, in the clay ground between Succoth and Zare-
48 than. So Solomon placed all the vessels which he had made in the house of the LORD: the golden altar, and the golden table whereon
49 was the bread of the Presence; and the lampstands, five on the right side, and five on the left before the inner room, of pure gold; and
50 the flowers, and the lamps, and the golden tongs; and the cups, snuffers, basins, saucers, and fire pans, of pure gold; and the golden hinges, both for the folding doors of the inner house (the most holy place) and for the folding doors of the temple proper.
51 Thus all the work was finished that King Solomon wrought on the house of the LORD. Solomon also brought in the sacred things of David his father, the silver, the gold, and the vessels, placing them in the treasuries of the house of the LORD.

THE DEDICATION OF THE TEMPLE, 8:1–66

8 Then Solomon proceeded to assemble the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the Israelites, to King Solomon in Jerusalem, to bring up the ark of the cove-
2 nant of the LORD out of the city of David, that is Zion. Moreover, all the men of Israel assembled themselves about King Solomon at
3 the feast, in the month of Ethanim, which is the seventh month. All
4 the elders of Israel came, and the priests took up the ark. Thus they brought up the ark of the LORD, and the tent of meeting, and all the holy vessels that were in the tent; and the priests and Levite brought
5 them up. Then King Solomon and all the congregation of Israel, that were gathered to him, were with him before the ark, sacrificing so many sheep and oxen, that they could not be counted or numbered.
6 So the priests brought the ark of the covenant of the LORD to its place in the inner room of the house (in the most holy place) underneath

7 the wings of the cherubs. For the cherubs stood with wings outspread
over the place of the ark, so that the cherubs made a covering above the
8 ark and its staves. But the staves were so long that the ends of the
staves were seen from the holy place before the inner room, yet they
9 were not seen without, and they are there to this day. There was
nothing in the ark except the two tablets of stone which Moses had
put there in Horeb, when the LORD made a covenant with the Israel-
10 ites at the time they came out of the land of Egypt. Now when the
priests came out of the holy place, a cloud filled the house of the
11 LORD, so that the priests could not stand to minister because of the
cloud, for the glory of the LORD filled the house of the LORD.
12 Then Solomon said,

"The Lord established the sun in the heavens,
But he chose to dwell in thick darkness;

13 'Build my house, a house of habitation for me,
That I may dwell therein forever.'
Is it not written in the Book of the Upright?"

14 Then the king faced about and blessed all the assembly of Israel,
15 while all the assembly of Israel was standing. And he said,
"Blessed be the LORD, the God of Israel, who with his own lips
spoke with David my father, and with his own hand has fulfilled it,
16 saying, 'Since the day I brought forth my people Israel out of Egypt,
I chose no city out of all the tribes of Israel in which to build a house,
that my name might be there, but I have chosen David to be over my
17 people Israel.' Now it was in the mind of David my father to build
18 a house for the name of the LORD, the God of Israel. But the LORD
said to David my father, 'Whereas it was in your mind to build a
19 house for my name, you did well that it was in your mind; neverthe-
less you yourself shall not build the house; but your son, who shall
come forth from your loins, he shall build the house for my name.'
20 Now the LORD has made good his word which he spoke; for I have
risen up in the place of David my father and sit on the throne of Is-
rael, as the LORD promised, and I have built the house for the name
21 of the LORD, the God of Israel. And there I have provided a place
for the ark wherein is the covenant of the LORD, which he made with
our fathers, when he brought them out of the land of Egypt."
22 Then Solomon stood up before the altar of the LORD in the pres-

ence of the whole assembly of Israel and spread forth his hands
23 toward heaven, and said,

"O LORD, the God of Israel, there is no God like thee in the heavens above nor upon the earth beneath, who keeps covenant and shows kindness to thy servants who walk before thee with all their heart,
24 who hast kept with thy servant David, my father, that which thou didst declare to him, and didst speak with thy lips, and with thy hand hast
25 fulfilled it, as at this day. Now therefore, O LORD, the God of Israel, keep with thy servant David, my father, that which thou didst declare to him, saying, 'There shall not fail you a man in my sight to sit on the throne of Israel, if only your sons shall take heed to their
26 way, to walk before me as you have walked before me.' Now therefore, O God of Israel, let thy word be confirmed, I pray thee, which thou hast spoken to thy servant David, my father.

27 "But can God dwell with men on the earth? Behold the heavens and the highest heaven cannot contain thee; how much less this house
28 which I have built! Yet incline unto the prayer of thy servant and to his supplication, O LORD, my God, hearkening to the cry and to the prayer which thy servant is uttering before thee at this moment,
29 that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there,' to listen to the prayer which thy servant shall pray toward this place.
30 And hearken thou to the supplication of thy servant and of thy people Israel, when they shall pray toward this place; even hear thou in the heavens, thy dwelling-place, and when thou hearest, forgive.

31 "In case a man sin against his neighbor, and an oath be laid upon him compelling him to swear, and he come and swear before thy altar
32 in this house, then hear thou in the heavens, and act and judge thy servants, condemning the wicked by bringing the outcome of his conduct upon his own head, and justifying the righteous, by rewarding him according to his righteousness.

33 "When thy people Israel are defeated before the enemy because they have sinned against thee, if they turn again to thee and praise
34 thy name and pray and make supplication to thee in this house, then hear thou in the heavens and forgive the sin of thy people Israel and bring them back again to the land which thou gavest to their fathers.

35 "When the heavens are shut up and there is no rain because they have sinned against thee, if they pray toward this place and praise thy
36 name and turn from their sin, when thou dost afflict them, then hear thou in the heavens and forgive the sin of thy servants and of thy peo-

ple Israel, when thou teachest them the good way in which they should walk, and grant rain upon thy land, which thou hast given to thy people for an inheritance.

37 "If there be in the land famine, if there be pestilence, blasting, mildew, locust or caterpillar, if their enemy besiege them in any of
38 their gates, whatever plague, whatever sickness there be, whatever prayer, whatever supplication be made by any man, or by all thy people Israel, who knows each his own personal affliction, and stretches
39 out his hand toward this house, then hear thou in the heavens thy dwelling-place and forgive and act and render to each according to all his ways, whose heart thou knowest (for thou, even thou alone,
40 knowest the hearts of all the children of men), that they may fear thee all the days that they live on the face of the land which thou gavest to our fathers.

41 "Then also as to the alien, who is not of thy people Israel, but comes
42 from a far country for thy name's sake—for they shall hear of thy great name, and thy mighty hand and of thine outstretched arm—
43 when he shall come and pray toward this house, hear thou in the heavens thy dwelling-place and do according to all that the alien petitions of thee, that all the peoples of the earth may know thy name, to fear thee, as do thy people Israel, and that they may know that this house which I have built is called by thy name.

44 "If thy people go out to battle against their enemy, by whatever way thou shalt send them, and they pray to the LORD in the direction of the city which thou hast chosen, and the house which I have built
45 for thy name, then hear thou in the heavens their prayer and their supplication and maintain their right.

46 "If they sin against thee—for there is no man that sins not—and thou be angry with them and deliver them to the enemy, so that they carry them away captive to the land of the enemy, far off or near;
47 yet if they shall reflect in the land to which they have been carried captive, and shall turn again and make supplication to thee in the land of their captivity, saying, 'We have sinned, and have acted perversely
48 and wickedly'; if they return to thee with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to thee in the direction of their land, which thou gavest to their fathers, the city which thou hast chosen, and the house which I
49 have built for thy name, then hear thou in the heavens thy dwelling-place their prayer and their supplication, and maintain their right,
50 and forgive thy people who have sinned against thee, and all their

transgressions which they have transgressed against thee, and grant
them compassion in the sight of those who carried them captive, that
51 they may have compassion on them—for they are thy people and
thine inheritance, which thou didst bring forth out of Egypt, from
52 the midst of the iron furnace—that thine eyes may be open to the
supplication of thy servant and to the supplication of thy people Is-
53 real, to give ear to them whenever they cry to thee. For thou didst
separate them from all the peoples of the earth to be thine inheri-
tance, as thou didst promise through Moses thy servant, when thou
didst bring our fathers out of Egypt, O Lord GOD."

54 Now as Solomon finished praying all this prayer and supplication
to the LORD, he arose from kneeling on his knees before the altar of
55 the LORD with his hands stretched out toward the heavens, and stood,
and blessed all the assembly of Israel with a loud voice, saying,

56 "Blessed be the LORD who has given rest to his people Israel, ac-
cording to all that he promised. Not one word has failed of all his
57 good promise which he spoke by Moses his servant. The LORD our
God be with us, as he was with our fathers; let him not leave us nor
58 forsake us, that he may incline our hearts to him, to walk in all his
ways and to keep his commandments, and his statutes and his ordi-
59 nances, which he commanded our fathers. Let these words of mine,
wherewith I have made supplication before the LORD, be near to the
LORD, our God, day and night, that he maintain the right of his serv-
60 ant and the right of his people Israel, as each day requires; that all
the peoples of the earth may know that the LORD is God; there is no
61 other. Let your heart therefore be perfect with the LORD our God,
to walk in his statutes and to keep his commandments, as at this day."

62 The king and all Israel with him offered sacrifice before the LORD.
63 Solomon, moreover, offered as the sacrifice of peace-offerings, which
he offered to the LORD, twenty-two thousand oxen, and a hundred and
twenty thousand sheep. Thus the king and all the Israelites dedicated
64 the house of the LORD. The same day the king consecrated the in-
terior of the court that was in front of the house of the LORD; for
there he made the whole burnt-offering, and the cereal-offering, and
the fat pieces of the peace-offerings, because the bronze altar that was
before the LORD was too small to receive the burnt-offering and the
65 cereal-offering and the fat pieces of the peace-offerings. So Solomon
made a feast at that time and all Israel with him—a great assembly,
from the entrance of Hamath to the brook of Egypt—before the
66 LORD our God, seven days. But on the eighth day he sent the people

away; and with a blessing upon the king they went to their homes, joyful and glad of heart for all the goodness that the LORD had shown to David his servant, and to Israel his people.

SOLOMON'S VISION, 9:1–9

9 Now when Solomon had finished building the house of the LORD
and the king's house and all the work of Solomon which he was
2 pleased to do, the LORD appeared to Solomon a second time, as he had
3 appeared to him in Gibeon. The LORD said to him,

"I have heard your prayer and your supplication, which you have made before me. I have consecrated this house which you have built in which to put my name forever; and my eyes and my heart shall be
4 there for all time. If you will indeed walk before me, as David your father walked, in integrity of heart, and in uprightness, doing according to all that I have commanded you, and will keep my statutes and
5 my ordinances, then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'There
6 shall not fail you a man upon the throne of Israel.' But if you shall indeed turn aside from following me, you or your children, and shall not keep my commandments and my statutes which I have set
7 before you, but shall go and serve other gods, and worship them, then I will cut off Israel from the land, which I have given them; and the house which I have consecrated for my name, will I cast away from me, and Israel shall be a proverb and a byword among all peo-
8 ples. Moreover, this house shall become ruins, everyone passing by it shall be astonished and shall hiss, and they shall say, 'Why has the
9 LORD done thus to this land and to this house?' Then they shall say, 'Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and devoted themselves to other gods and worshipped and served them; therefore the LORD has brought upon them all this evil.' "

THE ORIGIN OF THE NAME CABUL, 9:10–14

10 Now at the end of twenty years, during which Solomon had built
11 the two houses, the house of the LORD and the king's house, Hiram king of Tyre having supplied Solomon with cedar and cypress timber and with gold as much as he required, King Solomon at that time pro-
12 ceeded to give to Hiram twenty cities in the land of Galilee. But when Hiram came out from Tyre to see the cities which Solomon had
13 given him, they were not acceptable in his sight. Therefore he said,

"What are these cities which you have given me, my brother?"
14 So they are called the land of Cabul even to this day. But Hiram had sent to the king one hundred and twenty talents of gold.

SOLOMON'S VARIED INTERESTS, 9:15—10:29

15 Now this is the account of the levy of forced service which King Solomon raised to build the house of the LORD, his own house, Millo,
16 the wall of Jerusalem, Hazor, Megiddo, and Gezer, (Pharaoh king of Egypt had gone up, and captured Gezer, and burnt it with fire, and slain the Canaanites who dwelt in the city, and given it as a
17 dowry to his daughter, Solomon's wife. So Solomon rebuilt Gezer)
18 lower Bethhoron, Baalath, and Tamar in the desert in the land of
19 Judah, and all the store-cities that Solomon had, and cities for his chariots, and the cities for his horsemen, and whatsoever Solomon desired to build in Jerusalem, in Lebanon, and in all the land under his
20 rule. All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivvites, and the Jebusites, who were not of the Israel-
21 ites, their descendants who were left after them in the land, whom the Israelites were unable to destroy utterly, of them Solomon raised a
22 forced levy of slaves even as it is to this day. But Solomon made no slave of the Israelites for they were the soldiers and his attendants, his commanders, his officers of third rank, his chariot commanders and his horsemen.
23 These were the chief officers who were over Solomon's work, five hundred and fifty, who had charge of the people who did the work.
24 But Pharaoh's daughter went up from the city of David to her own house which he had built for her; then he built Millo.
25 Now Solomon used to offer up burnt-offerings and peace-offerings three times a year upon the altar which he built to the LORD, and he used to burn incense before the LORD. So he completed the house.
26 King Solomon also made a fleet of ships in Eziongeber, which is
27 near Eloth on the shore of the Red Sea in the land of Edom. And Hiram sent with the fleet his servants—seamen, who were familiar
28 with the sea, together with the servants of Solomon. Now they went to Ophir and took from there gold, to the amount of four hundred and twenty talents, and brought it to Solomon.
10 Now when the queen of Sheba heard of the fame of Solomon through the name of the LORD, she came to test him with hard ques-
2 tions. So she came to Jerusalem with a very great retinue, with camels bearing spices and very much gold and precious stones; and as soon as

3 she came to Solomon, she told him all that was on her mind. Solomon,
however, answered all her questions; there was nothing hid from the
4 king which he could not explain to her. Then when the queen of
Sheba had observed all the wisdom of Solomon, the house that he had
5 built, the viands of his table, the appointment of his servants, the at-
tendance of his waiters, their clothing, his cupbearers, and his burnt-
offerings which he used to offer at the house of the LORD, there was
6 no more spirit in her. So she said to the king,

"The report which I heard in my own land of your affairs and
7 your wisdom was true, but I would not believe the reports until I
came and saw with my own eyes; and behold the half was not
told me; you surpass in wisdom and prosperity the report which I
8 heard. Happy are your wives! Happy are these your servants who
9 stand before you continually and hear your wisdom! Blessed be the
LORD your God who has delighted in you, to set you on the throne of
Israel! Because the LORD loved Israel forever, he has made you king
that you may execute justice and righteousness."

10 Then she gave the king one hundred and twenty talents of gold
and a very great quantity of spices and precious stones; never did such
a multitude of spices come, as that which the queen of Sheba gave to
11 King Solomon. In addition Hiram's fleet, that brought gold from
Ophir, also brought a very great amount of red sandalwood and pre-
12 cious stones. Moreover the king made of the sandalwood from Ophir
pilasters for the house of the LORD and for the king's house, and
harps and lyres for the singers. There never came such sandalwood,
nor has it been seen to this day.

13 Now King Solomon gave to the queen of Sheba all that it pleased
her to ask, besides that which he gave her according to his royal boun-
ty. So she set out and went back to her own land, together with her
servants.

14 The weight of gold that came to Solomon in a year was six hundred
15 and sixty-six talents of gold, besides that which came from the traffic
of the merchants and from all the kings of the Arabians and from the
governors of the land.

16 Moreover King Solomon made two hundred large shields of beaten
gold—over twenty pounds of gold was required for each shield—and
17 three hundred shields of beaten gold—about three and a half pounds
of gold was required for each shield—and the king put them in the
18 House of the Forest of Lebanon. The king also made a great ivory
19 throne and overlaid it with the finest gold. The throne had six steps

and at the back of the throne were calves' heads, and on both sides of
20 the seat were arms, and two lions stood beside the arms, and twelve
lions stood there, one on each side on the six steps. The like of it was
never made in any kingdom.
21 All the drinking vessels of King Solomon were of gold, and all
the vessels of the House of the Forest of Lebanon were of rare gold:
none were of silver; it was considered of no value in the days of Solo-
22 mon. For the king had at sea a fleet of Tarshish ships with the fleet of
Hiram. Once every three years, the fleet of Tarshish ships used to
23 come bringing gold, silver, ivory, apes and peacocks. Thus King
Solomon excelled all the kings of the earth in riches and in wisdom.
24 So the whole earth sought the presence of Solomon in order to listen
25 to the wisdom which God had put into his mind. They brought each
his present: articles of silver and articles of gold, clothing, equip-
ment, spices, horses and mules, so much year by year.
26 Moreover Solomon gathered together chariots and horsemen; and
he had fourteen hundred chariots and twelve thousand horsemen,
which he stationed in the chariot cities and with the king in Jerusalem.
27 The king also made silver in Jerusalem as common as stone, and he
made cedars as plentiful as the sycamore trees that are in the foot-
28 hills. Solomon's transport of horses was between Egypt and Kuë;
29 the king's traders received them from Kuë at a price, and a chariot
could be imported from Egypt for six hundred shekels of silver and
a horse for a hundred and fifty. Even so through their means they
carried on trade with all the kings of the Hittites and the kings of
the Arameans.

SOLOMON'S SINS AND THEIR PENALTIES, 11:1–43

11 Now King Solomon was a lover of women; and he married many
foreign wives—Moabites, Ammonites, Edomites, Sidonians and Hit-
2 tites, from the nations concerning which the LORD had said to the
Israelites, "You shall not go among them, neither shall they come
among you; for surely they will turn away your heart after their
gods;" Solomon clung to these in love.
3 And he had seven hundred wives, princesses, and three hundred
4 concubines; and his wives turned away his heart. Now when Solo-
mon was old, his heart was not perfect with the LORD his God, as
5 was the heart of David his father; and his wives turned away his
heart after their gods. Solomon also went after Ashtarte, the god-
dess of the Sidonians, and after Milcom, the abomination of the

6 Ammonites. So Solomon did that which was evil in the sight of
the LORD, and went not fully after the LORD as David his father had
7 done. Then Solomon built a high place for Chemosh, the god of the
Moabites, in the mountain over against Jerusalem, and for Molech, the
8 god of the Ammonites. And so he did for all his foreign wives, burn-
9 ing incense and sacrificing to their gods. Thus the LORD was angry
with Solomon, because his heart was turned away from the LORD,
10 the God of Israel, who had appeared to him twice, and had com-
manded him concerning this thing, that he should not go after other
gods; but he did not heed that which the LORD had commanded.

11 Therefore the LORD said to Solomon,

"Inasmuch as this is your attitude and you have not kept my cove-
nant and my statutes, which I have commanded you, I will surely
12 rend the kingdom from you, and will give it to your servant. Never-
theless I will not do it in your days, for David your father's sake;
13 but I will rend it out of the hand of your son. However I will not
tear away the whole kingdom; but I will give one tribe to your son,
for David my servant's sake and for the sake of Jerusalem which I
have chosen."

14 Accordingly the LORD raised up against Solomon an adversary,
15 Hadad the Edomite, of the royal house that was in Edom; for when
David was in Edom, also when Joab the commander of the army
16 went up to bury the slain, he slew every male in Edom, (for Joab
and all Israel remained there six months until he had cut off every
17 male in Edom). Hadad and certain Edomites from the servants of
his father fled with him, to go into Egypt, Hadad being a little child.
18 They set out from Midian and came to Paran and took men with
them from Paran and came to Egypt to Pharaoh king of Egypt, who
19 gave him a house and appointed him food and gave him land. So Ha-
dad found great favor in the sight of Pharaoh, so that he gave him
to wife the sister of his own wife, the sister of Tahpenes the queen.
20 And the sister of Tahpenes bore him Genubath his son, whom Tah-
penes weaned in Pharaoh's house; and Genubath was in Pharaoh's
21 house among the sons of Pharaoh. Now when Hadad heard in Egypt
that David slept with his fathers, and that Joab the commander of
the army was dead, Hadad said to Pharaoh,

"Send me away and let me go to my own country."

22 But Pharaoh said to him,

"What have you lacked with me that you are now seeking to go to
your own country?"

And he said to him,
"Do certainly let me go."
23 God also raised up as an adversary to him, Rezon, the son of Eliada,
24 who had fled from his master, Hadadezer, king of Zobah. So he gathered men about him and became leader of a marauding band, and they went to Damascus and dwelt there and reigned in Damascus.
25 He was an adversary of Israel all the days of Solomon besides the evil which Hadad did; and he abhorred Israel and ruled over Edom.
26 Jeroboam, the son of Nebat, an Ephraimite of Zeredah, a servant of Solomon, whose mother's name was Zeruiah, a widow, also lifted up
27 his hand against the king. Now this was the reason why he lifted up his hand against the king: Solomon built Millo and closed up the
28 breach of the city of David his father. Now the man Jeroboam was very able and when Solomon saw that the young man was industrious, he gave him charge of all the forced labor of the house of Joseph.
29 Thus it happened at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him on the road and he turned him aside from the road. Now Ahijah had clad himself with a new garment; and the two of them were alone in the field.
30 Then Ahijah laid hold of the new garment that was on him and tore
31 it into twelve pieces. And he said to Jeroboam,
"Take for yourself ten pieces; for thus the LORD, the God of Israel, has said, 'Behold, I am about to tear the kingdom from the hand
32 of Solomon and will give you ten tribes; but he shall have one tribe, for my servant David's sake and for the sake of Jerusalem, the city
33 which I have chosen out of all the tribes of Israel, because he has forsaken me and worshipped Ashtarte, the goddess of the Sidonians, Chemosh, the god of Moab, and Milcom, the god of the Ammonites, and has not walked in my ways to do that which is right in my sight, and to keep my statutes and my ordinances as David his father did.
34 Nevertheless I will not take the whole kingdom out of his hand; but I will certainly establish him as ruler during his lifetime, for David my servant's sake whom I chose, who kept my commandments and
35 my statutes. But I will take the kingdom out of his son's hand, and
36 will give to you, even ten tribes. Yet to his son I will give one tribe, that David my servant may always have a lamp before me in Jerusa-
37 lem, my city where I have chosen to put my name. But I will take you and you shall reign over all that you yourself desire, and you shall
38 be king over Israel. And if you will hearken to all that I command you, and will walk in my ways and do that which is right in my sight,

by keeping my statutes and my commandments, as David my servant did, then I will be with you and build you a lasting house as I built
39 for David, and will give Israel to you. Thus I will afflict the descendants of David for this, but not forever.' "
40 Solomon therefore sought to kill Jeroboam, but Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt till the death of Solomon.
41 Now the rest of the records of Solomon, and all that he did, and his wisdom, are they not written in the Book of the Records of Solo-
42 mon? The time that Solomon reigned in Jerusalem over all Israel
43 was forty years. Then Solomon slept with his fathers and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

THE DISRUPTION OF THE KINGDOM, 12:1–20

12 Moreover Rehoboam went to Shechem, because all Israel had come to Shechem to make him king.
2 Now as soon as Jeroboam, the son of Nebat, heard the news—for he was still in Egypt, whither he had fled from the presence of Solomon the king, and he was living in Egypt—he returned to his native city
3 of Zeredah in Mount Ephraim. So they sent and called Jeroboam, and he, with all the assembly of Israel, came. And they spoke to Rehoboam, saying,
4 "Your father made our yoke galling. Now therefore lighten the galling service of your father and the burdensome yoke he laid upon us, and we will serve you."
5 Then he said to them,
"Go away for three days, then return to me."
So the people went away.
6 Then King Rehoboam took counsel with the old men who had stood before Solomon his father during his lifetime, saying,
"How do you advise me to reply to this people?"
7 And they replied to him, saying,
"If you will be a servant to this people today and will serve them, and when you answer them, speak kindly to them, then they will be your servants forever."
8 But he rejected the counsel of the old men which they had offered him, and took counsel with the young men who had grown up with
9 him and who were his companions. So he said to them,

"What do you advise that we reply to this people, who have spoken to me saying, 'Lighten the yoke that your father laid upon us?' "
10 Then the young men who had grown up with him replied to him, saying,

"Thus say to this people who have said to you, 'Your father made our yoke heavy, but do you lighten our yoke'; thus speak to them,
11 'My little finger is thicker than my father's loins! And now whereas my father loaded you with a heavy yoke, I will add to your yoke; my father chastised you with whips but I will chastise you as with scorpion stings!' "
12 So when Jeroboam and all the people came to Rehoboam the third
13 day, as the king bade, saying, "Return to me the third day," the king
14 answered them harshly, and rejected the counsel of the old men which they offered him, but spoke to them according to the counsel of the young men, saying,

"My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you as with scorpion stings."
15 So the king did not listen to the people, for it was a thing brought about of the LORD to establish his word which the LORD spoke by Ahijah the Shilonite to Jeroboam, the son of Nebat.
16 Now when all Israel saw that the king had not hearkened to them, the people replied to the king, saying,

"What share have we in David? Yea, we have no inheritance in the son of Jesse. To your tents, O Israel! Now see to your own house, O David!"

So the Israelites went to their homes.
17 But Rehoboam reigned over the Israelites who dwelt in the cities
18 of Judah. Then King Rehoboam sent Adoram, who was over the forced labor; but all Israel stoned him to death with stones. Whereupon King Rehoboam leaped into his chariot and made off for Jeru-
19 salem. So Israel has been in rebellion against the house of David down to the present day.
20 Now as soon as all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. None, except the tribe of Judah only, remained loyal to the house of David.

SHEMAIAH'S PROPHECY, 12:21–24

21 When Rehoboam reached Jerusalem, he assembled all the house of
Judah and the tribe of Benjamin, a hundred and eighty thousand
seasoned troops, to fight against the house of Israel, in order to bring
22 back the kingdom to Rehoboam the son of Solomon. But the word of
God came to Shemaiah, a man of God, saying,
23 "Speak to Rehoboam, son of Solomon, king of Judah, and to all the
house of Judah and Benjamin, and to the rest of the people, saying,
24 'The LORD has spoken thus, "You shall not go up to fight against your
brothers, the Israelites; return every man to his house, for this thing
has come about directly from me." ' "

So they listened to the word of the LORD, and turned and went
away according to the word of the LORD.

THE MAKING OF THE GOLDEN CALVES, 12:25—13:34

25 Then Jeroboam built Shechem in Mount Ephraim and dwelt there.
He also went out from there and built Penuel.
26 Moreover, Jeroboam said to himself,
27 "Now the kingdom will revert to the house of David. If this peo-
ple go up to make sacrifices in the temple of the LORD in Jerusalem,
then will the heart of this people return to their lord, even to Reho-
boam, king of Judah; and they will slay me, and return to Reho-
boam, king of Judah."
28 So the king took counsel and made two calves of gold, and said
to the people,

"You have gone up to Jerusalem long enough. Behold your gods,
O Israel, who brought you up from the land of Egypt!"

29 30 So he set up the one in Bethel, and the other he put in Dan. And
this thing became a sin to Israel, for the people went to seek the one,
31 even to Dan. He also made sanctuaries at high places, and made
priests from among all sorts of people, who were not of the sons of
32 Levi. Jeroboam established a feast in the eighth month, on the fif-
teenth day of the month, like the feast that is in Judah, and he went
up to the altar; so he did in Bethel, sacrificing to the calves that he
had made; and he stationed in Bethel the priests of the high places
33 that he had made. And Jeroboam went up to the altar which he had
made in Bethel on the fifteenth day of the eighth month, which he
had devised of his own accord; and he established a feast for the Isra-
13 elites and went up to the altar to burn incense. Now there came a man
of God from Judah at the command of the LORD to Bethel, just as

2 Jeroboam was standing by the altar to burn incense. And the man
cried out against the altar at the command of the LORD and said,
"O altar, altar, thus the LORD has said: 'Behold a son shall be born
to the house of David, Josiah by name, and upon you he shall sac-
rifice the priests of the high places who offer sacrifice upon you, and
he shall burn men's bones on you.' "
3 He also gave a sign the same day, saying,
"This is the sign which the LORD has spoken, 'Behold, the altar
shall be rent, and the ashes which are upon it shall be poured out.' "
4 Now when the king heard the word of the man of God which he
cried against the altar in Bethel, Jeroboam put forth his hand from
the altar, saying,
"Arrest him."
But his hand which he put forth against him, withered up, so that
5 he could not draw it back to himself. The altar also was rent, and
the ashes poured out from the altar, in accordance with the sign which
6 the man of God had given at the command of the LORD. Then the
king answered and said to the man of God,
"Entreat now the favor of the LORD your God, and pray for me
that my hand may be restored to me."
So the man of God entreated the favor of the LORD, and the king's
7 hand was restored to him again and became as it was before. There-
upon the king spoke to the man of God,
"Come home with me and take refreshment and I will give you a
reward."
8 But the man of God said to the king,
"If you were to give me half of your house, I would not go with
9 you, nor would I eat bread or drink water in this place! For so it
was charged me by the word of the LORD, saying, 'You shall not eat
bread nor drink water, nor return by the way that you came.' "
10 So he went another way and did not return by the way that he came
to Bethel.
11 Now a certain old prophet lived in Bethel; and his sons came and
told him all the deeds that the man of God had done that day in Beth-
el; they also related to their father the words that he had spoken to
12 the king. And their father spoke to them,
"Which way did he go?"
So his sons pointed out which way the man of God who came
13 from Judah had gone. Then he said to his sons,
"Saddle the ass for me."

14 So they saddled the ass for him and he rode off upon it. Now he went after the man of God, and found him sitting under an oak; and he said to him,

"Are you the man of God who came from Judah?"

And he said,

"I am."

15 And he said to him,

"Come home with me and eat bread."

16 But he said,

"I am not permitted to return with you, nor go in with you, nor
17 may I eat bread nor drink water with you in this place; for it was declared unto me by the word of the LORD, 'You shall eat no bread nor drink water there, nor depart by the way you came.' "

18 Then he said to him,

"I too am a prophet as you are; and an angel spoke to me at the command of the Lord, saying, 'Bring him back with you to your house, that he may eat bread and drink water.' "

19 But he lied to him. So he returned with him, and ate bread in his house and drank water.

20 But while they were sitting at the table, the word of the LORD
21 came to the prophet who brought him back. And he cried to the man of God who came from Judah, saying,

"'Thus the LORD has said, 'Since you have disobeyed the word of the LORD, and have not kept the commandment which the LORD your
22 God commanded you, but have returned and eaten bread and drunk water in the place of which he told you, "Eat no bread, and drink no water," your body shall not come to the grave of your fathers.' "

23 Now after he had eaten bread and drank, he saddled the ass for
24 him and once more he departed. But a lion met him in the way and slew him, and his body was cast upon the road, and the ass stood beside
25 it; the lion also was standing by the body; and thus as men were passing by they saw the body cast upon the road, and the lion standing beside the body; and they came and reported it in the city where the old prophet dwelt.

26 So when the prophet who brought him back from the way heard of it, he said,

"It is the man of God who rebelled against the word of the LORD; therefore the LORD gave him to the lion, which has mangled him and slain him, according to the word of the LORD, which he spoke to him."

27 Then he spoke to his sons, saying,
"Saddle the ass for me."
28 And they saddled it. Thus he went and found his body cast upon
the road and the ass and the lion standing beside the body; the lion
29 had not eaten the body nor torn the ass. Then the prophet took up
the body of the man of God, and laid it upon the ass, and brought it
30 back to the city that he might mourn and bury him. And he laid his
body in his own grave; and they mourned over him,
"Alas, my brother!"
31 After he had buried him, he said to his sons as follows:
"When I die, bury me in the grave in which the man of God is
32 buried; lay my bones beside his bones; for the saying which he cried
at the command of the LORD against the altar which is in Bethel, and
against all the shrines of the high places which are in the cities of
Samaria shall surely come to pass."
33 After this episode Jeroboam did not turn from his evil way, but
made again from among all sorts of people priests of the high places.
Whomsoever he would, he installed to be priests of the high places.
34 And this thing became a sin to the house of Jeroboam, even to cut it
off and to destroy it from the face of the ground.

JEROBOAM DENOUNCED BY AHIJAH, 14:1–20

14 2 At that time Abijah, the son of Jeroboam, fell sick. Then Jeroboam
said to his wife,
"Arise, I pray you, and disguise yourself, that you may not be
known to be the wife of Jeroboam, and go to Shiloh. There is Ahijah
the prophet, who declared to me that I should be king over this people.
3 And take with you ten loaves of bread and cakes and a jar of honey,
and go to him; he will tell you what shall become of the child."
4 Then Jeroboam's wife did so; she arose and went to Shiloh and
came to the house of Ahijah. Now Ahijah was unable to see, for his
5 eyes had become dim because of his age. But the LORD had said to
Ahijah,
"Behold the wife of Jeroboam is coming to seek a word from you
concerning her son, for he is sick; thus and thus shall you speak to
her."
But when she came in she feigned to be a strange woman.
6 Now when Ahijah heard the sound of her feet, as she came in at
the doorway, he said,
"Come in, wife of Jeroboam, why do you feign to be another,

7 seeing that I am sent to you with a harsh message? Go, say to Jero-
boam, 'Thus has the LORD, the God of Israel, said: "Because I ex-
alted you from the midst of the people and made you a leader over my
8 people Israel, and rent the kingdom away from the house of David
and gave it to you, but you have not been like my servant David, who
kept my commandments, and who followed me with all his heart to
9 do that only which was right in my sight, but you have done worse
than any that were before you, and have gone and made you other
gods and molten images to provoke my anger, and have cast me be-
10 hind your back: therefore, behold, I am about to bring evil upon the
house of Jeroboam and I will cut off from Jeroboam every male—
him that is shut up and him that is left at large in Israel—and will
utterly consume the house of Jeroboam, as a man consumes refuse,
11 until it is gone. Him that dies of Jeroboam in the city shall the dogs
eat, and him that dies in the field shall the birds of the heavens eat;
12 for the LORD has spoken it." ' But do you arise, go to your home;
13 when your feet enter the city, the child shall die. And all Israel shall
mourn for him and bury him; for he only of Jeroboam shall come to
the grave, because in him there is found some good thing toward the
14 LORD, the God of Israel, in the house of Jeroboam. Moreover the
LORD will raise up for himself a king over Israel, who shall cut off
15 this house of Jeroboam. Today and from now on the LORD will
smite Israel, as a reed is shaken in the water, and he will root up Is-
rael from this good land which he gave to your fathers, and will
scatter them beyond the river, because they have made their Ashtartes,
16 provoking the LORD to anger. He will also give up Israel because of
the sins which Jeroboam has committed, and with which he has made
Israel to sin."

17 Then Jeroboam's wife arose and departed and came to Tirzah—
she was just entering over the threshold of the house when the child
18 died. And all Israel buried him and mourned for him according to
the word of the LORD which he spoke by his servant Ahijah, the
prophet.

19 Now the rest of the records of Jeroboam, how he made war, and
how he ruled—they are written in the Book of the Chronicles of the
20 Kings of Israel. And the time that Jeroboam reigned was twenty-
two years; then he slept with his fathers, and Nadab his son ruled in
his stead.

THE REIGN OF REHOBOAM IN JUDAH, 14:21–31

21 Now Rehoboam, the son of Solomon, reigned in Judah. Rehoboam
was forty-one years old when he became king, and he reigned seven-
teen years in Jerusalem, the city in which the LORD had chosen out
of all the tribes of Israel to put his name. And his mother's name
was Naamah the Ammonitess.
22 Moreover Judah did that which was evil in the sight of the LORD,
and they aroused him to jealous anger with the sins which they com-
23 mitted, more than all their fathers had done. They also built for
themselves high places, pillars, and Asherahs, on every high hill and
24 under every spreading tree; there were also male devotees of the fer-
tility cult in the land. They did according to all the abominations of
the nations which the LORD drove out before the Israelites.
25 Now in the fifth year of King Rehoboam, Shishak, king of Egypt,
26 came up against Jerusalem. And he took away the treasures of the
house of the LORD and the treasures of the king's house, he took all
away. He also took away all the shields of gold which Solomon had
27 made. King Rehoboam made shields of bronze in their stead and in-
trusted them to the captains of the guards who kept the door of the
28 king's house. Accordingly, as often as the king went into the house
of the LORD, the guards would carry them and take them back to the
guard-room.
29 Now the rest of the records of Rehoboam and all that he did, are
they not written in the Book of the Chronicles of the Kings of Judah?
30 And fighting kept up continually between Rehoboam and Jeroboam.
31 So Rehoboam slept with his fathers, and he was buried with his fa-
thers in the city of David; and his mother's name was Naamah, the
Ammonitess. And Abijam his son reigned in his stead.

THE REIGN OF ABIJAM IN JUDAH, 15:1–8

15 Now in the eighteenth year of King Jeroboam, the son of Nebat,
2 Abijam became king over Judah. He reigned three years in Jeru-
salem; and his mother's name was Maacah, the daughter of Abisha-
3 lom. But he walked in all the sins of his father, which he had com-
mitted before him; and his heart was not perfect with the LORD his
4 God like the heart of David his father. Nevertheless, for David's
sake, the LORD his God gave him a lamp in Jerusalem, in that he
5 raised up his son after him and established Jerusalem, because David
did that which was right in the sight of the LORD and did not turn
aside from anything that he commanded him all the days of his life,

6 except in the matter of Uriah the Hittite. There was also war between Rehoboam and Jeroboam all the days of his life.
7 Now the rest of the records of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?
8 There was also war between Abijam and Jeroboam. So Abijam slept with his fathers, and they buried him in the city of David; and Asa, his son, reigned in his stead.

ASA OF JUDAH AND NADAB OF ISRAEL, 15:9–32

9 Now in the twentieth year of Jeroboam, king of Israel, Asa became
10 king of Judah, and he reigned forty-one years in Jerusalem; and his
11 mother's name was Maacah, the daughter of Abishalom. But Asa did that which was right in the sight of the LORD, as did David his
12 father. He put away the male devotees of the fertility cult out of
13 the land, and removed all the idols that his fathers had made. He also removed Maacah his mother from being chief lady, because she made an obscene image as an Asherah. And Asa cut down her ob-
14 scene image, and burnt it in the Kidron Valley. But the high places were not removed; nevertheless the heart of Asa was perfect with
15 the LORD all his days. Moreover he brought into the house of the LORD the votive gifts of his father and his own votive objects—silver and gold and vessels.
16 Now there was war between Asa and Baasha, king of Israel, all
17 their days. And Baasha, king of Israel, went up against Judah and built Ramah, so that he might not allow anyone to go out or come
18 in to Asa, king of Judah. Then Asa took all the silver and gold that were left in the treasuries of the house of the LORD and the treasuries of the king's house, and put them in charge of his servants. And King Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt in Damascus, saying,
19 "There is a league between me and you and between my father and your father; see, I have sent to you a present of silver and gold. Go break your league with Baasha, king of Israel, that he may withdraw from me."
20 Ben-hadad therefore listened to King Asa and sent the commanders of his forces against the cities of Israel, and captured Ijon, Dan, Abel-beth-Maacah, and all Chinneroth, with all the land of Naphtali.
21 Now as soon as Baasha heard of it, he stopped building Ramah and
22 dwelt in Tirzah. Thereupon King Asa made a proclamation to all Judah—none were exempted—and they carried away the stones of

Ramah and its timbers with which Baasha had built. Then King Asa
23 built with them Geba of Benjamin and Mizpeh. Now the rest of all
the records of Asa and all of his prowess and all that he did, and the
cities that he built, are they not written in the Book of the Chronicles
of the Kings of Judah? Yet in the time of his old age he was diseased
24 in his feet. So Asa slept with his fathers, and was buried with his
fathers in the city of David his father; and Jehoshaphat his son
reigned in his stead.

25 Now Nadab, the son of Jeroboam, became king over Israel in the
second year of Asa, king of Judah, and he reigned over Israel two
26 years. He also did that which was evil in the sight of the LORD, and
walked in the way of his father, and in his sin whereby he made Israel
27 to sin. Then Baasha, the son of Ahijah of the house of Issachar, con-
spired against him, and Baasha struck him down at Gibbethon, which
belonged to the Philistines, while Nadab and all Israel were besieging
28 Gibbethon. So Baasha slew him in the third year of Asa, king of
29 Judah, and reigned in his stead; also as soon as he became king, he
struck down all the house of Jeroboam. He did not leave to Jeroboam
a single person alive, until he had destroyed him, according to the
word of the LORD which he spoke by his servant Ahijah the Shilonite,
30 because of the sins of Jeroboam which he committed and by which
he made Israel to sin, and by his provocation whereby he provoked the
31 LORD, the God of Israel, to anger. Now the rest of the records of
Nadab and all that he did, are they not written in the Book of the
32 Chronicles of the Kings of Israel? There was also war between Asa
and Baasha, king of Israel, all their days.

THE REIGN OF BAASHA OF ISRAEL, 15:33—16:7

33 In the third year of Asa, king of Judah, Baasha, the son of Ahijah,
became king over all Israel in Tirzah, and continued for twenty-four
34 years. He also did that which was evil in the sight of the LORD, and
walked in the way of Jeroboam and in his sin with which he made
Israel to sin.

16 Accordingly the word of the LORD came to Jehu, the son of
Hanani, against Baasha, saying,

2 "Forasmuch as I exalted you out of the dust, and made you prince
over my people Israel, and you have walked in the way of Jeroboam
and have made my people Israel to sin, so that they have provoked me
3 to jealous anger with their sins, behold, I will utterly sweep away
Baasha and his house, and I will make your house like the house of

4 Jeroboam, the son of Nebat. Whoever belonging to Baasha dies in
the city, him shall the dogs eat, and whoever of his dies in the field
the birds of the heavens shall eat."
5 Now the rest of the records of Baasha, and what he did and his
prowess, are they not written in the Book of the Chronicles of the
6 Kings of Israel? So Baasha slept with his fathers and was buried in
7 Tirzah, and Elah, his son, reigned in his stead. Moreover, by the
prophet Jehu, the son of Hanani, the word of the LORD came against
Baasha and his house, both on account of the evil that he did in the
sight of the LORD to provoke his jealous anger with the work of his
hands, in being like the house of Jeroboam, and also because he smote
him.

CIVIL STRIFE IN ISRAEL, 16:8–22

8 In the twenty-sixth year of Asa, king of Judah, Elah, the son of
Baasha, became king over Israel in Tirzah and he continued for two
9 years. Then his servant Zimri, captain of half his chariots, conspired
against him. He was in Tirzah drinking himself drunk in the house
10 of Arzah, who was over the household in Tirzah; and Zimri went in
and struck him down and killed him in the twenty-seventh year of
11 Asa, king of Judah, and reigned in his stead. But when he became
king, as soon as he had seated himself upon his throne, he slew all the
house of Baasha; he left him not a single male, either of his kinsfolks
12 or of his friends. Thus Zimri destroyed all the house of Baasha, ac-
cording to the word of the LORD, which he spoke against Baasha by
13 Jehu the prophet, for all the sins of Baasha and the sins of Elah, his
son, which they committed and which they had made Israel commit,
in provoking the jealous anger of the LORD, the God of Israel, with
14 their vanities. Now the rest of the records of Elah and all that he
did, are they not written in the Book of the Chronicles of the Kings
of Israel?
15 In the twenty-seventh year of Asa, king of Judah, Zimri reigned
seven days in Tirzah. Now the people were encamped against Gib-
16 bethon, which belonged to the Philistines. When the people who were
encamped heard the report, "Zimri has conspired and also slain the
king," then all Israel made Omri, the commander of the army,
17 king over Israel that day in the camp. So Omri went up and all Israel
18 with him from Gibbethon, and they besieged Tirzah. But as soon as
Zimri saw that the city was taken, he went into the castle of the king's
19 house, and burnt the king's house over him with fire, and so died, be-

cause of his sins which he committed, by doing that which was evil in
the sight of the LORD, by walking in the way of Jeroboam and by his
20 sins which he did to make Israel to sin. Now the rest of the records of
Zimri, and his conspiracy which he carried out, are they not written
in the Book of the Chronicles of the Kings of Israel?

THE REIGN OF OMRI OF ISRAEL, 16:21–28

21 Then the people Israel were divided. Half of the people followed
Tibni, the son of Ginath, to make him king, and the other half fol-
22 lowed Omri. However, the people who followed Omri were stronger
than the people who followed Tibni, the son of Ginath. As a result
23 Tibni died and Omri became king. In the thirty-first year of Asa,
king of Judah, Omri became king over Israel, and continued twelve
years; he reigned six years in Tirzah.
24 Then he bought the mountain of Samaria from Shemer for two
talents of silver; and he built on the hill and named the city which
he built Samaria after the name of Shemer, the owner of the hill.
25 But Omri did that which was evil in the sight of the LORD, and did
26 more wickedly than all those who were before him. For he walked in
all the way of Jeroboam, the son of Nebat, and in his sins with which
he made Israel to sin, so that he aroused the jealous anger of the LORD,
27 the God of Israel, by their vanities. Now the rest of the records of
Omri, all that he did and his prowess, are they not written in the Book
28 of the Chronicles of the Kings of Israel? So Omri slept with his
fathers and was buried in Samaria; and Ahab his son reigned in his
stead.

THE REIGN OF AHAB OF ISRAEL, 16:29–34

29 Ahab, the son of Omri, became king over Israel in the thirty-eighth
year of Asa, king of Judah, and Ahab, the son of Omri, reigned over
30 Israel in Samaria twenty-two years. But Ahab, the son of Omri, did
that which was evil in the sight of the LORD above all who were
31 before him. Moreover as though it had been a slight thing for him to
walk in the sins of Jeroboam, the son of Nebat, he took as wife Jeze-
bel, the daughter of Ethbaal, king of the Sidonians, and went and
32 served the Baal and worshipped him. Thus he erected an altar for the
33 Baal in the house of the Baal, which he built in Samaria. Ahab also
made an Asherah, and Ahab did yet more to arouse the jealous anger
of the LORD, the God of Israel, than all the kings of Israel who were
34 before him. In his days Hiel the Bethelite rebuilt Jericho. He laid

its foundations upon Abiram his first-born, and he set up its gates upon Segub his youngest son, according to the word of the LORD which he spoke by Joshua, the son of Nun.

ELIJAH AND THE DROUGHT, 17:1—18:46

17 Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab,
"As the LORD, the God of Israel, lives, before whom I stand, there
shall be neither dew nor rain these years, except by my word."
2 Accordingly, the word of the LORD came to him, saying,
3 "Depart from here and turn eastward, and hide yourself by the
4 Brook Cherith, that is east of Jordan and you shall drink from the
brook; and I have commanded the ravens to feed you there."
5 So he went and did according to the word of the LORD and went
6 and dwelt by the Brook Cherith that is east of Jordan. And the
ravens uninterruptedly brought him bread and flesh in the morning
and bread and flesh in the evening, and he used to drink from the
7 brook. But after a time the brook dried up because there was no rain
in the land.
8 Then the word of the LORD came to him, saying,
9 "Arise, go to Zarephath, which belongs to Sidon, and dwell there;
see, I have commanded a widow there to provide for you."
10 So he arose and went to Zarephath. And as he came into the gate
of the city, there was a widow there gathering sticks, and calling to
her, he said,
"Bring me, I pray you, a little water in a vessel that I may drink."
11 But as she was going to bring it, he called to her and said,
"Bring me, I pray you, a morsel of food in your hand."
12 And she said,
"As the LORD your God lives, I have nothing but a handful of
meal in the jar and a little oil in a cruse; and now I am gathering a
few sticks that I may go in and prepare it for myself and my son, that
we may eat it and die."
13 But Elijah said to her,
"Fear not; go and do as you have said; but first make me from it
a little cake, and bring it to me, and afterward make for yourself and
14 your son. For thus the LORD, the God of Israel, has said, 'The jar of
meal shall not be exhausted nor the cruse of oil spent until the day
that the LORD sends rain upon the ground.' "
15 So she went and did according to the word of Elijah. And she and
16 he and her household did eat day after day. The jar of meal was not

exhausted, neither did the cruse of oil fail according to the word of the LORD which he spoke by Elijah.

17 Now after these things, the son of the mistress of the house fell sick; and his illness was so severe that there was no breath left in him.
18 Then she said to Elijah,

"What have I to do with you, O man of God? You have come to me to remind me of my iniquity and to kill my son!"

19 But he said to her,

"Give me your son."

And he took him from her bosom and carried him into the upper chamber, where he was staying, and laid him upon his own bed.
20 Then he cried to the LORD and said,

"O LORD, my God, hast thou also brought evil upon this widow, with whom I am staying, by slaying her son?"

21 Moreover he stretched himself upon the child three times, and cried to the Lord and said,

"I pray thee, make this child's life return into him again."

22 And the LORD hearkened to the voice of Elijah; and the life of the
23 child came back to him again, so that he lived. Then Elijah took the child and brought him down from the upper chamber into the house and gave him to his mother. And Elijah said,

"See, your son is alive."

24 And the woman said to Elijah,

"Now indeed I know that you are a man of God, and that the word of the LORD is really in your mouth."

18 Now after many days the word of the LORD came to Elijah, in the third year, saying,

"Go, show yourself to Ahab; and I will bring rain upon the face of the ground."

2 So Elijah went to show himself to Ahab. And the famine was
3 severe in Samaria. And Ahab had called Obadiah who was in charge
4 of the household. (Now Obadiah deeply revered the LORD, for when Jezebel ordered the prophets of the LORD exterminated, Obadiah had taken a hundred prophets and hidden them by fifties in a cave and
5 provided them with bread and water.) And Ahab said to Obadiah,

"Come, and let us go through the land to all the springs of water and to all the brooks; perhaps we shall find grass and so save the horses and mules alive, and cattle shall not be cut off from us."

6 So they divided the land between them to pass through it: Ahab

went in one direction by himself, and Obadiah went in another direction by himself.

7 Now while Obadiah was on the way suddenly Elijah met him, and when he recognized him, he fell on his face and said,

"Is it you, my lord Elijah?"

8 And he said to him,

"It is I, go, tell your master, 'Elijah is here.' "

9 But he said,

"Wherein have I sinned, that you should deliver your servant into
10 the hand of Ahab, to slay me? As the LORD your God lives, there is no nation or kingdom whither my lord has not sent to seek you; and when they said, 'He is not here,' he would put the kingdom and nation
11 under oath that no one could find you. And now you say, 'Go, say
12 to your lord, "Elijah is here." ' But when I go from you the spirit of the LORD will carry you whither I know not; therefore when I come and tell Ahab, and he cannot find you, he will slay me, although
13 I, your servant, have feared the LORD from my youth. Has it not been told my lord what I did when Jezebel slew the prophets of the LORD, how I hid a hundred prophets of the LORD by fifties in a cave
14 and supplied them with food and water? And now you say, 'Go, tell your lord, "Elijah is here," ' that he may slay me!"

15 But Elijah said,

"As the LORD of armies lives, before whom I stand, I will show myself to him today."

16 So Obadiah went to meet Ahab, and told him, and Ahab went to
17 meet Elijah. Now as soon as Ahab saw Elijah, Ahab said to him,

"Is it you, you troubler of Israel?"

18 But he said,

"I have not troubled Israel, but you and your father's house, in that you have forsaken the commandments of the LORD and have gone
19 after the Baals. Now therefore send and gather to me all Israel, to Mount Carmel, together with the four hundred and fifty prophets of the Baal and the four hundred prophets of the Asherah, who eat at Jezebel's table."

20 So Ahab sent to all the Israelites and gathered the prophets to-
21 gether to Mount Carmel. Accordingly Elijah came near to all the people and said,

"How long are you going to limp upon two diverse opinions? If the LORD be God, follow him, but if the Baal, follow him."

22 But the people gave him no answer. Then Elijah said to the people,

"I, even I only, am left as a prophet of the LORD, but the prophets
23 of the Baal are four hundred and fifty men. Let them therefore give
us two bulls, and let them choose one bull for themselves and cut it in
pieces and lay it on the wood but make no fire, and I will prepare the
24 other bull and place it on the wood, but I will make no fire. Then
call you on the name of your God and I will call on the name of the
LORD; and the God who answers by fire, he is God."

And all the people answered and said,

"It is a fair test!"

25 Thereupon Elijah said to the prophets of the Baal,

"Choose for yourselves a bull and prepare it first, for you are
many, and call on the name of your God, but make no fire."

26 So they took the bull which he gave them and prepared it, and
called on the name of the Baal from morning until noon, saying,

"O Baal, answer us."

But there was no voice and none answered. And they limped about
27 the altar which they had made. But at noon Elijah mocked them, and
said,

"Cry with a loud voice; for he is a god; either he is meditating,
or he has gone aside, or he is on a journey, or perhaps he is asleep and
needs to be awakened!"

28 Then they cried with a loud voice, and proceeded to slash one an-
other according to their custom, with swords and with lances until
29 the blood gushed out upon them. And when midday had passed they
worked themselves into a prophetic frenzy until the offering of the
oblation; but there was no voice, nor answer, and none regarded.
30 Then Elijah said to all the people,

"Come near to me."

So all the people drew near to him; and he repaired the altar of the
31 LORD which had been torn down. Accordingly Elijah took twelve
stones, corresponding to the number of the tribes of the sons of Jacob
to whom the word of the LORD came, saying,

"Israel shall be your name."

32 And with the stones he made an altar in the name of the LORD.
Then he made a trench about the altar of about the capacity of five
33 gallons of seed. He also laid the pieces of wood in order, cut up the
bull, and laid it upon the wood. And he said,

"Fill four jars with water and pour it on the burnt-offering and
on the wood."

Then he said,

"Do it a second time;"
And they did it a second time.
34 And he said,
"Do it a third time."
35 And they did it a third time, so that the water ran around the altar; and he also filled the trench with water.
36 Then when it was time to offer the oblation, Elijah the prophet came near and said,
"O LORD, God of Abraham, of Isaac, and of Israel, let it be known today that thou art God in Israel and that I am thy servant, and that
37 at thy command I have done all these things. Answer me, O LORD, answer me, that this people may know that thou, O LORD, art God, and that thou hast turned their heart back again."
38 Then the fire of the LORD fell and consumed the burnt-offering and the wood, the stones and the dust, and licked up the water that
39 was in the trench. So when all the people saw it, they fell upon their faces and said,
"The LORD, he is God; the LORD, he is God."
40 But Elijah said to them,
"Seize the prophets of the Baal; let not a man of them escape."
So they seized them and Elijah brought them down to the Brook Kishon and slew them there.
41 Then Elijah said to Ahab,
"Go up, eat and drink; for there is the rushing sound of rain."
42 So Ahab went up to eat and drink, but Elijah went up to the top of Carmel, and crouched down upon the earth, with his face between
43 his knees. And he said to his servant,
"Go up now, look toward the sea."
So he went up, and looked and said,
"There is nothing."
But he said,
"Go back seven times."
44 So the servant went back seven times. However, the seventh time he said,
"There is a cloud as small as a man's hand, rising out of the sea."
And he said,
"Go up, say to Ahab, 'Harness your steeds and go down that the rain stop you not.' "
45 Moreover, in a very short time the heavens grew black with clouds and wind, and there was a great downpour. But Ahab rode on and

46 arrived at Jezreel. The hand of the LORD also was on Elijah so that
he girded up his loins and ran before Ahab to the entrance of Jezreel.

ELIJAH ON MOUNT HOREB, 19:1–18

19 Now when Ahab told Jezebel all that Elijah had done, and how
2 that he had slain all the prophets with the sword, Jezebel sent a mes-
senger to Elijah, saying,

"As surely as you are Elijah and I am Jezebel, so may God do to me and more also, if I do not make your life as the life of one of them by tomorrow about this time."

3 Then he was afraid and arose and went for his life, and came to
4 Beersheba that belongs to Judah; and there he left his servant. But he himself went into the desert a day's journey, and came and sat down under a broom tree, and he requested for himself that he might die, and he said,

"It is enough; now, O LORD, take away my life, for I am no better than my fathers."

5 Then he lay down and slept under a broom tree. Suddenly an angel was touching him, and he said to him,

"Arise, eat."

6 And when he looked, behold there was at his head a cake baked on
hot stones, and a cruse of water. So he ate and drank and lay down
7 again. But the Messenger of the LORD returned a second time and touched him and said,

"Arise, eat, for the journey is too great for you."

8 So he arose and ate and drank and went in the strength of that food
9 forty days and forty nights to Horeb, the Mount of God. And he came there to a cave and lodged there.

And behold the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?"

10 Then he said,

"I have been very jealous for the LORD, the God of armies; for the Israelites have forsaken the covenant with thee, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they are seeking to take away my life."

11 But he said,

"Go forth, and stand upon the mount before the LORD."

And behold, the LORD was passing by, and a great and mighty wind was rending the mountain and shattering the rocks before the LORD; but the LORD was not in the wind. After the wind came an earthquake,

12 but the LORD was not in the earthquake. After the earthquake a fire;
but the LORD was not in the fire. And after the fire a sound of gentle
13 stillness. Now as soon as Elijah perceived it, he wrapped his face in
his mantle and went out and stood at the entrance of the cave. Then
behold there came a voice to him and said,

"What are you doing here, Elijah?"

14 And he said,

"I have been very jealous for the LORD, the God of armies, because
the Israelites have forsaken the covenant with thee, thrown down
thine altars, and slain thy prophets with the sword, and I, even I only,
am left, and they are seeking to take away my life."

15 But the LORD said to him,

"Go, return on your way to the desert of Damascus, and when you
16 arrive anoint Hazael to be king over Syria. And Jehu, the son of
Nimshi, you shall anoint to be king over Israel, and Elisha, the son of
Shaphat of Abel-meholah, you shall anoint to be prophet in your place.
17 And it shall be that whoever escapes the sword of Hazael shall Jehu
18 slay; and whoever escapes the sword of Jehu, shall Elisha slay. Yet
will I spare seven thousand in Israel—all the knees which have not
bowed to the Baal and every mouth which has not kissed him."

THE CALL OF ELISHA, 19:19–21

19 Now when he departed from there he found Elisha, the son of
Shaphat, as he was plowing behind twelve yoke of oxen, he being with
the twelfth. Then Elijah came over to him and threw his mantle
20 upon him. Thereupon he left the oxen and ran after Elijah, and he
said,

"Let me, I pray you, kiss my father and my mother, and then I
will follow you."

And he said to him,

"Go back again, for what have I done to you?"

21 So he returned from following him and took a yoke of oxen and
sacrificed them, and using the ox-yoke to boil their flesh, he gave it to
the people and made them a feast; then he arose and went after Eli-
jah and became his attendant.

ISRAEL'S WARS WITH SYRIA, 20:1–43

20 Now Ben-hadad, king of Aram, assembled all his army, and there
were thirty-two kings with him, together with horses and chariots.
Thereupon he went up and besieged Samaria and fought against it.

2 Moreover he sent messengers to Ahab, king of Israel, into the city,
and said to him,
3 "Thus has Ben-hadad said, 'Your silver and your gold are mine;
your wives also and your children, are mine.' "
4 The king of Israel then answered and said,
"According to your statement, my lord, O king, I am yours, to-
gether with all that I possess."
5 Presently the messengers came again and said,
"Thus has Ben-hadad said, 'I sent to you, saying, "You shall de-
6 liver to me your silver and your gold, your wives and your children;
but about this time tomorrow, I shall send my servants to you and
they shall ransack your house and the houses of your servants; and
whatever pleases them they shall take in their hands and carry it
away." ' "
7 Then the king of Israel called to all the elders of the land, and
said,
"Mark, I pray you, and take note how this man is looking for
trouble, for he sent to me for my wives and my children, my silver
and gold, and I did not deny him."
8 But all the elders and all the people said to him,
"Obey not, nor consent!"
9 So he said to the messengers of Ben-hadad,
"Say to my lord the king, 'All that you demanded of your servant
at the first I was ready to do, but this thing I cannot do.' "
10 So the messengers went away and brought him word again. Thus
Ben-hadad sent to him and said,
"So may the gods do to me and more also, if the dust of Samaria
shall suffice for handfuls for all the people who follow me."
11 But the king of Israel answered and said,
"Tell him, 'Let not him who is girding on his weapon boast himself
as he who is ungirding.' "
12 Now at the time when he heard this message—he was drinking with
the kings in the pavilions—he said to his servants,
"Form in line."
So they formed in line against the city.
13 At this juncture a certain prophet drew near to Ahab king of Israel
and said,
"Thus says the LORD, 'Do you see all this great multitude? Be-
hold, I am about to deliver them into your hand today, and you shall
know that I am the LORD.' "

14 But Ahab said,
"By whom?"
So he said,
"Thus says the LORD, 'By the young men under the commanders of the provinces.' "
And he said,
"Who shall begin the battle?"
And he answered,
"You."
15 Then he mustered the young men under the commanders of the provinces, and they were two hundred and thirty-two. And after them he mustered all the people, even all the Israelites, seven thou-
16 sand. And at noon they made the attack, while Ben-hadad was drinking himself drunk in the pavilions, together with the thirty-two kings,
17 his allies. Moreover the young men under the commanders of the provinces went out first. And they sent to Ben-hadad and reported, saying,
"Men have come out from Samaria."
18 And he said,
"Whether they have come out for peace, take them alive; or whether they have come out for war, take them alive."
19 So these (the young men under the commanders of the provinces)
20 went out of the city, and the force which followed them. Then they slew each his man, so that the Arameans fled. And Israel pursued them, but Ben-hadad, the king of Syria, escaped on a horse with
21 horsemen. Then the king of Israel went out and captured horses and chariots, and made a great slaughter among the Arameans.
22 Moreover a prophet approached the king of Israel and said to him,
"Go, strengthen yourself, and mark and see what you will do, for a year from now the king of Syria will be coming up against you."
23 But the servants of the king of Syria said to him,
"Their gods are mountain gods, therefore they were too strong for us; but let us fight against them in the plain, and surely we shall be
24 stronger than they. Also do this thing: take the kings away, each
25 from his place and put captains in their stead, and do you yourself muster a force like the force you have lost, horse for horse and chariot for chariot; then we will fight them in the plain, and surely we shall be stronger than they."
So he hearkened to their voice and did so.
26 Now when the year came round, Ben-hadad mustered the Ara-

27 means and went to Aphek to fight against Israel. And the Israelites
were mustered and provisioned, and went against them. And the
Israelites encamped before them like two small flocks of goats, while
28 the Arameans filled the country. Then a man of God came near and
said to the king of Israel,

"Thus says the LORD, 'Because the Arameans say, "The LORD is a
god of the mountains and not a god of the valleys," therefore I will
deliver all this great multitude into your hand, that you may know
that I am the LORD.' "

29 So they encamped facing each other seven days. But on the seventh
day the battle was joined; and the Israelites slew of the Arameans a
30 hundred thousand footmen in one day. And the rest fled to Aphek
into the city; and the wall fell upon twenty-seven thousand of the
men who were left. Ben-hadad also fled, and came into an innermost
31 chamber. Then his servants said to him,

"Behold now, we have heard that the kings of the house of Israel
are merciful kings; let us therefore, I pray you, put sackcloth on our
loins, and ropes about our heads, and go out to the king of Israel;
perhaps he will spare your life."

32 So they girded sackcloth on their loins and put ropes about their
heads, and went to the king of Israel and said,

"Your servant Ben-hadad says, 'I pray you, let me live.' "

And he said,

"Is he yet alive? He is my brother."

33 Now the men were trying to divine his meaning, and they quickly
caught it from him and said,

"Ben-hadad is your brother."

Then he said,

"Go, bring him!"

And when Ben-hadad came to him, he took him up into his chariot.

34 So Ben-hadad said to him,

"The cities which my father took from your father I will restore,
and you may maintain bazaars of your own in Damascus as my father
did in Samaria."

"And I," said Ahab, "will let you go with this understanding."

So he made a covenant with him and he let him go.

35 Now a certain man of the prophetic group said to his neighbor
through the word of the LORD,

"I pray you strike me."

36 But the man refused to strike him. Then he said to him,

"Because you have not hearkened to the voice of the LORD, behold, as soon as you take leave of me a lion shall slay you."

So when he departed from him, a lion found him and slew him.

37 Then he found another man and said,

"I pray you, strike me."

38 And the man struck him so as to wound him. The prophet then went and waited for the king by the way, disguising himself with a 39 bandage over his eyes. And as the king was passing by, he cried to the king, and said,

"Your servant had gone out into the midst of the battle, when suddenly a man turned and brought a man to me and said, 'Keep this 40 man; if by any means he be missing, then your life shall be for his life, or else you shall pay a talent of silver.' But as your servant was turning to look here and there, he was gone."

And the king of Israel said to him,

"Such is your verdict: you yourself have decided it."

41 Then he hastily took the bandage away from his eyes, and the king 42 of Israel recognized him as one of the prophets. So he said to him,

"Thus the LORD has said, 'Because you have let go out of your hand the man under my ban of destruction, therefore your life shall go for his life and your people for his people.' "

43 Then the king of Israel went to his house vexed and sullen, and entered Samaria.

AHAB SEIZES NABOTH'S VINEYARD, 21:1–29

21 Now Naboth the Jezreelite had a vineyard beside the palace of 2 Ahab, king of Samaria. And Ahab spoke to Naboth, saying,

"Give me your vineyard that I may have it for a vegetable garden, because it is close beside my house; and I will give you a better vineyard than it, in its stead, or if you prefer, I will gladly give you its value in money."

3 But Naboth said to Ahab,

"The LORD forbid, that I should give you the inheritance of my fathers."

4 Whereupon Ahab came into his house vexed and sullen, because of the word which Naboth the Jezreelite had spoken to him; for he had said,

"I will not give you the inheritance of my fathers."

5 And he lay on his bed and covered his face and refused food. But Jezebel his wife came to him and spoke to him,

"Why is your spirit so vexed that you eat no food?"

6 Accordingly he spoke to her,

"Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or if you prefer, I will gladly give you a vineyard in its stead'; but he said, 'I will not give you my vineyard.' "

7 Then Jezebel his wife said to him,

"Do you now hold sway in Israel? Arise, eat bread, and let your heart be of good cheer. I will give you the vineyard of Naboth the Jezreelite."

8 So she wrote letters in Ahab's name and sealed them with his seal, and sent them to the elders and to the nobles who were in his city, who presided with Naboth.

9 Now she had written in the letters, saying,

"Proclaim a fast and seat Naboth in a conspicuous place among the
10 people. Then seat two unscrupulous men before him and let them bear witness, saying, 'You have cursed God and the king.' Then take him out and stone him to death."

11 So the men of his city, the elders and the nobles who presided in his city, did as Jezebel had sent to them. As it was written in the letters
12 which she had sent to them, they proclaimed a fast, and gave Naboth
13 a seat in a conspicuous place among the people. Also two unscrupulous men came in and sat before him, and the rascals bore witness against Naboth in the presence of the people, saying,

"Naboth cursed God and the king."

So they took him outside of the city and stoned him to death with
14 stones. Then they sent to Jezebel, saying,

"Naboth has been stoned and is dead."

15 Accordingly, as soon as Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab,

"Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give for money; for Naboth is not alive but dead."

16 Now as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite to take possession of it.

17 But the word of the LORD came to Elijah the Tishbite, saying,

18 "Arise, go down to meet Ahab king of Israel, who is in Samaria; See, he is in the vineyard of Naboth, whither he has gone down to

19 take possession. Do you speak to him, saying, 'Thus says the LORD,
"Have you killed, and also taken possession? Therefore in the place
where the dogs licked up the blood of Naboth will the dogs lick up
your own blood." ' "

20 And Ahab said to Elijah,
"Have you found me, O my enemy?"
And he said,
"I have. Because you have sold yourself to no purpose, to do that
21 which is evil in the sight of the LORD, behold I am about to bring evil
upon you, and I will utterly sweep you away and will cut off from
Ahab every male, both him that is shut up and him that is left at large
22 in Israel. I will also make your house like the house of Jeroboam,
the son of Nebat, and like the house of Baasha, the son of Ahijah,
because of the indignation which you have aroused and because you
23 have caused Israel to sin. Also to Jezebel the LORD has spoken, saying,
24 'The dogs shall eat Jezebel in the district of Jezreel.' Whoever be-
longing to Ahab dies in the city the dogs shall eat; and whoever dies
in the field, the birds of the heavens shall eat."

25 There was absolutely no one who sold himself to do evil in the
sight of the LORD, as did Ahab, because Jezebel his wife incited him.
26 For he did very abominably in following idols, as did all the Amo-
rites whom the LORD dispossessed before the Israelites.

27 Now as soon as Ahab heard these words he tore his garments and
put sackcloth on his flesh and fasted, he also lay in sackcloth, and
28 went about quietly. Then the word of the LORD came to Elijah the
Tishbite, saying,

29 "Have you seen how Ahab has humbled himself before me? Be-
cause he has humbled himself before me, I will not bring the evil in
his days; in his son's days I will bring the evil upon his house."

AHAB ATTACKS RAMOTH-GILEAD AND IS SLAIN, 22:1–40

22 2 Now for three years Syria and Israel continued without war. But
in the third year Jehoshaphat, king of Judah, came down to the king
3 of Israel, and the king of Israel said to his servants,
"Do you know that Ramoth-Gilead belongs to us, yet we are in-
active instead of taking it from the hand of the king of Syria?"

4 Then he said to Jehoshaphat,
"Will you go with me to fight against Ramoth-Gilead?"
And Jehoshaphat said to the king of Israel,
"I am as you, my people as your people, my horses as your horses."

5 Jehoshaphat also said to the king of Israel,
"Inquire at this time, I pray, for the word of the LORD."
6 Then the king of Israel gathered the prophets together, about four hundred men, and said to them,
"Shall I go to fight against Ramoth-Gilead or shall I forbear?"
And they said,
"Go up; for the LORD will surely deliver it into the hand of the king."
7 But Jehoshaphat said,
"Is there not here another prophet of the LORD of whom we may inquire?"
8 And the king of Israel said to Jehoshaphat,
"There is yet a man by whom we may inquire of the LORD, Micaiah, the son of Imlah, but I hate him; for he never prophecies for me good, but only evil."
But Jehoshaphat said,
"Let not the king say so."
9 So the king of Israel called a certain eunuch and said,
"Bring quickly Micaiah, the son of Imlah."
10 Now while the king of Israel and Jehoshaphat, the king of Judah, were sitting each on his throne, clad in his purple robes at the entrance of the gate of Samaria, and all the prophets were engaged in ecstatic
11 prophecy before them, Zedekiah, the son of Chenanaiah, made for himself horns of iron and said,
"Thus says the LORD, 'With these you shall gore the Arameans until you have destroyed them.' "
12 So all the prophets were prophesying, saying,
"Go up to Ramoth-Gilead and prosper; for the LORD will deliver it into the hand of the king."
13 Now the messenger who went to call Micaiah, spoke to him, saying,
"See, now, the prophets with one consent have spoken good to the king; let your words, I pray you, be as the word of one of them and speak good."
14 But Micaiah said,
"As the LORD lives, I will speak what the LORD speaks to me."
15 So when he came to the king, the king said to him,
"Micaiah, shall we go to Ramoth-Gilead to fight against it or shall we forbear?"
And he said to him,

"Go up and prosper; for the LORD will deliver it into the hand of the king!"

16 But the king said to him,

"How many times must I adjure you that you speak to me nothing but the truth in the name of the LORD?"

17 And he said,

"I saw all Israel scattered on the mountains, like sheep without a shepherd. And the LORD said, 'These have no masters; let each of them return to his home in peace.' "

18 Then the king of Israel said to Jehoshaphat,

"Did I not say to you, that he would not prophesy good concerning me, but evil?"

19 But Micaiah said,

"Therefore hear the word of the LORD: I saw the LORD sitting on his throne, and all the army of the heavens standing by him on his right
20 hand and on his left. And the LORD said, 'Who will deceive Ahab so that he shall go up and fall at Ramoth-Gilead?' And one said one
21 thing and another another, until a spirit came forth and stood before the LORD and said, 'I will deceive him.' And the LORD said to him,
22 'By what means?' And he said, 'I will go forth and become a lying spirit in the mouth of all his prophets.' Thereupon he said, 'You
23 shall deceive him and also succeed! Go forth and do so.' Now therefore, behold, the LORD has put a lying spirit in the mouth of all these your prophets, since the LORD has spoken evil concerning you."

24 Then Zedekiah, the son of Chenanaiah, came near and struck Micaiah upon the cheek and said,

"Which way did the Spirit of the LORD go from me to speak with you?"

25 And Micaiah said,

"Indeed, you shall see in that day, when you shall go from one chamber to another to hide yourself."

26 Then the king of Israel said,

"Take Micaiah and return him to Amon, commander of the city,
27 and to Joash, the king's son, and say, 'Thus says the king, "Put this fellow in the prison house and feed him with scant prison fare of bread and water until I come in peace." ' "

28 But Micaiah said,

"If you do indeed return in peace, the LORD has not spoken by me. Hear, O people all of you."

29 So the king of Israel and Jehoshaphat, the king of Judah, went up
30 to Ramoth-Gilead. The king of Israel also said to Jehoshaphat,
"I will disguise myself and go into battle, but you can put on your own robes."
So the king of Israel disguised himself and went into the battle.
31 Now the king of Syria had commanded his thirty-two chariot commanders, saying,
"Fight with neither small or great, except only with the king of Israel."
32 Accordingly as soon as the chariot commanders saw Jehoshaphat, they said,
"Surely it is the king of Israel."
And they surrounded him to fight against him, but Jehoshaphat
33 cried out. Therefore, as soon as the chariot commanders saw that it
34 was not the king of Israel, they turned back from pursuing him. But a man drew a bow at a venture and shot the king of Israel between the fastenings and the coat of mail. Therefore he said to his chariot driver,
"Turn your hand and take me out of the fight; for I am severely wounded."
35 Now the battle increased that day, and the king was propped up in his chariot facing the Arameans until evening, and the blood from the wound ran out into the bottom of the chariot. Then at evening
36 he died. And about sunset the cry passed through the army,
37 "Each to his city and each to his land, for the king is dead!"
38 So they came to Samaria and buried the king in Samaria. And when they washed off the chariot by the pool of Samaria, the dogs licked up his blood, and the harlots washed in it according to the word
39 which the LORD had spoken. Now the rest of the records of Ahab and all that he did and the ivory house which he built and all the cities that he built, are they not written in the Book of the Chronicles of the
40 Kings of Israel? So Ahab slept with his fathers and Ahaziah, his son, reigned in his stead.

THE REIGNS OF JEHOSHAPHAT AND AHAZIAH, 22:41–53

41 Jehoshaphat, the son of Asa, became king over Judah in the fourth
42 year of Ahab, king of Israel. Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. And the name of his mother was Azubah, the daughter of Shilhi.

43 Moreover he walked in all the ways of Asa his father, he did not turn
aside from it, doing that which was right in the sight of the LORD.
Only the high places were not taken away, but the people still sacri-
44 ficed and burnt incense on the high places. Jehoshaphat also made
peace with the king of Israel.

45 Now the rest of the records of Jehoshaphat and his might that he
exercised, and how he made war, are they not written in the Book of
46 the Chronicles of the Kings of Judah? Likewise the rest of the male
devotees of the fertility cult who remained in the days of his father
Asa, he eradicated from the land.

47 Now there was no king in Edom. But the deputy of King Jehosha-
48 phat made ships of Tarshish to go to Ophir for gold. However they
49 did not go; for the ships were wrecked at Ezion-geber. Then Ahaz-
iah, the son of Ahab, said to Jehoshaphat,

"Let my servants go with your servants in the ships."

50 But Jehoshaphat refused. Then Jehoshaphat slept with his fathers,
and was buried with his fathers in the city of David his father; and
Jehoram his son reigned in his stead.

51 Ahaziah, the son of Ahab, became king over Israel in Samaria in
the seventeenth year of Jehoshaphat, king of Judah, and he reigned
52 over Israel two years. He also did that which was evil in the sight of
the LORD, and walked in the way of his father and in the way of his
mother and in the way of Jeroboam, the son of Nebat, who had caused
53 Israel to sin. Moreover he served the Baal and worshipped him, and
aroused the jealous anger of the LORD, the God of Israel, according
to all that his father had done.

THE SECOND BOOK OF KINGS

ELIJAH AND THE DEATH OF AHAZIAH, 1:1–18

1 But Moab rebelled against Israel after the death of Ahab.

2 Now Ahaziah had fallen through the lattice in his upper chamber in Samaria, and lay sick. Thereupon he sent messengers, and said to them,

"Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover from this illness."

3 But the angel of the LORD spoke to Elijah the Tishbite,

"Arise, go up to meet the messengers of the king of Samaria and speak to them, 'Is it because there is no God in Israel, that you are on
4 your way to inquire of Baal-zebub, the god of Ekron?' Now therefore thus has the LORD said, 'You shall not come down from the bed whither you have gone up, but you shall certainly die.' "

Then Elijah passed on.

5 And when the messengers returned to him, he said to them,

"Now why have you returned?"

Accordingly they said to him,

6 "A man came up to meet us and said to us, 'Go, return to the king who sent you and declare to him, "Thus has the LORD said, 'Is it because there is no God in Israel that you are sending to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed whither you have gone up, but you shall certainly die.' " ' "

7 Then he said to them,

"What sort of man was he who came up to meet you, and spoke to you these words?"

8 And they said to him,

"He was a hairy man and girt with a leathern girdle about his loins."

At once he said,

"It was Elijah the Tishbite!"

9 Thereupon he sent to him a commander of fifty with his fifty. And when he went up to him—for there he sat on the top of the hill —he spoke to him,

"O man of God, the king has given the order, 'Come down.' "

10 Then Elijah answered and spoke to the captain of fifty,

"And if I be a man of God, let fire from heaven come down and consume you and your fifty."

Then fire came down from heaven and consumed him and his
11 fifty. Again he sent to him another commander of fifty with his fifty. And he answered and said,

"O man of God, thus has the king said, 'Come down quickly.' "
12 But Elijah answered and spoke to them,

"If I be a man of God, let fire come down from heaven and consume you and your fifty."

Then the fire of God came down from heaven and consumed him
13 and his fifty. Accordingly, again he sent a third commander with his fifty. And when the third commander with his fifty went up, he came and fell on his knees before Elijah and besought him and spoke to him,

"O man of God, I pray you, spare my life and the life of these
14 fifty your servants. Behold, fire has already come down from heaven and consumed the two former commanders of fifty with their fifties; but now let my life be precious in your sight."
15 Then the angel of the LORD spoke to Elijah,

"Go down with him; do not be afraid of him."
16 So he arose and went down with him to the king. Thereupon he spoke to him,

"'Thus has the LORD said, 'Because you have sent messengers to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of his word?—therefore you shall not come down from the bed whereon you have gone up, but you shall certainly die."
17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram became king in his stead in the second year of Jehoram, the son of Jehoshaphat, king of Judah, because he had no
18 son. Now the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

THE TRANSLATION OF ELIJAH, 2:1–18

2 Now when the LORD took up Elijah by a whirlwind to the heavens,
2 Elijah and Elisha were on their way from Gilgal. And Elijah said to Elisha,

"I pray you, remain here, for the LORD has sent me as far as Bethel."

But Elisha said,

"As the LORD lives and as you yourself are alive, I will not leave you."

3 So they went down to Bethel. Then the members of the prophetic group who were at Bethel came out to Elisha and said to him,

"Do you know that today the LORD is about to take away your master from being your leader?"

And he said,

"Yes, I know it; hold your peace."

4 Again Elijah said to him,

"Elisha, tarry here, I pray you, for the LORD has sent me to Jericho."

But he said,

"As the LORD lives and as you yourself are alive, I will not leave you."

5 So they entered Jericho. And the members of the prophetic group who were in Jericho came near Elisha and said to him,

"Do you know that the LORD is about to take away your master from being your leader today?"

And he said,

"Yes, I know it. Hold your peace."

6 Elijah again said to him,

"Remain here, I pray you, for the LORD has sent me to the Jordan."

But he said to him,

"As the LORD lives and as you yourself are alive, I will not leave you."

So the two of them went on.

7 Now fifty men of the prophetic group went and stood opposite
8 them at a distance, while they two stood by the Jordan. Then Elijah took his mantle and rolled it up and struck the waters; thereupon they were divided on either side so that the two of them passed over on dry
9 ground. Now as soon as they had crossed over, Elijah said to Elisha,

"Ask, what I shall do for you, before I am taken from you."

Then Elisha said,

"Let there be now a twofold share of your spirit upon me!"

10 But he said,

"You have asked a hard thing; still, if you see me as I am being taken from you, so shall it be with you; but if not, it shall not be so."

11 Now as they were going along conversing, suddenly a chariot of

fire and horses of fire separated the two of them; and Elijah went up
by a whirlwind to heaven.

12 And as Elisha looked, he cried out,

"My father, my father! the chariots of Israel and its horsemen!"

But he saw him no more, and he took hold of his own garments and
13 tore them in two pieces. He also took up the mantle of Elijah that
had fallen from him and returned and stood by the brink of the Jor-
14 dan. Then he took the mantle of Elijah that had fallen from him
and struck the waters and said,

"Where now is the LORD, the God of Elijah?"

And when he had struck the waters they were divided on either side
so that Elisha passed over.

15 And when the members of the prophetic group who were at Jeri-
cho opposite him saw him, they said,

"The spirit of Elijah is upon Elisha."

And they came to meet him and bowed before him to the earth,
16 and said to him,

"Behold now, there are with your servants fifty able bodied men;
let them go, we pray, and let them seek your master, lest the wind of
the LORD has taken him up and cast him upon some mountain or into
some valley."

But he said,

"You shall not send."

17 Yet when they pressed him, until he was ashamed, he said,

"Send."

Accordingly, they sent fifty men; and they searched three days but
18 did not find him. And when they returned to him, while he was tarry-
ing at Jericho, he said to them,

"Did I not say to you, 'Do not go?' "

ELISHA'S COMMISSION MIRACULOUSLY ATTESTED, 2:19—3:31

19 Then the men of the city said to Elisha,

"See now, the site of the city is pleasant as my lord sees; but the
water is bad, and the land is abortive."

20 Thereupon he said,

"Bring me a new jar, and put salt in it."

21 So they brought it to him. Accordingly he went out to the spring
of the water supply and cast salt therein and said,

"Thus has the LORD said, 'I have rendered these waters pure;
neither death nor untimely birth shall be due to them any more.' "

22 So the waters have continued pure down to this day, in accordance
with the word of Elisha which he spoke.
23 Later he went up from there to Bethel. But while he was going
up on the way, some little boys came out of a city and jeered at him,
and said,
"Go up, you baldhead, go up, baldhead."
24 And when he turned around and saw them, he cursed them in the
name of the LORD. Then two she-bears came out of a wood and
25 mangled forty-two of the lads. But he kept on thence to Mount
Carmel, and thence returned to Samaria.
3 Now Jehoram, the son of Ahab, became king over Israel in Samaria
in the twelfth year of Jehoshaphat, king of Judah, and he reigned
2 twelve years. But he did that which was evil in the sight of the LORD,
but not as his father and mother, for he put away the pillar of the
3 Baal which his father had made. Nevertheless he clung to the sins of
Jeroboam, the son of Nebat, with which he caused Israel to sin. He
did not turn from them.

WAR BETWEEN ISRAEL AND MOAB, 3:4–27

4 Now Mesha, king of Moab, was a sheep-breeder. And he used to
render to the king of Israel a hundred thousand lambs and the wool
5 of a hundred thousand rams. But as soon as Ahab died, the king of
Moab rebelled against the king of Israel.
6 Accordingly King Jehoram went out of Samaria at that time and
7 mustered all Israel. He then proceeded to send to Jehoshaphat, king
of Judah, saying,
"The king of Moab has rebelled against me; will you go with me
to fight against Moab?"
And he said,
"I will go up; I am as you, my people as your people, my horses
as your horses."
8 Thereupon he said,
"Which way shall we go up?"
And he said,
"By the way of the desert of Edom."
9 So the king of Israel went with the king of Judah and the king of
Edom. And when they had made a circuitous journey of seven days,
there was no water for the army nor for the cattle that followed
10 them. Then the king of Israel said,

"Alas! for the LORD has summoned these three kings to give them into the hand of the king of Moab!"

11 But Jehoshaphat said,

"Is there not here a prophet of the LORD, that through him we may seek the LORD?"

And one of the servants of the king of Israel answered and said,

"Elisha, the son of Shaphat, is here, who poured water on the hands of Elijah."

12 Whereat Jehoshaphat said,

"The word of the LORD is with him."

So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 Then Elisha said to the king of Israel,

"What have I to do with you? Go to the prophets of your father, and the prophets of your mother."

But the king of Israel said to him,

"No; for the LORD has summoned these three kings to give them into the hand of Moab."

14 At that Elisha said,

"As the LORD of armies lives, whom I serve, were it not that I respect Jehoshaphat, the king of Judah, I would neither look at you
15 nor notice you. Now therefore, bring me a minstrel."

And when the minstrel played, the power of the LORD came upon
16 him. And he said,

"Thus has the LORD said, 'I will make this torrent-bed nothing but
17 cisterns.' For thus has the LORD said, 'You shall not see wind neither shall you see rain; yet that torrent-bed shall be filled with water, so that you yourselves shall drink, together with your army and your
18 cattle. And this being a light thing in the sight of the LORD, he shall
19 also give Moab into your hand. You shall conquer every fortified city and every choice city and fell every good tree and stop up all the springs of water and ruin every good piece of land with stones.' "

20 Accordingly, in the morning at the time of presenting the offering, suddenly water was coming from the direction of Edom, so that the land was filled with the water.

21 Now when all the Moabites had heard that the kings had come up to fight against them, all who were able to gird on a girdle and up-
22 ward were called out and drawn up at the frontier. But when they arose early in the morning, and the sun had risen upon the water, the

23 Moabites saw the water opposite them as red as blood. Therefore they said,

"This is blood! The kings have surely fought together and they have slain one another. Now therefore, Moab, to the spoil!"

24 However, when they came to the camp of Israel, the Israelites arose and attacked the Moabites, so that they fled before them; and
25 they went forward slaughtering the Moabites as they went. Thus they kept on overthrowing the cities and on every good piece of land they cast each his stone, until they filled it, every spring of water also they stopped up, and felled every good tree, and they harried Moab until her sons were left in Kir-hareseth, and the slingers encompassed and attacked it.

26 Now when the king of Moab saw that the battle was too fierce for him, he took with him seven hundred men, that drew sword, to break
27 through against the king of Edom, but they could not. Then he took his oldest son, who was to reign in his stead, and offered him as a whole burnt-offering upon the wall. And there came great wrath upon Israel, so that they departed from him and returned to their own land.

THE MIRACULOUS DEEDS OF ELISHA, 4:1—8:15

4 Now the wife of one of the members of the prophetic group cried out to Elisha, saying,

"My husband your servant is dead; and you know that your servant feared the LORD; but the creditor has come to take my two children to be his slaves."

2 Accordingly, Elisha said to her,

"What shall I do for you? Tell me; what have you in the house?"

And she said,

"Your maidservant has nothing in the house except a flask of oil."

3 Then he said,

"Go, borrow vessels abroad of all your neighbors, even empty ves-
4 sels not a few. Thereupon go in and shut the door upon yourself and your sons, and pour out into all these vessels, and when one is full set it aside."

5 So she went from him and shut the door upon herself and her sons;
6 they were bringing the vessels to her while she was pouring out. As soon as the vessels were full, she said to her son,

"Bring me still another."

But he said to her,

"There is not another vessel!"

7 Then the oil stopped. Thereupon she came and told the man of God. And he said,

"Go, sell the oil and pay your debts, while you and your sons can live on what is left."

8 Now there came a day when Elisha passed over to Shunem, where there was an influential woman and she constrained him to eat food, so that afterward as often as he passed by, he would turn aside there 9 to eat food. Accordingly, she said to her husband,

"See here, I am sure that this is a holy man of God who is continu- 10 ally passing by us. Let us make now a little inclosed roof-chamber, and let us put for him there a bed, a table, a chair and a lamp, so that whenever he comes to us, he can go in there."

11 Now one day he came thither and turned aside into the chamber 12 and rested there. And he said to Gehazi his servant,

"Call this Shunammite woman."

13 And when he had called her she stood before him. And he said to him,

"Say now to her, 'Here you have shown all this anxious care for our comfort; what is to be done for you? Shall it be to commend you to the king or the commander of the army?' "

But she said,

"I dwell among my own people."

14 So he said,

"What then is to be done for her."

Then Gehazi said,

"Verily, she has no son and her husband is old."

15 Thereupon he said,

"Call her."

16 And when he had called her, she stood in the doorway. And he said,

"At this season, next spring, you shall embrace a son."

But she said,

"No! my lord! O man of God, do not deceive your maidservant."

17 But the woman conceived and bore a son about the same time the 18 next spring as Elisha had spoken to her. Now when the child was 19 grown, he went out one day to his father to the reapers. And he said to his father,

"My head, my head!"

20 And his father said to a servant, "Carry him to his mother." And
when he had taken him up and brought him to his mother, he sat upon
21 her lap till noon, and then died. Thereupon she took him up and laid
him on the bed of the man of God, and she closed the door after him
and went out.
22 Then she called to her husband and said,
"Send me, now, one of the servants and one of the asses that I may
speed to the man of God and return."
23 And he said,
"Why are you about to go to him today, since it is neither new
moon nor sabbath?"
But she said,
"It is all right."
24 Then she saddled the ass and said to her servant,
"Drive fast, do not slacken my riding until I say to you."
25 So she set out and came to the man of God to Mount Carmel. Now
as soon as the man of God saw her at a distance he said to Gehazi his
servant,
26 "Look, there is the Shunammite yonder! Now run, I pray you, to
meet her and say to her, 'Is it well with you? Is it well with your
husband? Is it well with the child?' "
And she said,
"It is well."
27 But when she came to the man of God to the Mount, she caught
hold of his feet. When Gehazi came near to thrust her away, the man
of God said,
"Let her alone, for she has had a bitter experience and the LORD
has hidden it from me and has not told me."
28 Then she said,
"Did I ask a son of my lord? Did I not say, 'Do not deceive me?' "
29 At once Elisha said to Gehazi,
"Gird up your loins, and take my staff in your hands, and go! If
you meet a man, do not salute him, and if a man salute you, do not
reply to him, but lay my staff on the face of the child."
30 But the child's mother said,
"As the Lord lives, and as you yourself are alive I will not leave
you."
31 So he arose and went after her. Now Gehazi had gone on before
them and laid the staff upon the child's face, but there was neither

sound nor response. Therefore he returned to meet him and told him, saying,

"The child has not awakened."

32 And when Elisha came to the house, behold the boy was lying dead
33 on his bed. He went in, therefore, and closed the door upon the two
34 of them, and prayed to the LORD. Then he went up and lay upon the child and put his mouth upon his mouth and his eyes upon his eyes and his hands upon his hands, and as he crouched upon him, the flesh of
35 the child became warm. Whereupon he withdrew and paced back and forth in the house; then he went up again and crouched upon him, and at this the boy sneezed seven times; thereupon the boy opened his
36 eyes. At once he called to Gehazi and said,

"Call this Shunammite."

So he called her and when she came to him, he said,

"Take up your son."

37 Then she entered, fell at his feet, and bowed herself to the earth; presently she took up her son and went out.

38 Now Elisha returned to Gilgal while there was a famine in the land. And when the members of the prophetic group were sitting before him, he said to his servant,

"Set on the great pot and make a vegetable stew for the prophets."

39 Then one of them went out into the field to gather herbs and found a wild vine and gathered from it his lap full of wild gourds, and came and cut them up for the pot of vegetable stew, for they did not know
40 what they were. So they poured out for the men to eat. But while they were still eating of the stew, they cried out and said,

"O man of God, there is death in the pot."

And they could not eat of it.

41 Then he said,

"Bring meal."

And he cast it into the pot and said,

"Pour out for the people that they may eat."

And there was no harm in the pot.

42 Then a man came from Baal-Shalishah and brought the man of God bread of the first fruits, twenty loaves of barley, and fresh vegetables in his sack. And he said,

"Give them to the people that they may eat."

43 But his attendant said,

"What, shall I set this before a hundred men?"

So he repeated,

"Give them to the people that they may eat, for thus the LORD has said, 'They shall eat and have some left.' "

44 Thereupon he set it before them, and they ate and left some over according to the word of the LORD.

5 Now Naaman, the commander of the army of the king of Syria, was a great man with his master and highly esteemed, because through him the LORD had given victory to Syria. But, although a valiant
2 man, he was a leper. The Arameans had gone out as marauding bands and had carried off a little girl from the land of Israel, and she waited
3 on Naaman's wife. So she said to her mistress,

"Would that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy."

4 So he went in and told his lord, saying,

"Thus and so spoke the maiden who is from the land of Israel."

5 Then the king of Syria said,

"Go now, and I will send along a letter to the king of Israel."

So he set out, taking with him over a thousand pounds of silver and
6 sixty thousand dollars' worth of gold and ten festal garments. And he brought to the king of Israel the letter which ran,

"Now when this letter reaches you, be informed that I have sent to you my servant Naaman, that you may cure him of his leprosy."

7 When, however, the king of Israel read the letter he tore his garments and said,

"Am I a god to kill and to make alive, that this man is sending to me to cure a man of his leprosy? But take note and observe how he is seeking occasion against me."

8 But as soon as Elisha the man of God heard that the king of Israel had torn his garments, he sent to the king, saying,

"Why have you torn your garments? I pray you, let him come to me, that he may know that there is a prophet in Israel."

9 So Naaman came with his horses and with his chariots and halted
10 at the door of Elisha's house. Whereupon Elisha sent a messenger to him, saying,

"Go and wash in the Jordan seven times, and your flesh shall be restored sound and clean."

11 But Naaman was enraged and left, and he said,

"Here I have been saying to myself, 'He will surely come out and stand and call on the name of the LORD his God, and wave his hand
12 toward the place and cure the leper.' Are not Amana and Pharpar,

the rivers of Damascus, better than all the waters of Israel? Could I
not wash in them and be clean?"
13 So he turned and went away in a rage. Then his servants came
near and spoke to him, saying,
"My father, if the prophet had demanded of you some great thing,
would you not have done it? How much rather then, when he has
said to you, 'Wash and be clean?' "
14 So finally he went down and dipped himself seven times in the Jor-
dan, according to the word of the man of God, and his flesh was re-
stored like the flesh of a little child, and he was clean.
15 Thereupon he returned to the man of God, with all his retinue,
and came and stood before him and said,
"Verily now I know that there is no God in all the earth, but in Is-
rael; now therefore, I pray you, accept a present from your servant."
16 But he said,
"As the LORD lives whom I serve I will take nothing."
And although he pressed him to take it, he refused.
17 Then Naaman said,
"If not, at any rate let there be given to your servant two mules'
burden of earth, for your servant will henceforth offer neither burnt-
18 offering nor sacrifice to other gods, but to the LORD. In this matter
may the LORD pardon your servant, when my master goes into the
house of Rimmon to worship there, leaning on my arm, and I bow
myself in the house of Rimmon, when I bow myself in the house
of Rimmon—then may the LORD pardon your servant in this matter."
19 And he said to him,
"Go in peace."
20 But when he had gone from him a short distance, Gehazi, the
servant of Elisha, the man of God, said,
"See, my master has spared this Aramean, Naaman, without ac-
cepting from his hand what he brought! As the LORD lives, I will
certainly run after him and get something from him."
21 So Gehazi pursued after Naaman. And when Naaman saw some-
one running after him, he alighted from his chariots to meet him, and
said,
"Is it well?"
22 And he said,
"All is well. My master sent me saying, 'There have just now
come to me two young men of the prophetic group from Mount Eph-

raim. I pray you, give them a hundred pounds of silver and two festal garments.' "

23 But Naaman said,

"Consent to accept two hundred pounds."

So he urged him, and tied up two hundred pounds of silver in two bags, with two festal garments, and gave them to two of his servants,

24 and they carried them before him. But when he came to the hill, he took them from their hand and deposited them in the house, and sent the men away and they departed.

25 When he went in and stood before his master, Elisha said to him,

"Where have you been, Gehazi?"

And he said,

"Your servant has not been away anywhere."

26 But he said,

"Was I not present in spirit when the man turned from his chariot to meet you? Is it a time to accept money, and garments, and olive orchards and vineyards, and sheep and oxen, and menservants and

27 maidservants? The leprosy of Naaman shall fasten upon you and upon your descendants forever."

So he went out from his presence, a leper as white as snow.

6 Now the members of the prophetic group said to Elisha,

"See now, the place before you where we dwell is too limited for

2 us. Let us go now to the Jordan and each take from there a beam and let us make a place for us there, where we may dwell."

And he said,

"Go."

3 Then a certain one said,

"Be pleased, now, to go with your servants."

And he said,

"I will go."

4 So he went with them. And when they came to the Jordan, they

5 cut down the trees. But as one was felling a beam his iron ax fell into the water. At that he cried out, and said,

"Alas, my master! for it was borrowed."

6 Accordingly, the man of God said,

"Where did it fall?"

And when he showed him the place, he cut off a stick and threw it

7 in there, and made the iron float. Then he said,

"Take it up."

So he reached out his hand and took it.

8 Once when the king of Syria was at war with Israel, he took counsel with his servants, saying,
"In such and such a place let us make an ambush and conceal ourselves."
9 But the man of God sent to the king of Israel, saying,
"Beware that you do not pass this place, for Arameans have concealed themselves there."
10 So the king of Israel sent to the place of which the man of God had told him. Thus he used to warn him, so that he could guard himself there, not once nor twice.
11 Therefore the mind of the king of Syria was agitated because of this fact; and he called his servants and said to them,
"Will you not tell me, who of us is for the king of Israel?"
12 Then one of his servants said,
"No, my lord, O king! but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom."
13 Therefore he said,
"Go and see where he is, that I may send and take him."
And it was told him, saying,
"Behold he is in Dothan."
14 Accordingly he sent thither horses and chariots and a large force;
15 and they came by night, and surrounded the city. So on the morrow when the man of God arose early in the morning and went out, there was an army of horses and chariots surrounding the city, so that his servant said to him,
"Alas, my master! What shall we do?"
16 But he said,
"Fear not; for they who are with us are more than they who are with them."
17 Then Elisha prayed and said,
"O LORD, open now his eyes that he may see."
And the LORD opened the eyes of the lad, and he saw, and behold the mountain around about Elisha was full of horses and chariots of
18 fire. And when they came down to him, Elisha prayed to the LORD and said,
"Smite now this people with blindness."
So he smote them with blindness according to the word of Elisha.
19 Then Elisha said to them,
"This is not the way nor the city. Follow me and I will bring you to the man whom you seek!"

So he brought them to Samaria.

20 But as soon as they came to Samaria, Elisha said,

"O LORD, open the eyes of these men, that they may see."

So the LORD opened their eyes and they saw, and behold they were

21 in the midst of Samaria. Thereupon the king of Israel said to Elisha when he saw them,

"My father, shall I slay them? Shall I slay them?"

22 But he said,

"You shall not slay; would you slay those whom you have not taken prisoner with your sword and with your bow? Set bread and water before them, that they may eat and drink and go to their master."

23 So he prepared for them a great feast. And when they had eaten and drunk he sent them away, and they went to their master. And the marauding Aramean bands came no more into the land of Israel.

24 It was after this that Ben-hadad king of Syria assembled all his

25 army and went up and besieged Samaria. Consequently there was a great famine in Samaria, and there the besiegers continued until an ass's head was sold for eighty silver pieces, and a pint of dove's dung

26 for five silver pieces. Now as the king of Israel was passing along upon the wall, a woman cried out to him saying,

"Help, my lord, O king!"

27 And he said to her,

"Let the LORD deliver you! Whence can I help you? Out of the threshing floor or out of the winepress?"

28 However, the king said to her,

"What is your trouble?"

And the woman said,

"This woman said to me, 'Give your son, that we may eat him to-

29 day, and we will eat my son tomorrow.' So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

30 And when the king heard the words of the woman, he tore his gar-

31 ments—and as he was passing along upon the wall, the people saw, and behold he had sackcloth within on his flesh—and he said,

"So may God do to me and more also, if the head of Elisha, the son of Shaphat, remain in his possession today."

32 Now Elisha was sitting in his house with the elders sitting beside him. And the king sent a man from his presence. But before the messenger came to him, he said to the elders,

"You see how this son of a murderer has sent to remove my head. Look. When the messenger comes, close the door, and hold the door fast against him. Is not the sound of his master's feet behind him?"

33 While he was still speaking with them, behold the king came down to him and said,

"See, this is the evil from the LORD! Why should I wait for the LORD any longer?"

7 But Elisha said,

"Hear the word of the LORD, 'Thus the LORD has said, "Tomorrow about this time shall a peck of fine meal be sold for a shekel, and two pecks of barley for a shekel in the gate of Samaria." '"

2 Then the third officer of the king on whose hand the king leaned, answered the man of God and said,

"If the LORD himself should make windows in heaven, could this thing be?"

And he said,

"You, yourself, shall see it with your own eyes, but you shall not eat of it."

3 Now there were four men who were lepers at the entrance of the gate; and they said one to another,

4 "Why do we continue here until we die? If we say, 'Let us enter the city,' then the famine is in the city and we shall die there; but if we remain here, we die also. Now therefore come and let us desert to the army of the Arameans. If they save us alive, we shall live; and if they kill us, we shall but die."

5 So they arose at twilight to go to the army of the Arameans. But when they came to the confines of the camp of the Arameans, there
6 was no one there, for the LORD had caused the army of the Arameans to hear a sound of chariots and of horses and of a great army, so that they said one to another,

"Surely the king of Israel has hired against us the kings of the Hittites and the kings of Egypt to come upon us."

7 Therefore they arose and fled in the twilight and forsook their tents, their horses, and their asses, even the camp as it was, and fled for
8 their lives. And when these lepers came to the confines of the camp, they entered into a tent and ate and drank and carried away silver and gold and clothing and went and hid them. Then they returned and entered another tent and carried away what was there and went and hid it.

9 Then they said to one another,

"We are not doing right; this is a day of good news, but we are keeping still. If we wait until the morning light, punishment will overtake us. Now therefore, come, let us go and inform the house of the king."

10 So they came and called the gate-keepers of the city and told them, saying,

"We came to the camp of the Arameans, and behold there was no one there and no sound of man, but the horses were tied and the asses tied, and the tents as they had been."

11 Then the gate-keepers called out and informed the house of the
12 king within. However, the king arose in the night and said to his servants,

"Let me tell you now what the Arameans have done to us. They know that we are hungry; therefore they have gone from the camp to hide themselves in the field, thinking, 'When they come out of the city we shall capture them alive and we shall get into the city.' "

13 But one of his servants answered and said,

"Send men and let them take five of the remaining horses, if they live, behold they are as all the multitude of Israel that survive here, but if they perish, behold they are as all the multitude of Israel that are consumed. Therefore let us send and see."

14 So they took two mounted men, and the king sent them after the army of the Arameans, saying,

"Go and see."

15 Accordingly they went after them to the Jordan and behold all the way was full of garments and vessels which the Arameans had thrown away in their haste, and the messengers returned and told the king.

16 Then the people went out and plundered the camp of the Ara-
17 means. So a peck of fine meal sold for a shekel and two pecks of barley for a shekel, according to the word of the LORD. Now the king had appointed the third officer on whose hand he leaned to take charge of the gate; but the people trod upon him in the gate so that he died, just as the man of God had said when the king came down to him.

18 It also happened just as the man of God had spoken to the king, saying,

"Two pecks of barley shall be sold for a shekel, and a peck of fine flour for a shekel, about this time tomorrow in the gate of Samaria."

19 And the third officer had answered the man of God and said,

"If the LORD himself should make windows in heaven, could this thing be?"

And he had said,

"You yourself shall see it with your own eyes, but you shall not eat of it."

20 So it happened to him; for the people trod upon him in the gate so that he died.

8 Now Elisha spoke to the woman, whose son he restored to life, saying,

"Arise, and depart with your household, and sojourn wherever you are able, for the LORD has called for a famine; and furthermore, it shall come upon the land for seven years."

2 So the woman arose and did according to the word of the man of God: she went with her household and sojourned in the land of the
3 Philistines seven years. And at the end of seven years when the woman returned from the land of the Philistines, she went forth to appeal to the king for her house and her field.

4 Now at the time, the king was speaking to Gehazi the servant of the man of God, saying,

"Relate to me now all the great things that Elisha has done."

5 And while he was still relating to the king how he had restored to life the dead, just then the woman whose son he had restored to life began her appeal to the king about her house and her fields. So Gehazi said,

"My lord, O king, this is the woman and this is her son, whom Elisha restored to life."

6 And when the king asked the woman, she related it to him. So the king put at her disposal an official, saying,

"Restore all that was hers together with all the produce of the field from the day that she left the land until now."

7 Now Elisha came to Damascus. And Ben-hadad, the king of Syria, was sick. And when it was told him, saying,

"The man of God has come hither,"

8 The king said to Hazael,

"Take with you a present and go to meet the man of God, and inquire of the LORD through him, saying, 'Shall I recover from this sickness?' "

9 So Hazael went to meet him and took a present with him, even all kinds of goods of Damascus, forty camel loads. When he came he stood before him and said,

"Your son Ben-hadad, king of Syria, has sent me to you, saying, 'Shall I recover from this sickness?' "

10 And Elisha said to him,

"Go, say to him, 'You shall surely recover,' but the LORD has shown me that he shall certainly die."

11 And he fixed his gaze and stared at him until he was ashamed; but
12 the man of God wept. Then Hazael said,

"Why does my lord weep?"

And he said,

"Because I know the evil that you will do to the Israelites: Their fortresses you will set on fire, their choice young men you will slay with the sword, their little children you will dash in pieces, and their women with child you will disembowel."

13 Again Hazael said,

"But what is your servant—a dead dog—that he should do this great thing?"

But Elisha said,

"The LORD has shown me that you are to be king over Syria."

14 So when he left Elisha and came to his master, he said to him,

"What did Elisha say to you?"

And he said,

"He said to me that you would certainly live."

15 But on the morrow he took the coverlit and dipped it in water and spread it over his face, so that he died. And Hazael became king in his stead.

JEHORAM AND AHAZIAH OF JUDAH, 8:16–29*a*

16 Now in the fifth year of Joram, the son of Ahab, king of Israel,
17 Jehoram, the son of Jehoshaphat, king of Judah, became king. He was thirty-two years old when he became king, and he reigned eight
18 years in Jerusalem. And he walked in the way of the kings of Israel, as the house of Ahab had done, for the daughter of Ahab became his
19 wife, and he did that which was evil in the sight of the LORD. However, the LORD would not destroy Judah because of David his servant, since he had said to him that he would give him a lamp before him always.

20 In his days Edom revolted from the rule of Judah and established
21 a king of their own. Then Joram passed over to Zair, and all his chariots with him. And he, together with his chariot commanders, rose up by night and broke through the Edomites who had surrounded
22 him. So Edom has been in revolt from the rule of Judah to this day.
23 Libnah likewise revolted at the same time. Now the rest of the records of Joram and all that he did, are they not written in the Book of

24 the Chronicles of the Kings of Judah? So Joram slept with his fathers and he was buried with his fathers in the city of David, and Ahaziah, his son, became king in his stead.

25 In the twelfth year of Joram, the son of Ahab, king of Israel,
26 Ahaziah, the son of Jehoram, king of Judah, became king. Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the grand-
27 daughter of Omri, king of Israel. He also walked in the way of the house of Ahab and did that which was evil in the sight of the LORD as did the house of Ahab, for he was son-in-law to the house of Ahab.
28 Moreover he went with Joram, the son of Ahab, to make war against Hazael, king of Syria, at Ramoth-Gilead. But the Arameans wound-
29 ed Joram. Therefore King Joram returned to be healed in Jezreel of the wounds which the Arameans had given him at Ramah, when he fought with Hazael king of Syria.

THE REVOLT OF JEHU, 8:29*b*—10:36

And Ahaziah, the son of Joram, king of Judah, went down to see
9 Joram, the son of Ahab, in Jezreel, because he was sick. At this juncture Elisha the prophet called to one of the members of the prophetic group and said to him,

"Gird up your loins and take this flask of oil in your hand and go to
2 Ramoth-Gilead. And when you come thither, look there for Jehu, the son of Jehoshaphat, the son of Nimshi, and go in and make him rise up from among his brothers and bring him into an inner chamber.
3 Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, "I have anointed you king over Israel." ' Thereupon open the door and flee, tarry not."

4 So the young man (the servant of the prophet) went to Ramoth-
5 Gilead. And just as he came, the commanders of the army were in session. And he said,

"I have a word for you, O commander."

Thereupon Jehu said,

"For which one of us all?"

And he said,

"For you, O commander."

6 Then he arose and went into the house. And the servant poured the oil on his head and said to him,

"Thus says the LORD, the God of Israel, 'I have anointed you king
7 over the people of the LORD, even over Israel. And you shall cut off

the house of Ahab, your master, that I may avenge the blood of my servants, the prophets, and the blood of all the servants of the LORD
8 at the hand of Jezebel. For the whole house of Ahab shall perish and I will cut off from Ahab every male, him who is shut up and him who
9 is at large in Israel. And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son
10 of Ahijah. And the dogs shall eat Jezebel in the territory of Jezreel and none shall bury her.' "

Then he opened the door and fled.

11 Now when Jehu came out to the servants of his master, they said to him,

"Is all well? Why did this mad man come to you?"

And he said to them,

"You know the man and his talk."

12 But they said,

"It is false! Tell us now."

And he said,

"Thus and thus he said to me, saying, 'Thus says the LORD, "I have anointed you king over Israel." ' "

13 Then they quickly took each garment, and put it under him on the stairway, and blew the trumpet and said,

"Jehu is king!"

14 Thus Jehu, the son of Jehoshaphat, the son of Nimshi, conspired against Joram, while Joram, together with all Israel, was holding
15 Ramoth-Gilead against Hazael, king of Syria; but King Jehoram had returned to Jezreel to be healed of the wounds which the Arameans had inflicted upon him, when he fought with Hazael, king of Syria. So Jehu said,

"If it be your mind, let no one make his escape from the city to go and tell it in Jezreel."

16 Then Jehu mounted his chariot and went to Jezreel, for Joram was lying there. And Ahaziah, king of Judah, had gone down to see
17 Joram. Now as the watchman was standing on the tower in Jezreel, he saw the dust cloud raised by Jehu, as he came on, and he said,

"I see a dust cloud."

Then Joram said,

"Take a horseman and send him to meet them that he may say, 'Is it peace?' "

18 So the rider of the horse went to meet him and said,

"Thus the king has said, 'Is it peace?' "

But Jehu said,
"What have you to do with peace? Rein in behind me."
So the watchman reported, saying,
"The messenger came to them but he does not return."
19 Then he sent out a second horseman who came to them and said,
"Thus the king has said, 'Is it peace?' "
But Jehu said,
"What have you to do with peace? Rein in behind me."
20 Again the watchman reported, saying,
"He came to them, but he does not return; also the driving is like the driving of Jehu, the son of Nimshi, for he is wont to drive furiously."
21 Then Jehoram said,
"Make ready."
And as soon as they had made ready his chariot, Jehoram, king of Israel, and Ahaziah, king of Judah, set out each in his chariot. Thus they went to meet Jehu, and they reached him in the field of Naboth
22 the Jezreelite. And when Jehoram saw Jehu he said,
"Is it peace, Jehu?"
And he said,
"How can there be peace as long as the fornications of Jezebel your mother and her witchcrafts are so many?"
23 Then Jehoram reined about and fled, and said to Ahaziah,
"Treachery, Ahaziah!"
24 But Jehu drew his bow and shot Jehoram between his shoulders, so that the arrow went clear through his body. And he collapsed in his
25 chariot. Then Jehu said to Bidkar, his third officer,
"Take him up and cast him into that portion of field belonging to Naboth the Jezreelite; for I well remember how that when I and you were riding side by side after Ahab his father, the LORD took up
26 this burden against him: 'Surely I saw yesterday the blood of Naboth and the blood of his sons,' is the oracle of the LORD; 'and I will requite you in this very field,' is the LORD's oracle. Now therefore, take him up and cast him into the plot of ground, according to the word of the LORD."
27 Now when Ahaziah, king of Judah, saw this, he fled in the direction of Beth-haggan. But Jehu pursued after him, and said,
"Him also! Pin him to the chariot."
And they mortally wounded him at the ascent of Gur, which is by
28 Ibleam. Nevertheless he kept on to Megiddo where he died. Then his

servants took him by chariot to Jerusalem, and buried him in his own
29 sepulchre with his fathers in the city of David. Now in the eleventh
year of Joram, the son of Ahab, Ahaziah became king over Judah.
30 When Jehu came to Jezreel, Jezebel heard of it, and she painted her
31 eyelashes and adorned her head and peered out at the window. And
as Jehu was entering the gate, she said,
"Is it well, you Zimri, your master's murderer?"
32 But he raised his eyes to the window and said,
"Who is on my side? Who?"
33 At that two or three eunuchs peered out at him. And he said,
"Let her drop."
So they let her drop, so that some of her blood spattered on the wall
34 and on the horses, and he drove over her. Then he went in and ate
and drank. Thereupon he said,
"Take charge now, of this cursed woman, and bury her, for she is
a king's daughter."
35 But when they went to bury her, they found no more of her than
the skull, the feet, and the palms of the hands.
36 When, therefore, they returned and told him, he said,
"This is the word of the LORD, which he spoke by his servant, Eli-
jah the Tishbite, saying, 'In the confines of Jezreel shall the dogs eat
37 the flesh of Jezebel. And the corpse of Jezebel shall be as dung on
the face of the field in the confines of Jezreel, so that they cannot say,
"This is Jezebel." '"
10 Now Ahab had seventy descendants in Samaria. And Jehu wrote
letters and sent to Samaria to the rulers of the city, to the elders, and
those who had charge of the descendants of Ahab, saying,
2 "Now therefore, as soon as this letter comes to you, since your mas-
ter's sons are with you, as well as chariots and horses, fortified cities
3 and weapons; select the best and fittest of your master's sons, and set
him on the throne of his father and fight for your master's house."
4 But they were panic stricken and said,
"Behold, the two kings could not stand before him, how then shall
we ourselves stand?"
5 So he who was over the palace and he who was over the city, to-
gether with the elders and the guardians sent to Jehu, saying,
5 "We are your servants, and all that you say to us we will do; we
will make no one king; do whatever is good in your eyes."
6 So he wrote to them a second letter, saying,
"If you are on my side and if you are ready to obey me, then take

the heads of the men, the sons of your master, and come to me to Jezreel tomorrow at this time."

Now the royal princes, seventy in number, were with the great men
7 of the city, who were bringing them up. Accordingly, as soon as the letter came to them, they took the royal princes and slew them, seventy persons, and put their heads in baskets and sent them to him to Jezreel.
8 And when the messenger came and told him, saying,

"They have brought the heads of the royal princes."

He said,

"Put them in two heaps at the entrance of the gate until the morning."

9 Then in the morning when he went out, he stood and said to all the people,

"You are upright; it is true I conspired against my master and slew
10 him, but who killed all these? Know then that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke against the house of Ahab; for the LORD has done what he spoke by his servant Elijah."

11 Thereupon Jehu slew all that were left of the house of Ahab in Jezreel, together with all his kinsmen, and his familiar friends, and
12 his priests, until he left him none remaining. Then he arose and departed for Samaria. And as he was at Beth-eked of the shepherds on
13 the way, Jehu met with the kinsmen of Ahaziah king of Judah, and said,

"Who are you?"

And they said,

"We are the kinsmen of Ahaziah, and we have come down to greet the household of the king and the household of the queen mother."

14 Thereupon he said,

"Take them alive."

And they took them alive and slew them at the pit of Beth-eked,
15 forty-two persons, so that he spared none of them. And when he set out from there he met with Jonadab, the son of Rechab, coming to meet him. And he greeted him and said to him,

"Is your heart in accord with my heart, as mine is with yours?"

And Jonadab said,

"It is."

Then Jehu said,

"If it be, give me your hand."

So he gave him his hand and he took him up to him into the chariot.

16 Moreover he said,
"Come with me, and see my zeal for the LORD."
17 So he induced him to ride in his chariot, and when he came to Samaria, he slew all who remained to Ahab in Samaria, until he had exterminated them according to the word of the LORD which he spoke
18 to Elijah. Then Jehu assembled all the people and said to them,
19 "Ahab served the Baal a little; Jehu will serve him much. Now therefore, summon to me all the prophets of the Baal, all who serve him, and all his priests; let none be lacking; for I have a great sacrifice for the Baal; whoever is absent shall not live."
But Jehu did it with deliberate cunning in order to wipe out the
20 worshippers of the Baal. Then Jehu said,
"Sanctify a solemn assembly for the Baal."
21 And they proclaimed it. Moreover Jehu sent through all Israel, and all the worshippers of the Baal came so that there was not a man left who did not come. And when they had entered the house of the Baal, the house of the Baal was filled from one end to the other.
22 And he said to the one in charge of the wardrobe,
"Bring out garments for all the worshippers of the Baal."
23 So he brought out the garments for them. Then Jehu together with Jonadab, the son of Rechab, went into the house of the Baal, and said to the worshippers of the Baal,
"Search and see that there may not be here with you any of the servants of the LORD, but only worshippers of the Baal."
24 Thereupon he proceeded to offer the sacrifices and the burnt-offerings. Now Jehu had stationed for him eighty men outside and he had said,
"The man who allows any of the men whom I put in your charge to escape, his life shall be for that one's life."
25 So, as soon as he had made the offering Jehu said to the guards and to the third officers,
"Go in, slay them, let not a man escape."
So they put them to the sword, and the guards and the third officers cast them out, and went into the inner room of the house of the Baal,
26 and brought out the Asherah from the house of the Baal and burned it.
27 They also demolished the pillar of the Baal and demolished the house
28 of the Baal and made it a lavatory to this day. Thus Jehu eradicated
29 the Baal from Israel. Nevertheless from the sins of Jeroboam the son of Nebat, whereby he made Israel to sin, from these, the golden calves

30 that were in Bethel and in Dan, Jehu turned not aside. But the LORD
said to Jehu,
"Because you have done well in performing that which was right
in my sight, and have done to the house of Ahab according to all that
was in my heart, your sons of the fourth generation shall sit on the
throne of Israel."
31 Yet Jehu took no heed to walk in the law of the LORD, the God of
Israel, with all his heart: he did not turn from the sins of Jeroboam
32 whereby he made Israel sin. In those days the LORD began to be angry
with Israel, and Hazael defeated them throughout the territory of
33 Israel, from the Jordan eastward, all the land of Gilead, the Gadites,
the Reubenites, and the Manassites, from Aroer which is by the valley
34 of the Arnon, both Gilead and Bashan. Now the rest of the records
of Jehu and all that he did and all his might, are they not written in
35 the Book of the Chronicles of the Kings of Israel? So Jehu slept
with his fathers, and they buried him in Samaria. And Jehoahaz, his
36 son, reigned in his stead. The time also that Jehu reigned over Israel
in Samaria was twenty-eight years.

THE REGENCY OF ATHALIAH, 11:1–20

11 Now when Athaliah, the mother of Ahaziah, saw that her son was
2 dead, she arose and destroyed all the royal family. But Josheba, the
daughter of King Joram, the sister of Ahaziah, took Joash, the son of
Ahaziah, and stole him away from the king's sons, that were about to
be slain, and put him and his nurse in a bed-chamber. Thus she hid
3 him from Athaliah, so that he was not slain. So he was with her, hid
in the house of the LORD six years, while Athaliah reigned over the
4 land. But in the seventh year Jehoida sent and brought the command-
ers of hundreds of the Carites and the guards and brought them to
him in the house of the LORD. Thereupon he made a covenant with
them and made them swear in the house of the LORD, and showed
5 them the king's son. Then he commanded them saying,
"This is the thing that you shall do: one third of you, who enter
6 on the Sabbath and keep guard over the house of the king—a third
shall be at the gate Sur, and another third at the gate behind the guards
7 —shall keep watch over the house of the king. And two divisions of
you, even all who go forth on the Sabbath to keep watch over the
8 house of the LORD about the king, shall surround the king each with
drawn weapons. And whoever comes up to the ranks shall be slain.
So be with the king when he goes out and when he comes in."

9 So the commanders of hundreds did according to all that Jehoiada
the priest had commanded: they brought each man his men who were
to enter in upon the sabbath, with those who were to go out on the
10 sabbath, and came to Jehoiada the priest. Then the priest delivered
to the commanders of hundreds the spears and shields that had been
11 King David's, which were in the house of the LORD. Accordingly
the guards stood each with his weapons in his hand, from the right side
of the house to the left side of the house, before the altar and before
12 the temple, by the king round about. Then he brought out the king's
son and put the crown upon him and the testimony, and they pro-
claimed him king and anointed him, and clapped their hands and said,

"Long live the king!"

13 But when Athaliah heard the noise of the people, she came to the
14 people into the house of the LORD. And when she looked and there
was the king standing by the pillar, as was the custom, and the com-
manders and the trumpeters by the king, and all the people of the
land rejoicing and blowing trumpets, Athaliah tore her garments and
cried,

"Treason! Treason!"

15 Then Jehoiada the priest gave orders to the commanders of hun-
dreds who were appointed over the army, and said to them,

"Bring her out between the ranks; and whoever follows her slay
with the sword!"

For the priest said,

"Let her not be slain in the house of the LORD."

16 So they laid hands on her, and as she went through the horses' en-
17 trance to the king's house, there she was slain. Jehoiada also made a
covenant between the LORD and the king and the people, that they
should be the LORD's people; likewise between the king and the peo-
18 ple. Then all the people of the land went to the house of the Baal
and demolished it. His altar and his images they completely shattered,
and Mattan, the priest of the Baal, they slew before the altars. Then
19 the priest appointed watchmen over the house of the LORD. And he
took the commanders of hundreds and the Carites, and the guards
and all the people of the land, and they brought down the king from
the house of the LORD and entered by way of the gate of the guards
20 to the king's house. And he sat on the throne of the kings. So all
the people of the land rejoiced and the city was quiet. Thus they slew
Athaliah with the sword in the king's house.

JEHOASH OF JUDAH, 11:21—12:21

11 21 Jehoash was seven years old when he became king. In the seventh
12 year of Jehu, Jehoash became king, and he reigned forty years in
2 Jerusalem. And his mother's name was Zibiah of Beersheba. Jeho-
ash also did that which was right in the sight of the LORD all his days.
3 It was he whom Jehoiada the priest instructed. Nevertheless the high
places were not taken away; the people still continued to sacrifice and
burn incense on the high places.

4 Moreover Jehoash said to the priests,

"All the money of sacred gifts which is brought into the house of the LORD, the money from each man's property assessment, the money from the assessment of persons, and all the money which a man's
5 heart prompts him to bring to the house of the LORD, let the priests take that for themselves, each from his acquaintance. However they shall make the repairs on the Temple wherever any need of repairs is discovered."

6 Nevertheless in the twenty-third year of King Jehoash, the priests
7 had not made the repairs on the Temple. Therefore King Jehoash summoned Jehoiada the priest and the other priests, and said to them,

"Why have you not been keeping up the repairs on the Temple? Now therefore, take no more money from your acquaintances, but pay it directly for the repairs of the Temple."

8 So the priests agreed that they should neither take more money from the people nor make the repairs on the Temple.

9 Then Jehoiada the priest took a chest, bored a hole in its lid and put it beside the doorpost at the right side as one entered the house of the LORD. And the priests, who guarded the threshold, used to put therein all the money that was brought into the house of the LORD.
10 And as soon as they saw that there was much money in the chest, the king's scribe and the high priest came up, and counted and tied up in
11 bags the money that was found in the house of the LORD. Then they used to give the money that was weighed out into the hands of those who were doing the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and to the builders, who
12 worked on the house of the LORD, and to the masons and the stone cutters, and for buying timber and hewn stone for making the repairs on the house of the LORD, and for all that continued to go into the
13 repairs of the Temple. However, there were not made for the house of the LORD silver cups, snuffers, basins, trumpets, or any vessels of gold or vessels of silver from the money brought into the house of the

14 LORD, but they gave it to those who did the work, and thereby pro-
15 ceeded with the repair of the house of the LORD. Moreover they
reckoned not with the men, into whose hand they delivered the money
to pay out to those who were doing the work, for they dealt faithfully.
16 The money from the trespass-offering and from the sin-offerings
was not brought into the house of the LORD, it belonged to the priests.
17 Then Hazael, king of Syria, went up and fought against Gath,
and took it. But when Hazael set his course to go up to Jerusalem,
18 Jehoash, the king of Judah, took all the consecrated things that Je-
hoshaphat and Jehoram and Ahaziah, his forbears, the kings of Judah,
had dedicated, and his own consecrated gifts and all the gold that was
found in the treasures of the house of the LORD and the house of the
king, and sent it to Hazael, king of Syria. Then he went away from
Jerusalem.
19 Now the rest of the records of Joash and all that he did, are they
not written in the Book of the Chronicles of the Kings of Judah?
20 Moreover his servants arose and made a conspiracy and slew Joash
21 in the house of Millo that goes down to Silla, for Jozacar, the son of
Shimeath, and Jehozabad, the son of Shomer, his servants, brought
about his death. And they buried him with his fathers in the city of
David, and Amaziah, his son, reigned in his stead.

JEHOAHAZ AND JEHOASH OF ISRAEL, 13:1–13

13 In the twenty-third year of Joash, the son of Ahaziah, king of
Judah, Jehoahaz, the son of Jehu, became king over Israel in Sa-
2 maria; and he continued seventeen years. He also did that which was
evil in the sight of the LORD, and went after the sins of Jeroboam,
the son of Nebat, wherewith he caused Israel to sin—he did not turn
3 from them. So that the anger of the LORD was kindled against Israel
and he delivered them continually into the hand of Hazael, king of
4 Syria, and into the hand of Ben-hadad, the son of Hazael. Then Je-
hoahaz entreated the favor of the LORD, and the LORD hearkened to
him; for he saw the oppression of Israel, how that the king of Syria
5 oppressed them. Therefore the LORD gave Israel a deliverer, so that
they escaped from the hand of Syria, and the Israelites dwelt in their
6 habitations as formerly. Nevertheless they did not turn away from
the sins of the house of Jeroboam, wherewith he caused Israel to sin,
but walked therein. Also the Asherah continued to stand in Samaria.
7 For there was not left to Jehoahaz of the people more than fifty
horsemen, ten chariots, and ten thousand footmen, for the king of

Syria destroyed them and made them like the dust of the threshing.
8 Now the rest of the records of Jehoahaz and all that he did and his
valor, are they not written in the Book of the Chronicles of the Kings
9 of Israel? So Jehoahaz slept with his fathers and they buried him in
Samaria. And Joash his son became king in his stead.
10 In the thirty-seventh year of Joash, king of Judah, Jehoash, the
son of Jehoahaz, became king over Israel in Samaria, and reigned
11 sixteen years. He also did that which was evil in the sight of the
LORD: he did not turn away from all the sins of Jeroboam, the son of
12 Nebat, wherewith he caused Israel to sin, but he walked therein. Now
the rest of the records of Joash and all that he did, and his valor
with which he fought against Amaziah king of Judah, are they not
13 written in the Book of the Chronicles of the Kings of Israel? So
Joash slept with his fathers, and Jeroboam sat upon his throne. And
Joash was buried in Samaria with the kings of Israel.

ELISHA'S DEATH, 13:14–21

14 Now when Elisha became sick of the illness of which he was to die,
Joash of Israel went down to him, and wept over him and said,
"My father, my father! the chariots of Israel and its horsemen!"
15 But Elisha said to him,
"Take bow and arrows."
16 And he took bow and arrows. Then he said to the king of Israel,
"Lay your hand upon the bow."
And when he had done so, Elisha put his hands upon the king's
17 hands. Moreover he said,
"Open the window toward the east."
And when he opened it, Elisha said,
"Shoot."
So he shot. And he said,
"The LORD's arrow of victory and the arrow of victory over Syria;
for you should have fought Syria in Aphek to a finish."
18 Thereupon he said,
"Take the arrows."
And when he had taken them, he said to the king of Israel,
"Strike on the ground."
19 And he struck three times and stopped. Then the man of God was
enraged at him and said,
"You should have struck five or six times, then you would have

fought Syria to a finish. But now you will defeat Syria only three times."

20 So Elisha died and they buried him. Now bands of Moabites were
21 in the habit of raiding the land at the coming in of the year. And while they were burying a man, suddenly they saw a marauding band. So they cast the man into the grave of Elisha and went on. But when the man touched the bones of Elisha, he revived and arose and stood on his feet.

JEHOASH, OF ISRAEL AND AMAZIAH, OF JUDAH, 13:22—14:22

22 Now Hazael, king of Syria, oppressed Israel all the days of Jeho-
23 ahaz. But the LORD was gracious to them and had compassion on them and turned toward them because of his covenant with Abraham, Isaac and Jacob, and would not destroy them, nor has he cast them from his presence even until now.

24 But when Hazael king of Syria died, Ben-hadad, his son, became
25 king in his stead. Then Jehoash, the son of Jehoahaz, took again from Ben-hadad, the son of Hazael, the cities which he had taken in the war from Jehoahaz, his father. Three times Joash defeated him and recovered the cities of Israel.

14 In the second year of Joash, the son of Jehoahaz, king of Israel,
2 Amaziah, the son of Joash, king of Judah, became king. He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem, and the name of his mother was Jehoaddin
3 of Jerusalem. Moreover he did that which was right in the sight of the LORD, yet not like David his ancestor; he did according to all
4 that Joash his father had done. However, the high places were not removed, the people still sacrificed and burnt incense on the high places.

5 Now as soon as the kingdom was held firmly in his hand, he slew
6 his servants who had slain the king his father. But the sons of the murderers he did not kill according to that which is written in the book of the law of Moses, as the LORD commanded, saying,

"The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall die for his own sins."

7 He slew of Edom in the Valley of Salt, ten thousand men, and took Sela by storm, which has been named Joktheel down to this day.

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, the son of Jehu, king of Israel, saying,

"Come and let us face each other."

9 But Jehoash, the king of Israel, sent to Amaziah king of Judah, saying,

"The thistle that was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son as wife.' But a wild
10 beast that was in Lebanon passed by and trod down the thistle. You have indeed vanquished Edom and it has turned your head. Preen yourself, but stay at home, for why should you borrow unnecessary trouble, so that you and Judah with you should fall?"

11 But Amaziah would not listen. So Jehoash, king of Israel, went up and they faced each other, he and Amaziah, king of Judah, at Beth-
12 shemesh, which belongs to Judah. Judah however was defeated by
13 Israel so that they fled each to his home. Moreover Jehoash, king of Israel, captured Amaziah, king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh. And he came to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the
14 Corner Gate, a distance of about six hundred feet. He also took all the gold and silver, and all the vessels that were found in the house of the LORD and in the treasures of the king's house, and likewise hostages, and returned to Samaria.

15 Now the rest of the deeds of Jehoash which he did and his valor and how he fought with Amaziah, king of Judah, are they not written
16 in the Book of the Chronicles of the Kings of Israel? So Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel. And Jeroboam his son became king in his stead.

17 Now Amaziah, the son of Joash, king of Judah, lived after the death of Jehoash, the son of Jehoahaz, king of Israel, fifteen years.
18 As for the rest of the records of Amaziah, are they not written in the
19 Book of the Chronicles of the Kings of Judah? They also made a conspiracy against him in Jerusalem. And he fled to Lachish, but they
20 sent after him to Lachish and slew him there. And they brought him upon horses, and he was buried in Jerusalem with his fathers in the
21 city of David. Then all the people of Judah took Azariah, who was sixteen years old, and made him king in the place of Amaziah his fa-
22 ther. He built Elath and restored it to Judah after the king slept with his fathers.

JEROBOAM, OF ISRAEL, 14:23–29

23 In the fifteenth year of Amaziah, the son of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, became king in Samaria

24 and reigned forty-one years. He also did that which was evil in the
sight of the LORD: he did not turn away from all the sins of Jero-
25 boam, the son of Nebat, wherewith he caused Israel to sin. He re-
stored the territory of Israel from the entrance of Hamath to the sea
of the Arabah, according to the word of the LORD, the God of Israel,
which he spoke by his servant Jonah, the son of Amittai, the prophet
26 who was of Gath-hepher. For the LORD saw the very bitter affliction
of Israel, that none was shut up nor left at large, and that there was no
27 helper for Israel. But the LORD decreed not to blot out the name of
Israel from under heaven, so he saved them by the hand of Jeroboam,
the son of Joash.

28 Now the rest of the records of Jeroboam and all that he did and his
valor, how he fought with Damascus and how he turned away the
wrath of the LORD against Israel, are they not written in the Book of
29 the Chronicles of the Kings of Israel? Thereafter Jeroboam slept
with his fathers, even with the kings of Israel, and Zechariah, his son,
became king in his stead.

AZARIAH AND JOTHAM, OF JUDAH, 15:1–7

15 In the twenty-seventh year of Jeroboam, king of Israel, Azariah,
2 the son of Amaziah, king of Judah, became king. He was sixteen
years old when he became king, and he reigned fifty-two years in Jeru-
3 salem. And his mother's name was Jecoliah of Jerusalem. And he did
that which was right in the eyes of the LORD, in accord with all that
4 Amaziah his father had done. Nevertheless, the high places were not
taken away; the people still sacrificed and burned incense on the high
5 places. Therefore the LORD afflicted the king, so that he was a leper
to the day of his death. And he dwelt in a separate house, while Jo-
tham, the crown prince, was over the household, judging the people
6 of the land. Now the rest of the records of Azariah and all that he
did, are they not written in the Book of the Chronicles of the Kings
7 of Judah? So Azariah slept with his fathers, and they buried him
with his fathers in the city of David, and Jotham his son became king
in his stead.

REVOLT AND COUNTER-REVOLT, 15:8–31

8 In the thirty-eighth year of Azariah, king of Judah, Zechariah,
the son of Jeroboam, became king over Israel in Samaria, and he
9 reigned six months. He also did that which was evil in the sight of

the LORD, as his fathers had done; he did not turn away from the sins
of Jeroboam, the son of Nebat, wherewith he caused Israel to sin.
10 Moreover Shallum, the son of Jabesh, conspired against him, and at-
tacked him in Ibleam and killed him and became king in his stead.
11 Now as for the rest of the records of Zechariah, behold they are
12 written in the Book of the Chronicles of the Kings of Israel.

This was the word of the LORD which he spoke to Jehu, saying,

"Thy sons to the fourth generation shall sit upon the throne of Israel."

And so it came about.

13 Shallum, the son of Jabesh, became king in the thirty-ninth year of
14 Uzziah, king of Judah; and he reigned one month in Samaria. Then
Menahem, the son of Gadi, went up from Tirzah, and came to Sa-
maria, and defeated Shallum, the son of Jabesh, in Samaria, and slew
15 him and became king in his stead. Now the rest of the records of
Shallum and his conspiracy which he made, behold they are written in
the Book of the Chronicles of the Kings of Israel.

16 Then Menahem destroyed Tappuah and all who were therein and
in its territory from Tirzah on; because they did not open it to him,
therefore he destroyed it, and all the women therein with child, he
disemboweled.

17 In the thirty-ninth year of Azariah, king of Judah, Menahem, the
son of Gadi, became king over Israel and reigned ten years in Sa-
18 maria. He also did that which was evil in the sight of the LORD, he
did not turn away from the sins of Jeroboam, the son of Nebat,
wherewith he caused Israel to sin.

19 In his days Pul, the king of Assyria, came against the land. And
Menahem gave Pul a thousand talents of silver, that his hand might
20 be with him to establish the kingdom under his rule. So Menahem
commanded Israel, even all the men of wealth, to give to the king of
Assyria, each fifty shekels of silver. So the king of Assyria withdrew,
staying no longer there in the land.

21 Now the rest of the records of Menahem and all that he did, are
they not written in the Book of the Chronicles of the Kings of Israel?
22 So Menahem slept with his fathers and Pekahiah, his son, became
king in his stead.

23 In the fiftieth year of Azariah, king of Judah, Pekahiah, the son
of Menahem, became king over Israel in Samaria, and reigned two
24 years. He also did that which was evil in the sight of the LORD; he did
not turn away from the sins of Jeroboam, the son of Nebat, where-

25 with he caused Israel to sin. Moreover Pekah, the son of Remaliah,
his third officer, conspired against him and slew him in the castle of
the king's house; and with him were fifty Gileadites; and he slew
26 him and became king in his stead. Now the rest of the records of
Pekahiah and all that he did, behold, they are written in the Book of
the Chronicles of the Kings of Israel.

27 In the fifty-second year of Azariah king of Judah, Pekah, the son
of Remaliah, became king over Israel in Samaria, and reigned twenty
28 years. He also did that which was evil in the sight of the LORD: he
turned not away from the sins of Jeroboam, the son of Nebat, where-
with he caused Israel to sin.

29 In the days of Pekah, king of Israel, Tiglath-pileser, king of As-
syria, came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh,
Hazor, Gilead, and Galilee, all the land of Naphtali, and carried
the inhabitants captive to Assyria.

30 Then Hoshea, the son of Elah, made a conspiracy against Pekah,
the son of Remaliah, and overcame him and slew him and became
king in his stead in the twentieth year of Jotham, the son of Uzziah.
31 Now the rest of the records of Pekah and all that he did, behold, they
are written in the Book of the Chronicles of the Kings of Israel.

JOTHAM, OF JUDAH, 15:32–38

32 In the second year of Pekah, the son of Remaliah, king of Israel,
33 Jotham, the son of Uzziah, king of Judah, became king. He was
twenty-five years old when he became king and he reigned sixteen
years in Jerusalem, and his mother's name was Jerusha, the daughter
34 of Zadok. Moreover he did that which was right in the sight of the
35 LORD, in accord with all that Uzziah, his father, had done. Never-
theless the high places were not removed; the people still sacrificed
and burnt incense on the high places. He built the upper gate of the
36 house of the LORD. Now the rest of the records of Jotham and all
that he did, are they not written in the Book of the Chronicles of the
Kings of Judah?

37 In those days the LORD began to send against Judah Rezin, the king
38 of Syria, and Pekah, the son of Remaliah. So Jotham slept with his
fathers and was buried with his fathers in the city of David, his an-
cestor; and Ahaz, his son, became king in his stead.

AHAZ OF JUDAH AND THE SYRO-EPHRAIMITISH WAR, 16:1–20

16 In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the
2 son of Jotham, king of Judah, became king. Ahaz was twenty years

old when he became king and he reigned twenty-six years in Jerusalem. However he did not do that which was right in the sight of the
3 LORD his God, as David his ancestor had done, but walked in the way of the kings of Israel. He also made his son to pass through the fire according to the abominations of the nations, whom the LORD had dis-
4 possessed before the Israelites. Moreover he sacrificed and burned incense on the high places and under every spreading tree.

5 At that time Rezin, king of Syria, and Pekah, the son of Remaliah, king of Israel, came up to attack Jerusalem; and they besieged Ahaz,
6 but were not able to overcome him. At that time the king of Edom recovered Elath for Edom and drove out the Judeans from Elath; and the Edomites came to Elath and have dwelt there to this day.

7 Moreover Ahaz had sent messengers to Tiglath-pileser, king of Assyria, saying,

"I am your servant and your son; come up and deliver me from the hand of the king of Syria and from the hand of the king of Israel, who are besieging me."

8 Ahaz also took the silver and the gold that were found in the house of the LORD and in the treasures of the king's house, and sent them as
9 a present to the king of Assyria. So the king of Assyria listened to him. And the king of Assyria went up to Damascus and captured it and carried its inhabitants captive to Kir, and killed Rezin.

10 Now when King Ahaz went to meet Tiglath-pileser king of Assyria, at Damascus, he saw the altar which was in Damascus. Then King Ahaz sent to Urijah the priest a model of the altar and its pat-
11 tern according to all its workmanship. Therefore Urijah the priest built an altar, according to all that King Ahaz had sent from Damascus, even so did Urijah the priest make it before King Ahaz came
12 from Damascus. And when the king came from Damascus and saw
13 the altar, the king drew near to the altar and went up on it, and burnt his burnt-offering and his cereal-offering, and poured out his libation
14 and dashed the blood of his peace-offerings against the altar. And the bronze altar that was before the LORD, he brought from the front of the Temple, from between his altar and the house of the LORD, and
15 put it on the north side of his altar. Then King Ahaz commanded Urijah the priest, saying,

"On the great altar burn the morning burnt-offering and the evening cereal-offering and the burnt-offering of the king and his cereal-offering, with the burnt-offerings of all the people of the land, and their cereal-offering and their libations, and all the blood of the burnt-

offering and all the blood of the sacrifice you shall dash against it; but the bronze altar shall be for me to inquire by."

16 Thus did Urijah the priest, according to all that King Ahaz commanded.

17 King Ahaz also cut off the border-frames of the stands and removed the lavers from them; he also took down the sea from the bronze oxen that were under it, and put it upon a stone pediment.

18 And the foundation of the seat that they had built in the House, and the outer entrance for the king he caused to turn from the house of the LORD on account of the king of Assyria.

19 Now the rest of the deeds of Ahaz which he did, are they not writ-

20 ten in the Book of the Chronicles of the Kings of Judah? So Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son became king in his stead.

THE FALL OF SAMARIA, 17:1–41

17 In the twelfth year of Ahaz, king of Judah, Hoshea, the son of Elah, became king over Israel in Samaria, and reigned nine years.

2 He also did that which was evil in the sight of the LORD, yet not as

3 the kings of Israel who were before him. Against him came up Shalmanezer king of Assyria; and Hoshea became his servant and paid him tribute.

4 But when the king of Assyria found Hoshea guilty of conspiracy—for he had sent messengers to Sewe king of Egypt and did not bring up tribute to the king of Assyria, as he had done year by year—the

5 king of Assyria restrained him and shut him up in prison. Then the king of Assyria came up against the whole land, and went up to Sa-

6 maria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away captive to Assyria and settled them in Halah and on the Habor and the river Gozan, and in the cities of the Medes.

7 Now this came about because the Israelites had sinned against the LORD their God, who had brought them up from the land of Egypt from the control of Pharaoh king of Egypt, and had feared other

8 gods, and walked in the statutes of the nations whom the LORD dis-

9 possessed before the Israelites. And the Israelites devised things that were not right against the LORD their God and built for themselves high places in all their cities, from the watch tower even to the forti-

10 fied city, and set up for themselves pillars and Asherahs on every high

11 hill and under every spreading tree, and offered sacrifices there on all

the high places as did all the nations whom the LORD had carried
away captive before them, and they did evil things to provoke the
12 LORD's anger. They also served idols, in regard to which the LORD
had said to them,

"You shall not do this thing."

13 Yet the LORD testified to Israel and Judah by all his prophets and
seers, saying,

"Turn from your evil ways and keep my commandments and my
statutes according to all the law which I commanded your fathers and
which I sent to you by my servants the prophets."

14 However, they would not listen, but were wilful, as were their fa-
15 thers, who did not believe in the LORD their God. Moreover they re-
jected his statutes and his covenant which he made with their fathers,
and his testimonies which he testified to them, and followed vanity
and became vain in accordance with the nations who were round about
them, concerning whom the LORD had commanded them that they
16 should not do like them. And they forsook all the commandments of
the LORD their God and made for themselves molten images, even
two calves, and made an Asherah and worshipped all the host of the
17 heavens and served the Baal. They also made their sons and their
daughters pass through the fire, and used divination and sorcery, and
sold themselves to do evil in the sight of the LORD to provoke him to
18 anger. Therefore the LORD was exceedingly angry with Israel and
removed them out of his sight; there was nothing left but the tribe of
Judah only.

19 Also Judah did not keep the commandments of the LORD their
20 God, but walked in the statutes of Israel which they made, so that the
LORD rejected the whole Israelitish stock and afflicted them and gave
them over to plunderers until he had cast them out of his sight.

21 And when he had torn Israel from the house of David and they
had made Jeroboam, the son of Nebat, king, Jeroboam drove Israel
22 from following the LORD and caused them to commit great sin. So
the Israelites walked in all the sins of Jeroboam which he had com-
23 mitted; they departed not from them, until the LORD removed Israel
out of his sight, as he spoke by all his servants the prophets. So Israel
has been carried away out of their own land to Assyria up to this day.

24 Moreover the king of Assyria brought people from Babylon, Cu-
thah, Avva, Hamath, and Sepharvaim and settled them in the cities
of Samaria in place of the Israelites. So they took possession of Sa-
maria and dwelt in its cities.

25 Now at the beginning of their settling there, they did not fear the
LORD. Therefore the LORD sent lions among them which were con-
stantly killing some of them.
26 So when they told the king of Assyria, saying,
"The nations which you have carried away and settled in the cities
of Samaria do not know the law of the god of the land; therefore he
has sent lions among them and behold they are constantly killing
them, because they are not acquainted with the law of the god of the
land."
27 Then the king of Assyria gave command, saying,
"Send thither one of the priests whom I carried away from there;
and let him go and dwell there, and let him teach them the law of
the god of the land."
28 So one of the priests whom they carried away from Samaria came
and dwelt in Bethel and taught them how they should fear the LORD.
29 But each of the nations had made gods of their own and placed them
in the temples of the high places which the Samaritans had made, each
30 people in their cities in which they dwelt. The men of Babylon had
made Succoth-benoth, and the men of Cuth had made Nergal, and
31 the men of Hamath had made Ashima, and the Avvites had made Nib-
haz and Tartak; and the Sepharvites burnt their children in the fire
32 to Adrammelech and Annamelech, the gods of Sepharvaim. But when
they came to fear the LORD they made for themselves from their own
number priests of the high places, who acted for them in the temples
33 of the high places. Thus they came to fear the LORD, but they also
continued to serve their own gods, according to the custom of the na-
34 tions from which they had been carried away. To this day they con-
tinue to do according to the earlier custom. They do not fear the
LORD, nor do they do according to their statutes of their ordinances or
the law or the commandments which the LORD commanded the de-
35 scendants of Jacob whom he named Israel, with whom the LORD made
a covenant and commanded them, saying,
"You shall not fear other gods, nor worship them, nor serve them,
36 nor sacrifice to them; but the LORD who brought you up from the land
of Egypt with great power and with an outstretched arm, him you
shall fear, and him shall you worship and to him shall you sacrifice;
37 and the statutes and the ordinances and the law and the command-
ment which he wrote for you, you shall observe to do forever, but you
38 shall not fear other gods; and the covenant that I have made with
39 you, you shall not forget, neither shall you fear other gods. But the

LORD your God you shall fear; and he will deliver you from the hand of all your enemies."

40 However, they would not listen, but continued to do according to
41 their earlier custom. So while these peoples came to fear the LORD, they were also serving their graven images; moreover their children, and their children's children—as their fathers did, so do they continue to do to this day.

HEZEKIAH OF JUDAH AND SENNACHERIB'S INVASION, 18:1—19:37

18 Now in the third year of Hoshea, the son of Elah, king of Israel,
2 Hezekiah, the son of Ahaz, king of Judah, became king. He was twenty-five years old when he became king; and he reigned twenty-nine years in Jerusalem. And his mother's name was Abi, the daugh-
3 ter of Zechariah. Moreover he did that which was right in the sight of the LORD according to all that David, his father, had done.
4 He removed the high places and broke down the pillars and cut down the Asherah. He also broke in pieces the bronze serpent that Moses had made; for as late as those days the Israelites offered sacrifices to
5 it; and they called it Nehushtan. He trusted in the LORD, the God of Israel; so that after him there was none like him among all the kings
6 of Judah who were before him. For he was loyal to the LORD, he turned not away from following him, but kept his commandments which the LORD had commanded Moses.
7 Moreover the LORD was with him; in all his ventures he prospered, and he rebelled against the king of Assyria, and no longer served him.
8 He conquered the Philistines as far as Gaza and its territory from the watch-tower to the fortified city.
9 Now in the fourth year of King Hezekiah—that is the seventh year of Hoshea, the son of Elah—Shalmaneser king of Assyria came
10 up against Samaria and besieged it. And they took it at the end of three years, in the sixth year of Hezekiah—that is, in the ninth year
11 of Hoshea, king of Israel, was Samaria taken. Then the king of Assyria carried Israel away to Assyria and settled them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes,
12 because they did not listen to the voice of the LORD their God, but transgressed his covenant, even all that Moses the servant of the LORD
13 had commanded and would not listen nor do it. Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up
14 against all the fortified cities of Judah and captured them. Then Hezekiah king of Judah sent to the king of Assyria to Lachish, saying,

"I have offended; withdraw from me; whatever you lay on me I will bear."

So the king of Assyria made Hezekiah king of Judah pay three
15 hundred talents of silver and thirty talents of gold. So Hezekiah
gave him all the silver that was found in the house of the LORD, and
16 in the treasures of the king's house. At that time Hezekiah stripped
the doors of the temple of the LORD and the columns, which Hezekiah
king of Judah had overlaid, and gave the gold to the king of Assyria.
17 Then the king of Assyria sent the commander-in-chief, and the
chief of the eunuchs and the Rab-shakeh from Lachish with a large
army to King Hezekiah at Jerusalem. And they went up, and when
they came to Jerusalem they came and stood by the conduit of the
upper pool, which is on the way to the treader's field.
18 And when they called for the king, Eliakim, the son of Hilkiah,
who was the overseer of the palace, and Shebna the scribe, and Joah,
the son of Asaph the recorder, went out to them.
19 Then the Rab-shakeh said to them,

"Say now to Hezekiah, 'Thus says the great king, the king of As-
20 syria, "What confidence is this in which you trust? Do you think
that merely a word of the lips is counsel and strength for war! Now
21 on whom do you trust that you have rebelled against me? It is evi-
dent you have put your trust in the staff of this bruised reed, even
Egypt, which if a man lean upon it, will go into his hand and pierce
22 it. So is Pharaoh to all who rely upon him. But if you say to me,
'We trust in the LORD our God.' Is it not he whose high places and
altars Hezekiah has taken away and has said to Judah and Jerusalem,
23 'You shall worship before this altar in Jerusalem?' Now therefore,
I pray you, give pledges to my master, the king of Assyria, and I will
give you two thousand horses, if you are able on your part to set riders
24 upon them. How then can you repulse one of the least of the servants
of my master? Nevertheless you rely on Egypt for chariots and for
25 horsemen. Now have I come up against this place to destroy it with-
out the LORD's approval? On the contrary the LORD has said to me,
'Go up against this land and destroy it.' " ' "
26 Thereupon Elkanah, the son of Hilkiah, and Shebna and Joah said
to the Rab-shakeh,

"Speak now to your servants in Aramaic, for we understand it; but
do not speak to us in Judean in the hearing of the people who are on
the wall."
27 But the Rab-shakeh said to them,

"Was it to your master and you that my master sent me to speak these words? Is it not rather to the men who are sitting on the wall—doomed along with you to eat their own excrement and drink their own urine?"

28 Then the superior officer stood up and cried with a loud voice in Judean and spoke and said,

29 "Hear the word of the great king, the king of Assyria. Thus says the king, 'Do not let Hezekiah deceive you; for he will not be able to
30 deliver you from his hand. Neither let Hezekiah cause you to trust in the LORD, saying, "The LORD will surely deliver us, and this city shall
31 not be given into the hand of the king of Assyria." Do not listen to Hezekiah, for thus says the king of Assyria, "Make peace with me and come out to me; and eat each one of you from his own vine and
32 his own fig tree and drink the waters of his own cistern, until I come and take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die." But do not listen to Hezekiah, when
33 he would lure you on saying, "The LORD will deliver us." Have any of the gods of the nations really delivered his land out of the hand
34 of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Where are the
35 gods of Samaria? Have they delivered Samaria out of my hand? Who are they among all the gods of the lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?' "

36 Then the people were silent and answered him not a word; for it was the king's command, saying,

"Do not answer him."

37 Then Eliakim, the son of Hilkiah, who was the overseer of the palace, and Shebna the scribe, and Joah, the son of Asaph, the recorder, came to Hezekiah with torn garments and told him the words of the Rab-shakeh.

19 And as soon as King Hezekiah heard it, he tore his garments and covered himself with sackcloth and went into the house of the LORD.
2 He also sent Eliakim who was overseer of the palace and Shebna the scribe and the oldest of the priests, covered with sackcloth, to Isaiah
3 the prophet, the son of Amoz. They therefore said to him,

"Thus says Hezekiah, 'This is a day of distress, and of rebuke and of disgrace, for children have come to birth and there is no strength
4 to bring them forth. It may be that the LORD your God will hear all

the words of the Rab-shakeh, whom his master the king of Assyria
has sent to insult the living God, and will rebuke the words which the
LORD your God has heard; therefore lift up a prayer for the remnant
that is left.' "
5 6 But when the servants of King Hezekiah came to Isaiah, Isaiah said
to them,
"Thus shall you say to your master, 'Thus says the LORD, "Fear
not because of the words that you have heard, with which the menials
7 of the king of Assyria have blasphemed me. Behold I will put a
spirit in him so that he shall hear a rumor and return to his own land,
and I will cause him to fall by the sword in his own land." ' "
8 So the Rab-shakeh returned and found the king of Assyria warring
9 against Libnah, for he had heard that he had left Lachish. But when
he heard concerning Tirhakah, king of Ethiopia, saying,
"Behold, he has come out to fight against you,"
He sent messengers again to Hezekiah, saying,
10 "Thus shall you say to Hezekiah, king of Judah, as follows, 'Let
not your God in whom you trust deceive you, saying, "Jerusalem shall
11 not be given into the hand of the king of Assyria." You have unques-
tionably heard what the kings of Assyria have done to all the lands in
12 completely destroying them, and shall you be delivered? Did the
gods of the nations which my fathers destroyed deliver them—Gozan,
13 Haran, Rezeph and the people of Eden who were in Telassar? Where
is the king of Hamath, and the king of Arpad, and the king of the
city of Sepharvaim, of Hena, and Ivvah?' "
14 So Hezekiah received the letter from the hand of the messenger
and read it. Then Hezekiah went up to the house of the LORD and
15 spread it out before the LORD. And Hezekiah prayed before the LORD
and said,
"O LORD, the God of Israel, whose seat is the cherubs, thou art
16 God, even thou alone, over all the kingdoms of the earth. Thou hast
made the heavens and the earth. Incline thine ear, O LORD, and
hear; open thine eyes, O LORD, and see, and hear the words of Sen-
nacherib, which he has sent to insult the living God.
17 "It is true! O LORD! the kings of Assyria have laid waste the na-
18 tions and their land, and have given their gods to the flames, for they
were no gods, but the work of men's hands, wood and stone; there-
19 fore they have destroyed them. But now, O LORD our God, deliver
us, we pray thee, from his hand, that all the kingdoms of the earth
may know that thou, O LORD, art God alone."

20 Then Isaiah, the son of Amoz, sent to Hezekiah, saying,
"Thus the LORD, the God of Israel says, 'What you have prayed to
21 me concerning Sennacherib, king of Assyria, I have heard.' This is
the word that the LORD has spoken concerning him:
'She despises you, laughs at you—
The virgin daughter of Zion!
Behind you she wags the head,
The daughter of Jerusalem!
22 Whom have you insulted and blasphemed?
Against whom have you raised your voice
And lifted up on high your eyes?
Against the Holy one of Israel!
23 By the hand of your messengers you have insulted the LORD and
have said,
"With the multitude of my chariots, I, even I, ascended the moun-
tain steeps,
The ravines of Lebanon,
And I have felled its tallest cedars,
Its choice cypresses,
And I have entered its remotest recesses,
Its densest growths.
24 I, even I, dig down, and drink strange waters,
And with the soles of my feet have I dried up all the streams of
Egypt."
25 Have you not heard how I did it long ago,
In the olden days I planned it;
Now I have brought it to pass; hence your task,
To turn fortified cities into ruin heaps!
26 And their inhabitants, helpless, are terrified and put to shame.
They are like the herbs of the field, the tender grass,
And like the grass blades on the housetops and the desert downs.
27 Before me is your rising up, and your lying down, your going
out and your coming in;
I know your raging against me
28 And your arrogance has come up to my ears,
Therefore I will put my ring through your nose and my bridle
between your lips,
And will cause you to return by the way in which you came.
29 Moreover this shall be your sign: You shall eat this year that
which grows of itself,

And in the second year that which springs from the same,
But in the third year, sow and reap
And plant vineyards and eat their fruit.
30 And the remnant that is left of Judah shall again take root
downward
And bear fruit upward.
31 For out of Jerusalem shall go forth a remnant
And from Mount Zion an escaped band;
The zeal of the LORD shall accomplish this.' "
32 "Therefore, thus says the LORD concerning the king of Assyria, 'He
shall not enter this city, nor shoot an arrow there, neither shall he
33 come before it with shield nor cast up a mound against it. By the way
that he came, by the same shall he return, but he shall not come into
34 this city, is the LORD's oracle. For I will defend this city to deliver it
for my own sake, and for the sake of my servant David.' "
35 Now that night the angel of the LORD went forth and slew in the
camp of the Assyrians one hundred and eighty-five thousand. And
when men arose early the next morning, there were all of them, dead
bodies.
36 Then Sennacherib, king of Assyria, set out and went and returned,
37 and dwelt in Nineveh. But as he was worshipping in the temple of
Nisroch his god, Adrammelech and Sharezer slew him with the
sword; and they escaped into the land of Ararat. And Esarhaddon his
son became king in his stead.

HEZEKIAH'S SICKNESS AND ISAIAH'S PREDICTION, 20:1–11

20 In those days Hezekiah was ill and at the point of death. And
Isaiah the prophet, the son of Amoz, came to him and said,
"Thus says the LORD, 'Set your house in order for you shall cer-
tainly die and not live.' "
2 Then he turned his face to the wall and prayed to the LORD, say-
ing,
3 "Remember now, O LORD, I beseech thee, how I have conducted
myself before thee in truth and with a perfect heart and have done
that which was good in thy sight."
4 Hezekiah also wept profusely. Now before Isaiah had gone out of
the middle courtyard, the word of the LORD came to him, saying,
5 "Return and say to Hezekiah, the prince of my people, 'Thus says
the LORD, the God of David thy father, "I have heard thy prayer, I
have seen thy tears; see, I will heal thee; on the third day thou shalt

6 go up to the house of the LORD. I will also add to your days fifteen
years, and I will deliver you and this city from the king of Assyria,
and I will defend this city for my own sake and for the sake of my
servant David." ' "

7 Then Isaiah said,

"Let them take a cake of figs, and place it upon the boil that he
may recover."

8 Then Hezekiah said to Isaiah,

"What shall be the sign that the LORD will heal me, and that I
shall go up to the house of the LORD the third day?"

9 So Isaiah said,

"This shall be the sign to you from the LORD, that the LORD will
do the thing that he spoke; shall the shadow go forward ten steps, or
back ten steps?"

10 Then Hezekiah said,

"It is easy for the shadow to go forward ten steps; rather let the
shadow turn backward ten steps."

11 So Isaiah the prophet cried to the LORD; and he brought back the
shadow ten steps on the steps where it had gone down on the step
sundial of Ahaz.

THE BABYLONIAN MISSION AND ISAIAH'S DISAPPROVAL, 20:12–21

12 At that time Merodach-baladan, the son of Baladan, king of Baby-
lon sent eunuchs with a present to Hezekiah; for he had heard that
13 Hezekiah had been sick. And Hezekiah was glad because of them,
and showed them all his treasure-house, the silver, the gold, the spices,
the fine oil, and his armory and all that was found among his treas-
ures; there was nothing in his house nor in all his realm that Hezekiah
did not show them.

14 Then Isaiah the prophet came to King Hezekiah and said to him,

"What did these men say? And from whence do they come to
you?"

So Hezekiah said,

"They have come from a distant land, from Babylon."

15 And he said,

"What did they see in your house?"

And Hezekiah said,

"They have seen all that is in my house; there was nothing among
my treasures that I did not show them."

16 Then Isaiah said to Hezekiah,

17 "Hear the word of the LORD, 'Behold the days are at hand when
all that is in your house and that which your fathers have stored up to
this day shall be carried to Babylon, nothing shall be left,' says the
18 LORD. 'Also of your sons who shall be your issue, whom you shall be-
get, they shall take, and they shall be eunuchs in the palace of the king
of Babylon.' "

19 Then Hezekiah said to Isaiah,

"Good is the word of the LORD which you have spoken."

For he thought,

"Shall it not be so if there be peace and truth during my days?"

20 Now the rest of the records of Hezekiah and all of his valor and
how he made the pool and the conduit, and brought water into the
city, are they not written in the Book of the Chronicles of the Kings
21 of Judah? So Hezekiah slept with his fathers, and Manasseh his son
became king in his stead.

REACTION UNDER MANASSEH AND AMON, 21:1–26

21 Manasseh was twelve years old when he became king, and he
reigned fifty-five years in Jerusalem; and his mother's name was
2 Hephzibah. He also did that which was evil in the sight of the LORD,
according to the abominations of the nations which the LORD dispos-
3 sessed before the Israelites. For he built again the high places which
Hezekiah his father had destroyed, and he erected altars for the Baal
and made an Asherah as Ahab, king of Israel, had done, and wor-
4 shipped all the host of the heavens and served them. He also built al-
tars in the house of the LORD of which the LORD had said,

"In Jerusalem will I put my name."

5 Moreover he built altars for all the host of the heavens in the two
6 courts of the house of the LORD. Likewise he caused his son to pass
through the fire and practiced augury and witchcraft and he used to
appoint necromancers and wizards. He did much evil in the sight of
the LORD to arouse his anger.

7 He also set up the graven image of an Asherah, that he had made,
in the temple of which the LORD had said to David and to Solomon
his son,

"In this house and in Jerusalem, which I have chosen out of all the
8 tribes of Israel, I will put my name forever, and I will not cause the
feet of Israel to wander any more out of the land which I gave to
their fathers, if only they will observe to do according to all that I

have commanded them, and according to all the law that my servant
9 Moses commanded them."

But they did not listen, and Manasseh seduced them to do evil more than did the nations which the LORD destroyed before the Israelites.
10 The LORD also spoke by his servants the prophets, saying,
11 "Because Manasseh, king of Judah, has done these abominations and has done more wickedly than all that the Amorites did who were
12 before him, and has made Judah also sin with his idols, therefore, thus says the LORD, the God of Israel, 'Behold I am about to bring such evil on Jerusalem and Judah, that both the ears of him who hears
13 of it shall tingle. I will also stretch over Jerusalem the measuring line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipes a dish, wiping and turning it upside
14 down. Moreover I will cast off the remnant of my inheritance and deliver them into the hand of their enemies, that they may become a
15 prey and a spoil to all their enemies, because they have done that which was evil in my sight and have aroused me to anger, since the day their fathers came forth from Egypt, even to this day.' "
16 Furthermore Manasseh shed very much innocent blood until he had filled Jerusalem from one end to the other, besides his sin with which he caused Judah to sin, in doing that which was evil in the sight of the LORD.
17 Now the rest of the records of Manasseh and all that he did, and his sin which he committed, are they not written in the Book of the
18 Chronicles of the Kings of Judah? So Manasseh slept with his fathers and was buried in the garden of his house, in the garden of Uzzah; and Amon his son became king in his stead.
19 Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem; and his mother's name was Meshulle-
20 meth, the daughter of Haruz of Jotbah. He also did that which was
21 evil in the sight of the LORD, as Manasseh his father had done. Moreover he walked in all the way wherein his father had walked and
22 served the idols which his father served, and worshipped them. He also forsook the LORD, the God of his fathers, and walked not in the way of the LORD.
23 At length the servants of Amon conspired against him and slew the
24 king in his house. But the people of the land slew all the conspirators against King Amon; and the people of the land made Josiah his son
25 king in his stead. Now the rest of the deeds of Amon which he did, are they not written in the Book of the Chronicles of the Kings of

26 Judah? So they buried him in the grave of his father in the garden of
Uzzah; and Josiah his son became king in his stead.

JOSIAH'S REFORM, 22:1—23:30

22 Josiah was eight years old when he became king, and he reigned
thirty-one years in Jerusalem, and the name of his mother was Jedi-
2 dah, the daughter of Adaiah of Bozkath. Moreover he did that which
was right in the sight of the LORD and walked in all the way of David
his ancestor, turning not to the right nor to the left.

3 Now in the eighteenth year of King Josiah, the king sent Shaphan,
the son of Azaliah, the son of Meshullam the scribe, to the house of
the LORD, saying,

4 "Go up to Hilkiah the high priest, that he may take the sum of the
money which has been brought into the house of the LORD, which the
5 keepers of the threshold have collected from the people. And let
them deliver it into the hands of the workmen who have the oversight
of the house of the LORD; that they may give it to the workmen who
6 are in the house of the LORD, to make the repairs on the temple—to
the carpenters and the builders and the masons, also for buying timber
and hewn stone to repair the temple."

7 However, there was no reckoning made with them regarding the
money delivered to them, for they dealt faithfully.

8 At that time Hilkiah the high priest said to Shaphan the scribe,
"I have found a book of law in the house of the LORD."

9 And Hilkiah gave the book to Shaphan, and he read it. Then
Shaphan the scribe went to the king and brought the king word and
said,

"Your servants have emptied out the money found in the temple
and have delivered it into the hands of the workmen who have charge
of the house of the LORD."

10 Shaphan the scribe also told the king, saying,
"Hilkiah the priest gave me a book."
And Shaphan read it before the king.

11 Now when the king heard the words of the book of law, he tore
12 his garments. Moreover the king commanded Hilkiah the priest and
Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and
Shaphan the scribe, and Asaiah, the king's servant, saying,

13 "Go, inquire of the LORD for me and for the people and for all
Judah, concerning the words of this book that has been found; for
great is the wrath of the LORD that is kindled against us, because our

fathers have not listened to the words of this book, to do according to all that is written therein concerning us."

14 So Hilkiah the priest and Ahikam and Achbor and Shaphan and Asaiah went to Huldah the prophetess, the wife of Shallum, the son of Tikrah, the son of Harhas, keeper of the wardrobe, who dwelt in
15 Jerusalem in the second quarter, and they spoke to her. Then she said to them,

"Thus says the LORD, the God of Israel, 'Say to the man who sent
16 you to me, "Thus says the LORD, 'I am just now about to bring evil upon this place and upon its inhabitants, namely all the words of the
17 book which the king of Judah has read. Because they have forsaken me and have sacrificed to other gods, that they might arouse my anger with all the works of their hands; therefore my wrath shall be kin-
18 dled against this place and it shall not be quenched.' " ' But to the king of Judah, who sent you to inquire of the LORD, thus shall you say to him, 'Thus says the LORD, the God of Israel, "Regarding the words
19 which you have heard—because your heart was penitent, and you humbled yourself before the LORD, when you heard what I spoke against this place and against its inhabitants, that they should become a desolation and a curse, and tore your garments and wept before me,
20 I also have heard you," is the oracle of the LORD. "Therefore I will surely gather you to your fathers and you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I will speedily bring upon this place." ' "

So they brought back word to the king.

23 Then the king sent, and they gathered to him all the elders of
2 Judah and Jerusalem. Thereupon the king went up to the house of the LORD and with him all the men of Judah and all the inhabitants of Jerusalem, including priests and prophets and all the people, both small and great; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD.
3 Moreover the king stood by the column and made a covenant before the LORD, to walk after the LORD and to keep his commandments and his testimonies and his statutes with all earnestness and zeal, to establish the words of this covenant that are written in this book. And all the people confirmed the covenant.

4 Then the king commanded Hilkiah, the high priest, and the second priest and the keepers of the threshold to bring out of the temple of the LORD all the vessels that were made for the Baal and the Asherah and for all the host of the heavens; and he burned them without

Jerusalem in the limekilns by the Kidron, and carried their ashes to
5 Bethel. He also removed the idolatrous priests, whom the kings of
Judah had ordained to offer sacrifice in the high places in the cities
of Judah and in the sanctuaries in the cities of Judah and in the sanc-
tuaries around Jerusalem; and those who offered sacrifice to the Baal,
to the sun, the moon, and the heavenly mansions, and all the host of
6 the heavens. Moreover he brought the Asherah from the house of the
LORD without Jerusalem to the Brook Kidron and burned it at the
Brook Kidron, and beat it to dust, and cast its dust upon the graves of
7 the common people. Furthermore he tore down the houses of the
devotees of the fertility cult which were in the house of the LORD,
8 where the women wove tunics for the Asherah. Then he brought all
the priests from the cities of Judah and defiled the high places, where
the priests offered sacrifices, from Geba to Beersheba. And he tore
down the high places of the Satyrs, which stood at the entrance of the
gate of Joshua, the governor of the city, which were on the left as
9 one enters the city gate. However, the priests of the high places did
not come up to the altar of the LORD in Jerusalem, but ate unleavened
10 bread among their kinsmen. He also defiled Topheth, which is in
the valley of Ben-Hinnom, that no man might make his son or his
11 daughter pass through the fire to Moloch. He took away the horses
which the kings of Judah had given to the sun, at the entrance of the
house of the LORD, by the chamber of Nathan-Melech, the eunuch,
which was among the summer houses, and he burned the chariots of
12 the sun with fire. Also the altars which were on the roof, the upper
chamber of Ahaz which the kings of Judah had made, and the altars
which Manasseh had made in the two courts of the house of the LORD
the king demolished and beat them down there, and cast the dust into
13 the Brook Kidron. Moreover the high places that were east of Jeru-
salem, to the south of the hill of destruction, which Solomon, the king
of Israel, had built for Ashtarte, the abomination of the Sidonians,
and for Chemosh, the abomination of Moab, and for Milcom, the
14 abomination of the Ammonites, the king defiled. He shattered the
pillars, and cut down the Asherahs and filled their places with the
bones of men.

15 Moreover the altar also that was at Bethel, and the high place
which Jeroboam, the son of Nebat, had made, who caused Israel to sin,
even that altar and the high place he demolished and shattered its
stones and beat it to dust and burned the Asherah.

16 Now when Josiah turned and saw the graves that were there on the

mount, he sent and took the bones out of the graves and burned them
on the altar and defiled it according to the word of the LORD which
17 the man of God proclaimed, who proclaimed these things. Then he
said,

"What is yonder tombstone that I see?"

And the men of the city said to him,

"It is the grave of the man of God, who came from Judah and proclaimed that which you have done against the altar of Bethel."

18 Therefore he said,

"Let him be; let no one move his bones."

So they left his bones alone, together with the bones of the prophet who came from Samaria.

19 Also all the temples of the high places that were in the cities of Samaria, which the kings of Israel had made to arouse the anger of the LORD, Josiah took away and did to them in accordance with all
20 that he had done to Bethel. Moreover all the priests of the high places, who were there, he slew upon the altars and burned men's bones upon them. Then he returned to Jerusalem.

21 Thereupon the king commanded all the people, saying,

"Keep the passover to the LORD your God, as it is written in this book of the covenant."

22 For such a passover as this had not been kept from the days of the judges who judged Israel, and during all the days of the kings of
23 Israel and the kings of Judah; but in the eighteenth year of King
24 Josiah this passover was kept to the LORD in Jerusalem. Moreover the necromancers and wizards, the idols and all the abominations that were seen in the land of Judah and in Jerusalem Josiah put away, that he might establish the words of the law which were written in the book which Hilkiah the priest found in the house of the LORD.
25 There was no king like him before him, who turned to the LORD with all his determination and all his zeal and with all his strength according to all the law of Moses; neither did there arise after him any
26 like him. However the LORD did not turn from the fierceness of his great anger, since his anger was kindled against Judah because of all
27 the provocations with which Manasseh had provoked him. So the LORD said,

"Judah also I will remove from my sight, as I removed Israel and I will cast off this city which I have chosen, even Jerusalem, and the Temple of which I said, 'My name shall be there.' "

28 Now the rest of the records of Josiah and all that he did, are they
not written in the Book of the Chronicles of the Kings of Judah?
29 In his days Pharaoh-necho, king of Egypt, went up against the king
of Assyria to the River Euphrates. And King Josiah went to meet
him; and Pharaoh-necho slew him at Megiddo, as soon as he saw him.
30 Then his servants transported his dead body in a chariot from Megid-
do and brought him to Jerusalem, and buried him in his own grave.
Thereupon the people of the land took Jehoahaz, the son of Josiah,
and anointed him and made him king in place of his father.

THE LAST DAYS OF JUDAH, 23:31—25:30

31 Jehoahaz was twenty-three years old when he became king and he
reigned three months in Jerusalem, and the name of his mother was
32 Hamutal, the daughter of Jeremiah of Libnah. He also did that
which was evil in the sight of the LORD in accord with all that his
33 fathers had done. Then Pharaoh-necho imprisoned him in Riblah in
the land of Hamath, that he might not reign in Jerusalem, and he
put the land under an indemnity of a hundred talents of silver and
34 a talent of gold. Pharaoh-necho also made Eliakim, the son of Josiah,
king in place of Josiah his father, and changed his name to Jehoiakim.
35 But he took Jehoahaz and brought him to Egypt where he died. So
Jehoiachim gave the silver and the gold to Pharaoh. But he had to lay
a forced levy on the land in order to give the money according to the
demand of Pharaoh; each according to his estimate exacted the silver
and the gold of the people of the land to give it to Pharaoh-necho.
36 Jehoiachim was twenty-five years old when he became king and he
reigned eleven years in Jerusalem. And his mother's name was Zebi-
37 dah, the daughter of Pedaiah of Rumah. He also did that which was
evil in the sight of the LORD in accord with all that his fathers had
done.
24 In his days Nebuchadnezzar, king of Babylon, came up, and Je-
hoiachim became subject to him for three years; then he turned and
2 rebelled against him. Moreover the LORD sent against him marauding
bands of Chaldeans, of the Arameans, of the Moabites, and of the
Ammonites; thus he sent them against Judah to destroy it, according
to the word of the LORD, which he had spoken by his servants the
3 prophets. Surely at the command of the LORD this came upon Judah
to remove it out of his sight, because of the sins of Manasseh, accord-
4 ing to all that he had done, and also because of the innocent blood
which he had shed, for he filled Jerusalem with innocent blood;

5 therefore the LORD would not pardon. Now the rest of the records of
Jehoiachim and all that he did, are they not written in the Book of
6 the Chronicles of the Kings of Judah? So Jehoiachim slept with his
7 fathers, and Jehoiachin his son became king in his stead. Moreover
the king of Egypt came up no more out of his land; for the king of
Babylon had taken all that had belonged to the king of Egypt from
the Brook of Egypt to the River Euphrates.

8 Jehoiachin was eighteen years old when he became king and he
reigned three months in Jerusalem. And his mother's name was Ne-
9 hushta, the daughter of Elnathan of Jerusalem. He also did that
which was evil in the sight of the LORD according to all that his fa-
thers had done.

10 At that time the servants of Nebuchadnezzar, king of Babylon,
11 came up against Jerusalem, and the city was besieged. Nebuchadnez-
zar, king of Babylon, also came to the city while his servants were be-
12 sieging it; and Jehoiachin, king of Judah, went out to the king of
Babylon, he and his mother, his servants, and his nobles and his eu-
nuchs. And the king of Babylon took him captive in the eighth year
13 of his reign. He also took forth from there all the treasures of the
house of the LORD and the treasures of the king's house and he broke
up all the vessels of gold which Solomon, king of Israel, had made in
14 the temple of the LORD, as the LORD had said. Moreover he carried
away captive all of Jerusalem and all the nobles and all the renowned
warriors, even ten thousand captives, and all the craftsmen and the
15 smiths: none were left, except the poorest people of the land. Thus
he carried away Jehoiachin to Babylon; and the king's mother and
the king's wives, and his eunuchs, and the chief men of the land, he
16 caused to go into captivity from Jerusalem to Babylon. Also all the
men of ability even seven thousand, and the craftsmen and the smiths
a thousand, all the strong capable men suitable for war; them the
17 king of Babylon took captive to Babylon. Then the king of Babylon
made Mattaniah, Jehoiachin's uncle, king in his stead, and changed
18 his name to Zedekiah. Zedekiah was twenty-one years old when he be-
came king, and he reigned eleven years in Jerusalem. And his moth-
19 er's name was Hamital, the daughter of Jeremiah of Libnah. He
also did that which was evil in the sight of the LORD according to all
20 that Jehoiachin had done. For through the anger of the LORD it came
upon Jerusalem and Judah until he had cast them out of his sight.

25 Finally Zedekiah rebelled against the king of Babylon. Thereupon in
the ninth year of his reign, in the tenth day of the tenth month, Nebu-
chadnezzar king of Babylon came, he and all his army, against Jeru-
2 salem and encamped against it and built a siege wall around it, so the
3 city was besieged until the eleventh year of King Zedekiah. On the
ninth day of the fourth month, when the famine was severe in the
4 city, so that there was no bread for the people of the land, the city
was breached, and the king and all the men of war fled by night by
way of the gate between the two walls, which was by the king's gar-
den, while the Chaldeans were beleaguering the city, and went in the
5 direction of the Arabah. But the army of the Chaldeans pursued af-
ter the king and overtook him in the plains of Jericho, and all his
6 army were scattered from him. Then they took the king and brought
him up to the king of Babylon to Riblah; and they passed judgment
7 upon him. They also slew the sons of Zedekiah before his eyes and
put out his eyes and bound him in fetters and brought him to Babylon.
8 But in the fifth month, on the seventh day of the month, which was
in the nineteenth year of King Nebuchadnezzar, king of Babylon,
Nebuzaradan, the commander of the body-guard, a servant of the
9 king of Babylon, came to Jerusalem. Thereupon he burnt the house
of the LORD and the king's house and all the houses of Jerusalem,
10 even every great house he burnt with fire. And all the force of the
Chaldeans, who were with the commander of the body-guard, broke
11 down the walls of Jerusalem. Also the people who were left in the
city and the deserters who had fallen away to the king of Babylon
and the rest of the multitude, Nebuzaradan, the commander of the
12 body-guard, carried away captive. But the commander of the body-
guard left some of the poorest of the land as vinedressers and farmers.
13 Moreover the pillars of bronze that were in the house of the LORD,
and the stands and the sea of bronze that were in the house of the
LORD, the Chaldeans broke up and carried the product of bronze to
14 Babylon. Also the pots, the shovels, the snuffers, the bowls, and all
the vessels of bronze with which the service was conducted, they took
15 away. Likewise the fire-pans and the basins, that which was of gold,
the commander of the body-guard took away in gold, and that which
16 was of silver in silver. The two columns, the one sea, and the stands
which Solomon had made for the house of the LORD—the bronze
17 of all these vessels could not be weighed. The height of the one col-
umn was twenty-seven feet, and a capital of bronze was above it; and
the height of the capital was four and a half feet, with network and

pomegranates round about upon the capital, all of bronze; and the second column had similar ones, with network.

18 Then the commander of the body-guard took Seraiah, the chief priest, and Zephaniah, the second priest, and the three keepers of the
19 threshold. And from the city he took a eunuch who was set over the fighting men and five men who were personal companions of the king, who were found in the city, and the scribe of the commander of the army who mustered the people of the land and sixty men of the people
20 of the land, who were found in the city. Moreover Nebuzaradan, the commander of the body-guard, took them and brought them to the
21 king of Babylon at Riblah. Then the king of Babylon struck them down and killed them in Riblah in the land of Hamath. So Judah was carried away captive from its own land.

22 Now over the people who were left in the land of Judah whom Nebuchadnezzar, king of Babylon, had left, he appointed Gedaliah,
23 the son of Ahikam, the son of Shaphan. Then all the commanders of the forces together with their men heard that the king of Babylon had appointed Gedaliah, and they came to Gedaliah, to Mizpeh, even Ishmael, the son of Nethaniah; Johanan, the son of Kareah, Seraiah, the son of Tanhumeth the Netophathite, and Jazaniah, the son of the
24 Maacathite, together with their men. Thereupon Gedaliah swore to them and to their men, and said to them,

"Fear not because of the servants of the Chaldeans, settle in the land and serve the king of Babylon, and it shall be well with you."

25 But in the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came and ten men with him, and struck down Gedaliah so that he died, and the Jews and the Chaldeans
26 who were with him at Mizpeh. Then all the people, both small and great, and the commanders of the forces arose and came to Egypt; for they were afraid of the Chaldeans.

27 Now in the thirty-seventh year of the captivity of Jehoiachin, king of Judah, in the twelfth month on the twenty-seventh day of the month, Evil-merodach, in the year that he became king, lifted up the
28 head of Jehoiachin, king of Judah, out of prison; and he spoke kindly to him, and set his throne above the throne of the kings who were with
29 him in Babylon; and changed his prison garb. And Jehoiachin ate
30 bread before him continually all the days of his life. And as for his allowance, there was a continual allowance given him from the king, for every day a portion, all the days of his life.

THE FIRST BOOK OF CHRONICLES

ADAM'S DESCENDANTS, 1:1–42

1 2 3 Adam, Seth, Enosh; Kenan, Mahalalel, Jared, Enoch, Methuse-
4 lah, Lamech; Noah, Shem, Ham, and Japheth.
5 The descendants of Japheth were Gomer, and Magog, and Madai,
6 and Javan, Tubal, Meshech, and Tiras; and the descendants of Go-
7 mer were Ashkenaz, Diphath, and Togarmah; and the descendants
of Javan were Elishah, and Tarshishah, Kittim, and Rhodanim.
8 The descendants of Ham were Cush, and Egypt, Put, and Canaan.
9 The descendants of Cush were Seba, Havilah, Sabta, Raama, and
10 Sabteca; and the descendants of Raama were Sheba and Dedan. Cush
was the father of Nimrod. He began to be an outstanding man in the
11 earth. Egypt also became the father of Ludim, Anamim, Lahabim,
12 and Naphtuhim, Pathrusim and Casluhim—from whence came the
13 Philistines—and Caphtorim. Canaan was the father of Sidon his
14 first-born, then Heth, the Jebusite, the Amorite, and the Girgashite,
15 16 the Hivvite, the Arkite, and the Sinite, the Arvadite, Zemarite, and
the Hamathite.
17 The descendants of Shem were Elam, Assyria, Arphachshad, Lud,
18 Aram, Uz, Hul, Gether and Meshech. Arphachshad was the father
19 of Shelah, and Shelah was the father of Eber. And to Eber were born
two sons, the name of the one was Peleg, because in his days the earth
20 was divided, and the name of his brother was Joktan. Joktan was the
21 father of Almodad, Sheleph, Hazarmaveth, and Jerah, Hadoram,
22 23 Uzal, and Diklah, Ebal, Abimael and Sheba, Ophir, Havilah, and
Jobab. All these were the descendants of Joktan.
24–26 Shem, Arphachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Ter-
27 ah, Abram, that is, Abraham.
28 29 The descendants of Abraham were Isaac and Ishmael. These are
their generations: Ishmael's first-born was Nebaioth, then Kedar,
30 Adbeel and Mibsam, Mishma, Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish and Kedemah. These are the descendants of Ishmael.
32 The descendants of Keturah, the concubine of Abraham: she bore
Zimran, Jokshan, Midian, Ishbak, Shuah. And the sons of Jokshan
33 were Sheba and Dedan; the sons of Midian were Ephah, Epher, Han-
och, Abida and Eldah. All these were the descendants of Keturah.

34 Abraham was the father of Isaac, and Isaac's sons were Esau and
35 Israel. The sons of Esau were Eliphaz, Reuel, Jeush, Jalam, and
36 Korah. The sons of Eliphaz were Teman, Omar, Jephi, Gatam,
37 Kenaz, Timua, and Amalek. The sons of Reuel were Nahath, Zer-
ah, Shammah, and Mizzah.
38 The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon,
39 Ezer and Dishan. The sons of Lotan were Hori, and Homam; and
40 Timna was Lotan's sister. The sons of Shobal were Alian, Mana-
hath, Ebal, Shephi and Onam; and the sons of Zibeon were Aiiah and
41 Anah. The descendants of Anah were Dishon, and Dishon's sons
42 were Hamran, Eshban, Ithran, and Cheran. The sons of Ezer were
Belhan, Zaavan, and Jaakan. The sons of Dishon were Uz and Aran.

THE KINGS OF EDOM, 1:43–54

43 Now these are the kings that reigned in the land of Edom before
any king reigned over the Israelites. Bela was the son of Beor, the
44 name of whose city was Dinhabah. When Bela died, Jobab, the son of
45 Zerah of Bozrah, became king in his stead. When Jobab died, Hu-
46 sham of the land of the Temanites became king in his stead. When
Husham died, Hadad, the son of Bedad, who conquered Midian in the
country of Moab became king in his stead, and the name of his city
47 was Avith. When Hadad died, Samlah of Masrekah became king in
48 his stead. When Samlah died Shaul of Rehoboth on the River became
49 king in his stead. When Shaul died, Baalhanan, the son of Achbor,
50 became king in his stead. When Baalhanan died, Hadad became king
in his stead; the name of his city was Pai, and his wife's name was
51 Mehetabel, the daughter of Matred, the daughter of Mezahab. Then
Hadad died.

Now the chiefs of Edom were chief Timna, chief Aliah, chief
53 52 Jetheth, chief Aholibamah, chief Elah, chief Pinon, chief Kenaz,
54 chief Teman, chief Mibzar, chief Magdiel, chief Iram. These were
the chiefs of Edom.

THE GENEALOGY OF ISRAEL, 2:1–55

2 These are the sons of Israel: Reuben, Simeon, Levi, and Judah,
2 Issachar, and Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and
3 Asher. The sons of Judah were Er, Onan, and Shelah, which three
were born to him of Bathshua the Canaanitess. Now Er, Judah's first-
4 born, was wicked in the sight of the LORD, therefore he slew him.
His daughter-in-law Tamar also bore him Perez and Zerah—Judah

5 had five sons in all. The sons of Perez were Hezron and Hamul;
6 and the sons of Zerah were Zimri, Ethan, Heman, Chalcol, Darda, a
7 total of five. And Karmi's son was Achar, the troubler of Israel who
8 dealt treacherously in the matter of the devoted thing. And Ethan's
son was Azariah.

9 The sons of Hezron, that were born to him were Jerahmeel, Ram,
10 Chelubai. Ram was the father of Amminadab, and Amminadab was
11 the father of Nahshon, a chieftain of the Judahites. Nahshon was
12 the father of Salma, and Salma of Boaz, Boaz of Obed, Obed of
13 Jesse; Jesse was the father of Eliab, his first-born, Abinadab his sec-
14 ond, and Shimei his third, Nathanel the fourth, Raddai the fifth,
15 16 Ozem the sixth, David the seventh; and their sisters were Zeruiah and
Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel,
17 three; and Abigail bore Amasa, and the father of Amasa was Jether
the Ishmaelite.

18 Now Caleb, the son of Hezron, had issue by his wife Azubah, the
daughter of Jerioth; and these were her sons, Jesher, Shobab, and Ar-
19 don. When Azubah died, Caleb married Ephrath, who bore him
20 Hur. Hur was the father of Uri, and Uri was the father of Bezalel.
21 Afterward Hezron sought offspring of the daughter of Machir the
father of Gilead, whom he married when he was sixty years old; and
22 she bore him Segub. And Segub was the father of Jair, who had
23 twenty-three cities in the land of Gilead. Moreover Geshur and
Aram took the towns of Jair from them, and Kenath, with its sixty
villages. All these were descendants of Machir the father of Gilead.
24 Now after the death of Hezron, Caleb sought offspring of Ephratha,
the wife of Hezron his father, and she bore him Ashhur, the father
of Tekoa.

25 The sons of Jerahmeel, the first-born of Hezron, were Ram, his
26 first-born, then Bunah, Oren, Ozem and Ahijah. Jerahmeel also had
another wife whose name was Atarah; she was the mother of Onam.
27 The sons of Ram, the first-born of Jerahmeel, were Maaz, Jamin and
28 Eker. Likewise the sons of Onam were Shammai, and Jada; and the
29 sons of Shammai were Nadab and Abishur. The name of Abishur's
30 wife was Abihail, and she bore him Ahban and Molid. Nadab's sons
31 were Seled and Appaim; and Seled died childless. But the son of
Appaim was Ishi, and the son of Ishi, Sheshan, and the son of Sheshan,
32 Ahlai. The sons also of Jada, Shammai's brother, were Jether and
33 Jonathan; and Jether died childless, but the sons of Jonathan were

34 Peleth and Zaza. These were the descendants of Jerahmeel. Now
Sheshan had no sons, only daughters; but Sheshan had an Egyptian
35 slave, whose name was Jarha. Accordingly Sheshan gave his daughter
36 to Jarha his slave in marriage; and she bore him Attai. Attai was the
37 father of Nathan, and Nathan of Zabad. Zabad was the father of
38 Ephlal, and Ephlal of Obed. Obed was the father of Jehu, and Jehu
39 of Azariah. Azariah was the father of Halez, and Halez of Eleasah.
40 Eleasah was the father of Sismai, and Sismai of Shallum. Shallum
41 was the father of Jekamiah, and Jekamiah of Elishama.

42 The sons of Caleb, the brother of Jerahmeel, were Mareshah his
first-born, who was the father of Ziph, and the father of Hebron.
43 The sons of Hebron were Korah, Tappuah, Rekem, and Shema; and
44 Shema was the father of Raham, the father of Jorkeam; and Rekem
45 was the father of Shammai. The son of Shammai was Maon, and
46 Maon was the father of Bethzur. Ephah also, Caleb's concubine,
bore Haran, Moza and Gazez; and Haran was the father of Gazez.
47 The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah and
48 Shaaph. Maacah, Caleb's concubine, bore Sheber, and Tirhanah. She
49 also bore Shaaph, the father of Madmannah, Sheva, the father of
Machbenah and the father of Gibea; and the daughter of Caleb was
50 Achsah. These were the children of Caleb.

The sons of Hur, the first-born of Ephrathah, were Shobal, the fa-
51 ther of Kirjath-jearim, Salma, the father of Bethlehem, and Hareph,
52 the father of Bethgader; Shobal, the father of Kirjath-jearim, had
53 other sons, namely, Haroeh and half of the Menuhites, and of the
families of Kirjath-jearim, the Ithrites, the Puthites, the Shumathites,
and the Mishraites; of these came the Zorathites and the Eshtaolites.
54 The sons of Salma were Bethlehem, and the Netophathites, Atroth-
55 bethjoab, and half of the Manahathites, the Zorites. The families
also of the scribes that dwelt at Jabez were the Tirathites, the Shime-
athites and the Sucathites. These are the Kenites who came from
Hammath, the father of the house of Rechab.

THE FAMILY OF DAVID, 3:1–24

3 Now these are the sons of David, that were born to him at Hebron,
the first-born was Amnon by Ahinoam the Jezreelitess; the second was
2 Daniel by Abigail the Carmelitess; the third was Absalom, whose
mother was Maacah, the daughter of Talmai, king of Geshur; the
3 fourth was Adonijah whose mother was Haggith; the fifth was Sheph-

4 atiah by Abital; the sixth was Ithream by his wife Eglah; six were
born to him in Hebron, where he reigned for seven years and six
5 months. At Jerusalem he reigned thirty-three years. There also were
born to him in Jerusalem, Shimea, Shobab, Nathan, and Solomon,
6 four by Bathshua, the daughter of Ammiel; then Ibhar, Elishama and
7 8 Eliphelet, Nogah, Nepheg and Japhia, Elishama, Eliada, and Eli-
9 phelet, nine. All these were David's sons, besides the sons of the con-
cubines; and Tamar was their sister.

10 The descendants of Solomon were Rehoboam, Abijah his son, Asa
11 his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash
12 13 his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his
14 son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his
15 son. The sons of Josiah were Johanan, his first-born, the second,
16 Jehoiachim, the third, Zedekiah, the fourth, Shallum. The descend-
17 ants of Jehoiachim were Jeconiah his son, Zedekiah his son, and the
18 sons of Jeconiah, who was taken captive, were Shealtiel, Malchiram,
19 Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah; and the sons
of Pedaiah were Zerubbabel, and Shimei; and the sons of Zerubbabel
were Meshullam, and Hananiah; and Shelomith was their sister;
20 there were also Hashubah, Ohel, Berachiah, Hasadiah and Jusha-
21 bhesed, five. The son of Hananiah was Pelatiah, and Jeshaiah was
his son, and Rephaiah was his son, Arnan his son, Obadiah his son, and
22 Shecaniah his son. The son of Shecaniah was Shemaiah, and the sons
of Shemaiah were Hattush, Igal, Bariah, Neariah, and Shaphat, six.
23 The sons of Neariah were Elioenai, Hezekiah, and Azrikam, three.
24 And the sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub,
Johanan, Dalaiah, and Anani, seven.

THE FAMILY OF JUDAH, 4:1–23

4 The sons of Judah were Perez, Hezron, Carmi, Hur and Shobal.
2 Also Reaiah, the son of Shobal, was the father of Jahath, and Jahath
was the father of Ahumai and Lahad. These are the families of the
3 Zorathites. These are the sons of Etam, Jezreel, Ishma, and Idbash;
4 and the name of their sister was Hazelel-poni; and Penuel was the
father of Gedor, and Ezer the father of Hushah. These are the sons
of Hur, the first-born of Ephrathah, the father of Bethlehem.

5 Now Ashhur, the father of Tekoa, had two wives, Helah and Naar-
6 ah; Naarah bore him Ahuzzam, Hepher, Temeni, and Haahashtari.
7 These were the sons of Naarah. The sons of Helah were Zereth,
8 Izhar, and Ethnan. Koz was the father of Anub, Zobebah, and the

families of Aharhel, the son of Harum. Jabez was more honorable than his brothers, and his mother called his name Jabez, saying,
"Because I bore him in pain."
Now Jabez called on the God of Israel, saying,
"Oh that thou wouldst surely bless me and enlarge my border, and that thy hand might be with me, and that thou wouldst keep me from evil, so that it should not harm me!"
And God granted what he asked. Chelub, the brother of Shuhah, was the father of Mehir, and the latter was the father of Eshton.
Eshton was the father of Bethrapha, Paseah, and Tehinnah, the father of Irnahash. These are the men of Recah. The sons of Kenaz
were Othniel and Seraiah, and the son of Othniel was Hathath. Meonothai was the father of Ophrah, and Seraiah was the father of
Joab, the father of Craftsvale, for they were craftsmen. The sons of Caleb, the son of Jephunneh, were Iru, Elah, and Naam; and
the son of Elah was Kenaz. The sons of Jehalelel were Ziph,
Ziphah, Tiria, and Asarel. The sons of Ezrah were Jether, Mered,
Epher and Jalon. And these are the sons of Bithia, the daughter of Pharaoh, whom Mered took; and Jether was the father of Miriam and Shammai, and Jishbah the father of Eshtemoa. And his Jewish wife bore Jered, the father of Gedor, Heber, the father of Socoh, and
Jekuthiel, the father of Zenoah. The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah, the Garmite, and
Eshtemoa, the Maacathite. The sons of Shimon were Amnon, Rinnah, Benhanan, and Tilon; and the sons of Ishi were Zoheth, and
Benzoheth. The sons of Shelah, Judah's son, were Er, the father of Lecah, Laadah, the father of Mareshah, and families of the house of
linen-workers at Beth-Ashbea; also Jokim, and the men of Cozeba, Joash, and Saraph who ruled in Moab and returned to Bethlehem,
and the records are ancient. These were the potters and inhabitants of Netaim and Gederah; they resided there with the king for his work.

THE DESCENDANTS OF SIMEON, 4:24–43

The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and
Shaul; Shallum was his son, Mibsam his son, and Mishma his son.
Mishma's son was Hammuel, Zaccur his son, Shimei his son. Now Shimei had sixteen sons and six daughters; but his brothers had not many sons, nor did all their family multiply as did the Judahites.
They also lived at Beersheba, Moladah, and Hazarshual, at Bilhah,
Ezem, and Tolad, at Bethuel, Hormah, and Ziklag, at Bethmarca-

both, Hazarsusim, Beth-biri and Shaaraim. These were their cities
32 until David reigned. Their villages were Etam, Ain, Rimmon,
33 Tochen and Ashan, five cities, and all their villages that were round
about these cities as far as Baal. These were their settlements, and
they kept a genealogical enrollment.
34 Meshobab, Jamlech and Joshah, the son of Amaziah, Joel, and
35 36 Jehu, the son of Joshibiah, the son of Seraiah, the son of Asiel, Elio-
enai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel and Benaiah,
37 Ziza, the son of Shiphi, the son of Allon, the son of Jedaiah, the son
38 of Shimri, the son of Shemaiah—these enumerated by name were
39 leaders in their families, and their families increased greatly. And
they went to the entrance of Gedor, even to the east side of the valley
40 to seek pasture for their flocks, where they found rich, luscious pas-
ture, and the land was broad, quiet and peaceable, for the inhabitants
41 there formerly belonged to Ham. Also these written by name came
in the days of Hezekiah, king of Judah, and destroyed their tents and
the Meunim who were found there, and exterminated them to this
day, and dwelt in their stead, because there was pasture there for their
42 flocks. Moreover from these Simeonites five hundred men went to
Mount Seir, having as their leaders, Pelatiah, Neariah, Rephaiah and
43 Uzziel, the sons of Ishi. And they overcame the remnant of the
Amalekites that had escaped, and they have dwelt there to this day.

THE DESCENDANTS OF REUBEN, 5:1–26

5 Now the sons of Reuben, the first-born of Israel—for he was the
eldest, but because he polluted his father's marriage bed, his birthright
was given to the sons of Joseph, the son of Israel, so he is not enrolled
2 in the genealogy according to the birthright, though Judah grew
strong among his brothers, and became prince over him, yet the birth-
3 right belonged to Joseph—the sons of Reuben the first-born of Israel
4 were Enoch, Pallu, Hezron, and Carmi. The descendants of Joel
5 were Shemaiah his son, Gog his son, Shimei his son, Micah his son,
6 Reaiah his son, Baal his son, Beerah his son, whom Tiglath-pileser
7 king of Assyria, carried away captive—he was a chieftain of the
Reubenites, and his kinsmen, according to their families, when the
8 genealogy of their generations was reckoned, were chief Jeiel, and
Zechariah and Bela, the son of Azaz, the son of Shema, the son of
9 Joel, who dwelt in Aroer, even to Nebo and Baalmeon. Also eastward
he dwelt to the entrance of the desert as far as the Euphrates because
10 their cattle were so many in the land of Gilead. Moreover in the days

of Saul they made war upon the Hagrites, who fell by their hand so that they dwelt in their tents throughout the territory east of Gilead.
11 Now the Gadites dwelt opposite them in the land of Bashan as far
12 as Salcah. Joel was the chief, Shapham next, then Janai, and Shaphat
13 in Bashan, together with their kinsmen according to their families,
14 Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber, seven. These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo,
15 the son of Buz, Ahi, the son of Abdiel, the son of Guni, chiefs in their
16 families; and they dwelt in Gilead, in Bashan, in its towns, and in
17 all the pasturelands of Sirion to their limits. All of these were enrolled in the genealogical records in the days of Jotham, king of Judah and in the days of Jeroboam, king of Israel.
18 The Reubenites, the Gadites and the half-tribe of Manasseh, consisting of valiant men, able to carry shield and sword, skilled bowmen, expert in war, amounted to forty-four thousand seven hundred and
19 sixty in active service. They also made war upon the Hagrites, also
20 Jetur, Naphish and Nodab. And they were helped against them, and the Hagrites and all who were with them were delivered into their hands; they cried to God in the battle, and he was entreated for them
21 because they trusted in him. Moreover they carried off their cattle, fifty thousand of their camels, two hundred and fifty thousand sheep,
22 two thousand asses, and a hundred thousand men alive. For many fell slain, for the war was of God, and they dwelt in their stead until the exile.
23 The members of the half-tribe of Manasseh dwelt in the land; they increased from Bashan to Baalhamon and Senir and Mount Her-
24 mon. These were the heads of their families, Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel, valiant fighters, famous men,
25 heads of their families. But they acted treacherously toward the God of their fathers, and went faithlessly after other gods of the peoples
26 of the land whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser king of Assyria, and he carried them away, even the Reubenites, the Gadites, and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara, and the river of Gozan, where they still are.

THE DESCENDANTS OF LEVI, 6:1–48

6 2 The sons of Levi were Gershom, Kohath and Merari. And the
3 sons of Kohath were Amram, Izhar, Hebron, and Uzziel; and the

children of Amram were Aaron, Moses and Miriam; and the sons of
4 Aaron were Nadab, Abihu, Eleazar, and Ithamar. Eleazar was the
5 father of Phineas, Phineas of Abishua, Abishua of Bukki, and Bukki
6 of Uzzi, Uzzi of Zerahiah, and Zerahiah of Meraioth, Meraioth of
7 Amariah, and Amariah of Ahitub, Ahitub of Zadok, Zadok of Ahi-
8 maaz, Ahimaaz of Azariah, and Azariah of Johanan, Johanan of
9 Azariah (it was he who served as priest in the house which Solomon
10 built in Jerusalem). And Azariah was the father of Amariah, Ama-
11 riah of Ahitub, Ahitub of Zadok, and Zadok of Shallum, Shallum of
12 Hilkiah, and Hilkiah of Azariah, Azariah of Seraiah, and Seraiah of
13 Jehozadak; and Jehozadak went along when the LORD caused Judah
14 and Jerusalem to go into captivity by the hand of Nebuchadnezzar.
15 The sons of Levi were Gershom, Kohath and Merari; and these
16 are the names of the sons of Gershom, Libni and Shimei; the sons of
17 Kohath were Amram, Izhar, Hebron and Uzziel. The sons of Mer-
18 ari were Mahli and Mushi. These are the families of the Levites ac-
19 cording to their parentage. From Gershom was his son Libni, Jahath
20 was his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son,
21 Jeatherai his son. The descendants of Kohath were Amminadab his
22 son, Korah his son, and Assir his son, Elkanah his son, Ebiasaph his
23 son, and Assir his son, Tahath his son, Uriel his son, Uzziah his son,
24 and Shaul his son. And the sons of Elkanah were Amasai and Ahi-
25 moth. As for Elkanah, the descendants of Elkanah were Zophai his
26 son, and Nahath his son, Eliab his son, Jeroham his son, Elkanah his
27 son; and the sons of Samuel were Joel the first-born, and the second
28 Abiah. The sons of Merari were Mahli, Libni his son, Shimei his son,
29 Uzzah his son, Shimea his son, Haggiah his son, Asaiah his son.
30 Now these are those whom David put in charge of the service of
31 song in the house of the LORD, after the ark rested there. Moreover
32 they ministered with song before the dwelling of the tent of meeting,
until Solomon built the house of the LORD in Jerusalem; and fulfilled
33 their service in due order. Now these are they that served, and their
sons. From the sons of the Kohathites was Heman the singer, the son
34 of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham,
35 the son of Eliel, the son of Toah, the son of Ziph, the son of Elkanah,
36 the son of Mahath, the son of Amasai, the son of Elkanah, the son of
37 Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the
38 son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar,
39 the son of Kohath, the son of Levi, the son of Israel; and his brother

40 the son of Shimea, the son of Michael, the son of Baaseriah, the son
41 of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah,
42 the son of Ethan, the son of Zimmah, the son of Shimei, the son of
43 44 Jahath, the son of Gershom, the son of Levi. While on their left
were their kinsmen the sons of Merari; Ethan, the son of Kishi, the
45 son of Abdi, the son of Malluch, the son of Hashabiah, the son of
46 Amaziah, the son of Hilkiah, the son of Amzi, the son of Shemer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of
48 Levi. And their kinsmen the Levites were appointed for all the service of the dwelling of the house of God.

THE DESCENDANTS OF AARON, 6:49–81

49 But Aaron and his sons officiated at the altar of burnt-offering and
at the altar of incense for all the work of the most sacred place, and to
make atonement for Israel, according to all that Moses the servant of
50 God had commanded. Now these are the descendants of Aaron,
51 Eleazar his son, Phineas his son, Abishua his son, Bukki his son, Uzzi
52 his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub
53 his son, Zadok his son, Ahimaaz his son.

54 These also are their dwelling-places according to their encamp-
ments within their boundaries. To the descendants of Aaron of the
55 families of the Kohathites—for theirs was the first lot—and they
gave to them Hebron in the land of Judah and its commons round
56 about it, but the fields of the city and its villages they gave to Caleb,
57 the son of Jephunneh. To the descendants of Aaron they gave the
cities of asylum, Hebron, Libnah with its commons, Jattir, Eshte-
58 moa with its commons, Hilen with its commons, Debir with its com-
59 mons, Ashan with its commons, Beth-shemesh with its commons;
60 and from the tribe of Benjamin, Geba with its commons, Allemeth
with its commons, and Anathoth with its commons. All their cities
among their families were thirteen.

61 The rest of the Kohathites had by lot out of the families of the
tribe of Ephraim and of Dan and the half-tribe of Manasseh, ten
62 cities. The Gershomites according to their families were allotted
thirteen cities out of the tribes of Issachar, Asher, Naphtali, and Man-
63 asseh in Bashan. The Merarites according to their families were al-
lotted twelve cities out of the tribes of Reuben, Gad, and Zebulon.
64 So the Israelites gave the Levites the cities with their common lands.
65 They also gave them by lot out of the tribe of the Judahites, Simeon-
ites, and Benjaminites these cities which are mentioned by name.

66 Also some of the families of the Kohathites had cities allotted
67 them from the tribe of Ephraim. They gave them the cities of
asylum, Shechem, with its commons in Mount Ephraim, and Gezer
68 with its commons, Jokmeam with its commons, Beth-horon with its
69 commons, Aijalon with its commons, Gath-rimmon with its commons,
70 and out of the half-tribe of Manasseh—Aner with its commons,
Bileam with its commons, for the rest of the families of the Kohath-
71 ites; to the Gershomites out of the families of the half-tribe of Man-
asseh, Golan, in Bashan with its commons, and Ashtaroth with its com-
72 mons; and out of the tribe of Issachar, Kedesh with its commons,
73 Daberath with its commons, Ramoth with its commons, Anem with
74 its commons; also out of the tribe of Asher, Mashal with its com-
75 mons; Abdon with its commons, Hukak with its commons, and Rehob
76 with its commons; out of the tribe of Naphtali, Kedesh in Galilee
with its commons, Hammon with its commons, Kiriathaim with its
77 commons. To the Merarites that were left, were allotted out of the
tribe of Zebulon, Rimmono with its commons, Tabor with its com-
78 mons, and beyond the Jordan, Jericho, on the east side of the Jordan
out of the tribe of Reuben, Bezer in the desert with its commons, Jah-
79 zah with its commons, Kedemoth with its commons and Mephaath
80 with its commons; and out of the tribe of Gad, Ramoth in Gilead
81 with its commons, and Mahanaim with its commons, Heshbon with
its commons, and Jazer with its commons.

THE DESCENDANTS OF ISSACHAR, BENJAMIN AND NAPHTALI, 7:1–19

7 The sons of Issachar were four, Tola, Puah, Jashib, and Shimron;
2 the sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam and
Samuel, chiefs of their families, namely, of Tola, distinguished war-
riors of their generations, their number in the days of David was
3 twenty-two thousand six hundred. The son of Uzzi was Izrahiah,
and the sons of Izrahiah were Michael, Obadiah, Joel, Isshiah, all
4 five of them being chief men; and along with them, by their genera-
tions according to their families, were units of the army for war,
5 thirty-six thousand; for they had many wives and sons. Also their
kinsmen belonging to all the families of Issachar were a total of
eighty-seven thousand distinguished warriors, reckoned by genealogy.
6 Likewise the sons of Benjamin were three, Bela, Becher and
7 Jediael; Bela's sons were five, Ezbon, Uzzi, Uzziel, Jerimoth, and
Iri, heads of their families, distinguished warriors; and their reckon-
8 ing by genealogies was twenty-two thousand and thirty-four. The

sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth; all these were the sons of
9 Becher; and their enrollment by genealogies, according to their generations, as heads of their families, distinguished warriors, was twenty
10 thousand and two hundred. The son of Jediael was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan,
11 Tarshish and Ahishahar. All these were the sons of Jediael according to the heads of their families, distinguished warriors, seventeen
12 thousand and two hundred on active service for war. (Also Shuppim and Huppim were sons of Ir, Hushim the son of Aher.)
13 The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum
14 whose mother was Bilhah. The sons of Manasseh were Asriel, whom his concubine the Aramitess bore; she bore Machir the father of Gil-
15 ead; and Gilead took a wife whose name was Maacah and the name of his sister was Hammolecheth and the name of his brother Zelophad,
16 and Zelophad had daughters. Now Maacah, the wife of Machir, bore a son, and she called his name Peresh, and the name of his brother was
17 Sheresh; and his sons were Ulam and Rekem. The son of Ulam was Bedan. These are the descendants of Gilead, the son of Machir, the
18 son of Manasseh. Also his sister Hammolecheth bore Ishhod, Abiezer,
19 and Mahlah. The sons of Shemida were Ahian, Shechem, Likhi and Aniam.

THE DESCENDANTS OF EPHRAIM, ASHER AND BENJAMIN, 7:20—8:40

20 Now the descendants of Ephraim were Shuthelah, and Bered his
21 son, Tahath his son, Eleada his son, and Tahath his son, Zabad his son, Shuthelah his son, and Ezer, and Elead, whom the men of Gath who were born in the land slew, because they came down to raid their cat-
22 tle. Therefore Ephraim their father mourned many days, and his
23 brothers came to comfort him. Then he sought offspring of his wife, and she conceived and gave birth to a son; and he called his name
24 Beriah, because evil had befallen his house. Now his daughter was Sheerah, who built both upper and lower Beth-Horon, and Uzzen-
25 sheerah. Rephah was his son, and Resheph, Telah his son, and Tahan
26 27 his son, Ladan his son, Ammihud his son, Elishama his son, Nun his
28 son, Joshua his son. And their possessions and settlements were Bethel and its towns, and eastward Naaran, and westward Gezer and its
29 towns, Shechem and its towns and Azzah and its towns; also along the borders of the Manassites, Bethshean and its towns, Taanach and

its towns, Megiddo and its towns, Dor and its towns. In these dwelt
the descendants of Joseph, the son of Israel.
30 The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their
31 sister Serah; and the sons of Beriah were Heber and Malchiel, who
32 was the father of Birzaith; also Heber was the father of Japhlet,
33 Shomer, Hotham, and Shua their sister; the sons of Japhlet were
34 Pasach, Bimhal, and Ashvath. These are the sons of Japhlet; the
35 sons of Shemer his brother were Rohgah, Jehubbah and Aram, and the
36 sons of Helem were Zophah, Imna, Shelesh and Amal. The sons of
37 Zophah were Suah, Harnepher, Shual, Beri, and Imrah, Bezer, Hur,
38 Shamma, Shilshah, Ithran and Beera; and the sons of Jether were
39 Jephunneh, Pispah, and Ara. The sons of Ulla were Arah, Hanniel,
40 and Rizia. All these were Asherite heads of the families, select, distinguished warriors, foremost of the chieftains. Their number reckoned by genealogies, for active service in war, was twenty-six thousand men.

8 Also Benjamin was the father of Bela his first-born, Ashbel the
2 second, and Aharah the third, Nohah the fourth, and Rapha the fifth.
3 The sons of Bela were Addar, Gera and Abihud, Abishua, Naaman
4 5 and Ahoah, Gera, Shephuphan and Huram. These also are the sons of
6 Ehud, heads of families of the inhabitants of Geba, and they carried
7 them captive to Manahath, and Naaman, and Ahijah; and Gera, he
carried them captive and he was the father of Uzza and Ahihud.
8 Also Shaharaim had sons in the country of Moab after he had sent
9 away Hushim and Baarah his wives. And he had offspring of Hodesh
10 his wife, Jobab, Zibia, Mesha, and Malcam, Jeuz, Sachia and Mir-
11 mah. These were his sons, heads of families. And he had offspring
12 of Hushim, Abitub and Elpaal. The sons of Elpaal were Eber, Mish-
13 am, and Shemed, who built Ono and Lod with its towns; and Beriah,
and Shema (who were heads of families of the inhabitants of Aija-
14 lon, who put to flight the inhabitants of Gath), and their brothers
15 16 were Shashak, and Jeremoth, Zebadiah, Arad, and Eder, Michael,
17 Ishpah, and Joha were the sons of Beriah; Zebadiah, Meshullam,
18 Hizki, Heber, Ishmerai, Izliah, and Jobab, were the sons of Elpaal.
19 Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beriah and
21 22 Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zich-
23 24 ri, Hanan, Hananiah, Elam, Anathothijah, Iphdeiah and Penuel were
25 26 the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaarishiah,
27 28 Elijah, and Zichri, were the sons of Jeroham. These were the heads

of the families, according to their generations, leaders, who lived at Jerusalem.

29 At Gibeon there dwelt the father of Gibeon, Jeuel, whose wife's
30 name was Maacah. His first-born son was Abdon, then Zur, Kish,
31 32 Baal, Ner, Nadab, Gedor, Ahio, Zecher, and Mikloth (he was the father of Shimeah). Now these also dwelt together opposite their kinsmen in Jerusalem.

33 Ner was the father of Abner, Kish of Saul, Saul of Jonathan,
34 Malchishua, Abinadab and Eshbaal; and the son of Jonathan was
35 Meribbaal, and Meribbaal was the father of Micah. The sons of
36 Micah were Pithon, Melech, Tarea, and Ahaz; and Ahaz was the father of Jehoiaddah, and Jehoiaddah was the father of Alemeth, Az-
37 maveth, and Zimri; Zimri was the father of Moza. Moza was the father of Binea, Rapha was his son, Eleasah his son, Azel his son.
38 Azel had six sons, whose names were Azrikam, Bocheru, Ishmael,
39 Shearíah, Obadiah, and Hanan. All these were the sons of Azel. The sons of Eshek his brother were Ulam his first-born, Jeush the
40 second, Eliphalet the third. The sons of Ulam were men who were distinguished warriors, expert bowmen, having many sons and grandsons, a hundred and fifty. All these were Benjaminites.

A LIST OF EXILES RETURNED FROM BABYLON, 9:1–44

9 So all Israel was registered by genealogies; they are written there in the Book of the Kings of Israel. And Judah was carried captive to
2 Babylon because of their unfaithfulness. Now the first to dwell again in their possessions in their cities, were Israelite laymen, the priests and
3 the Nethinim, while some Judahites, Benjaminites, Ephraimites, and
4 Manassites dwelt in Jerusalem, namely, Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, belonging to the
5 descendants of Perez the son of Judah; and of the Shilonites, Asaiah,
6 the oldest member and his sons, of the descendants of Zerah, Jeuel and
7 their kinsmen, six hundred and ninety; of the Benjaminites, Sallu, the son of Meshullam, the son of Hodaviah, the son of Hassenuah,
8 Ibneiah, the son of Jeroham, Elah, the son of Uzzi, the son of Michri, and Meshullam, the son of Shephatiah, the son of Reuel, the son of
9 Ibnijah; and their kinsmen according to their generations, nine hundred and fifty-six. All these men were heads of families according to their fathers' houses.

10 11 Also of the priests there were Jedaiah, Jehoiarib, Jachin, and Aza-

riah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the
son of Meraioth, the son of Ahitub, the ruler of the house of God;
12 and Adaiah, the son of Jeroham, the son of Pashhur, the son of Mal-
chijah, and Maasai the son of Adiel, the son of Jahzerah, the son of
13 Meshullam, the son of Meshillemith, the son of Immer; besides their
kinsmen, heads of their fathers' houses; one thousand seven hundred
and sixty, men of distinguished capabilities, for the work of the serv-
ice of the house of God.

14 Of the Levites there were Shemaiah the son of Hasshub, the son of
15 Azrikam, the son of Hashabiah, of the Merarites; with Bakbakkar,
Heresh, Galal, and Mattaniah the son of Mica, the son of Zichri, the
16 son of Asaph; also Obadiah, the son of Shemaiah, the son of Galal,
the son of Jeduthun, and Berachiah, the son of Asa, the son of Elkan-
ah, who dwelt in the villages of the Netophathites.

17 The gate-keepers were Shallum, Akkub, Talmon, Ahiman, and
18 their kinsmen (Shallum being the chief), stationed till now in the
king's gate on the east side. These were the gate-keepers of the camp
19 of the Levites. Also Shallum, the son of Kore, the son of Ebiasaph,
the son of Korah, and his kinsmen of his father's house, the Korahites,
were over the service, keepers of the thresholds of the tent, as their
fathers had been over the camp of the LORD, keepers of the entrance.
20 And Phineas, the son of Eleazar, was the ruler over them in time past
21 (may the Lord be with him!). Zechariah, the son of Meshelemiah,
22 was gate-keeper at the entrance of the tent of meeting. All these that
were chosen as gate-keepers at the thresholds were two hundred and
twelve. They were reckoned by their genealogies in their villages,
whom David and Samuel the seer appointed to their office of responsi-
23 bility. So they and their sons had charge of the gates of the house of
24 the LORD, even the Tent-house, as guards. The gate-keepers were on
25 the four sides, on the east, the west, the north, and the south; and
their kinsmen who were in their villages were obliged to come in every
26 seven days, from time to time, to be with these, for the four most dis-
tinguished gate-keepers, who were Levites, were constantly on duty
in charge of the chambers and the treasuries of the house of God.
27 They also used to lodge round about the house of God, for upon them
rested the duty of watching, and they had charge of opening it every
morning.

28 Moreover some of them had charge of the utensils of the service,
for they were required to count them when they were brought in and

29 taken out. Also others of them were appointed over the furniture,
and over all the sacred utensils, as well as over the fine flour, the wine,
30 the oil, the incense and the spices. Others, of the sons of the priests,
31 prepared the mixing of the spices, Mattethiah a Levite, the first-born
of Shallum the Korahite, was responsible for the pastry of flatcakes.
32 And some of their kinsmen of the Kohathites had charge of the bread
of the Presence, to prepare it every Sabbath.

33 Now these are the singers, the heads of families of the Levites,
dwelling in the chambers of the temple free from other service, for
34 they were on duty day and night. These were heads of families of
the Levites, according to their generations, leaders, who lived at Je-
rusalem.

35 At Gibeon dwelt the father of Gibeon, Jeiel, whose wife's name
36 was Maacah; and his first-born son was Abdon, then Zur, Kish, Baal,
37 38 Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth, and Mikloth was
the father of Shimeam; and they also dwelt together opposite their
39 kinsmen in Jerusalem. Ner was the father of Kish, Kish of Saul,
40 Saul of Jonathan, Malkishua, Abinadab, and Eshbaal; and the son of
Jonathan was Meribbaal, and Meribbaal was the father of Micah.
41 42 The sons of Micah were Pithon, Melech and Tahrea; and Ahaz was
the father of Jarah, and Jarah of Alemeth, Azmaveth and Zimri;
43 and Zimri was the father of Moza. Moza was the father of Binea,
44 and Rephaiah was his son, Eleasah his son, Azel his son. Also Azel
had six sons, whose names are Azrikam, Bocheru, Ishmael, Shearíah,
Obadiah, and Hanan; these were the sons of Azel.

SAUL'S DEATH AND BURIAL, 10:1–14

10 Now the Philistines fought against Israel, and the men of Israel
fled before the Philistines, and the wounded fell in Mount Gilboa.
2 Moreover the Philistines overtook Saul and his sons; and the Philis-
tines slew Jonathan and Abinadab and Malchishua, the sons of Saul.
3 And the battle raged about Saul, and the archers found their mark,
4 and he was wounded by the archers. Then Saul said to his armor-
bearer,

"Draw your sword and run me through with it, lest these uncir-
cumcised men come and make sport of me."

But his armorbearer would not, for he was terrified. Therefore
5 Saul took his sword and fell upon it. And when his armorbearer saw
6 that Saul was dead, then he also fell upon his sword and died. Thus
Saul and his three sons and all his house died together.

7 And when all the men of Israel who were in the valley saw that
Israel had fled, and that Saul and his sons were dead, they abandoned
their cities and fled, and the Philistines came and occupied them.
8 Then on the morrow when the Philistines came to strip the slain, they
9 found Saul and his three sons fallen on Mount Gilboa. And they
stripped him and took away his head and his armor and dispatched
them throughout the land of the Philistines to bring good tidings to
10 their idols and to the people. They also put his armor in the house of
their gods and his body they impaled on the wall of the temple of Da-
11 gon. Now when all the inhabitants of Jabesh Gilead heard all that
12 the Philistines had done to Saul, all the valiant men arose and took
the body of Saul and the bodies of his sons and brought them to Ja-
besh, and buried their bones under the oak in Jabesh, and they fasted
seven days.
13 Thus Saul died for his faithlessness wherein he was faithless
toward the LORD because of the word of the LORD which he did not
14 observe, and also in that he consulted a medium, resorting to it and
not to the LORD. Therefore he killed him and turned the kingdom
over to David, the son of Jesse.

DAVID BECOMES KING AND CAPTURES JERUSALEM, 11:1–9

11 Then all Israel assembled to David to Hebron, saying,
2 "See, we are your bone and your flesh. In times past when Saul was
king over us, it was you who led out and brought in Israel, and the
LORD your God said to you, 'You shall shepherd my people Israel,
and you shall be prince over my people Israel.' "
3 So all the elders of Israel came to the king to Hebron, and David
made a covenant with them in Hebron before the LORD, and they
anointed David king over Israel according to the word of the LORD
by Samuel.
4 Then David and all Israel went to Jerusalem (that is Jebus); and
5 the Jebusites, the inhabitants of the land, were there. Then the in-
habitants of Jebus said to David,
"You shall not come hither."
David nevertheless took the stronghold of Zion (that is the city of
David).
6 And David said,
"Whoever slays the Jebusites first shall be chief and commander."
And Joab, the son of Zeruiah, went up first and so became chief.
7 Accordingly David dwelt in the stronghold; therefore they called it

8 the city of David. He also built the city round about from Millo,
9 even round about, and Joab restored the rest of the city. So David
kept on becoming greater, for the LORD of armies was with him.

DAVID'S HEROES, 11:10–47

10 Now these are the chiefs of the heroic men whom David had, who
showed themselves strong with him in his kingdom, together with all
Israel, to make him king, according to the word of the LORD concern-
11 ing all Israel. This is the number of the heroes whom David had:
Jashobeam, the son of a Hachmonite, the chief of The Thirty who
wielded his spear against three hundred whom he slew at one time.
12 And after him was Eleazar, the son of Dodo the Ahohite, who
13 was one of the three heroes. He was with David at Pasdammim,
when the Philistines were gathered together there for battle, and there
was a plot of land full of barley; and when the people fled before the
14 Philistines, they held their ground in the midst of the plot and de-
fended it, and slew the Philistines; so the LORD saved them by a
15 great victory. Now three of the thirty chiefs went down to the rock
to David, to the cave of Adullam, while the camp of the Philistines
16 was pitched in the valley of Rephaim. David at the time was in the
stronghold, and a garrison of the Philistines was then in Bethlehem.
17 Then David longed and said,

"O that someone would give me a drink of water from the well
of Bethlehem, that is by the gate!"

18 So The Three broke through the Philistine lines and drew water
from the well of Bethlehem that was by the gate, and took it and
brought it to David. But he would not drink of it, but poured it out to
19 the LORD, and said,

"My God forbid that I should do this! Am I to drink the blood of
these men who went at the risk of their lives, for at the risk of their
lives they have brought it."

Therefore he would not drink it. These things did the three he-
roes.

20 Abishai also, the brother of Joab, was chief of The Thirty, for he
wielded his spear against three hundred whom he slew and won a
21 name among The Thirty. He was the most distinguished of The
22 Thirty and became their chief, but he did not attain to The Three.
Benaiah was the son of Jehoiada, the son of a valiant man from Kab-
zeel, mighty in deeds; he slew the two sons of Ariel of Moab. He
also went down and slew a lion in the midst of a pit upon a snowy day.

23 Moreover he slew an Egyptian, a man of great stature seven and a half
feet tall, who had a spear in his hand like a weaver's beam, but he went
down to him with a club and wrenched the spear out of the Egyptian's
24 hand, and slew him with his own spear. These things did Benaiah,
25 the son of Jehoiada, and won a name like the three heroes. He was in-
deed renowned above The Thirty, but he did not attain to The Three,
and David set him over his body-guard.
26 Now the heroes of the army were Asahel, the brother of Joab;
27 Elhanan, the son of Dodo of Bethlehem, Shammoth the Harorite,
28 Helez the Pelonite, Ira, the son of Ikkesh the Tekoite, Abiezer the
29 Anathothite, Sibbecai the Hushathite, Ilai the Ahohite, Maharai the
30 31 Netophathite, Heled, the son of Baanah the Netophathite, Ithai, the
son of Ribai of Gibeah of the Benjaminites, Benaiah the Pirathon-
32 33 ite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the
34 Baharumite, Eliahba the Shaalbonite; the sons of Hashem the Gizon-
35 ite, Jonathan, the son of Shagee the Hararite, Ahiam, the son of Sacar
36 the Hararite, Eliphal, the son of Ur, Hepher the Mecherathite, Ahijah
37 38 the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel,
39 the brother of Nathan, Mibhar, the son of Hagri, Zelek the Ammon-
ite, Naharai the Berothite, the armorbearer of Joab, the son of Zeru-
40 41 iah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad, the
42 son of Ahlai, Adina, the son of Shiza the Reubenite, a chief of the
43 Reubenites, and thirty with him, Hanan, the son of Maacah, and
44 Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel, the
45 sons of Hotham the Aroerite, Jediael the son of Shimri, and Joha his
46 brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah,
47 the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed and
Jaasiel the Mezobaite.

DAVID'S ARMY, 12:1–40

12 Now these are they who came to David at Ziklag, while he was still
holding himself aloof from Saul, the son of Kish; and they were
2 among the heroes, his helpers in war. They were expert with the bow
and could use both the right hand and the left hand in hurling stones
and in shooting arrows from the bow; they were of Saul's kinsmen of
3 Benjamin. The chief was Ahiezer; then Joash, the sons of Shemaah
the Gibeathite, Jeziel and Pelet, the sons of Azmaveth, Beracah,
4 Jehu the Anathothite, Ishmaiah the Gibeonite, a hero among The
Thirty, and over The Thirty, and Jeremiah, Jahaziel, Johanan, and
5 Jozabad the Gederathite, Eluzai, Jerimoth, Bealiah, Shemariah and

6 Shephatiah the Haruphite, Elkanah, Isshiah, Azarel, Joezer and Jash-
7 obeam, the Korahites, Joelah, and Zebadiah, the sons of Jeroham of
Gedor.

8 And of the Gadites there withdrew to David, to the stronghold in
the desert, intrepid warriors, men trained for war, who could handle
shield and spear, whose faces were like the faces of lions, who were like
9 the gazelles on the mountains for swiftness: Ezer the first, Obadiah
10 the second, Eliab the third, Mishmannah the fourth, Jeremiah the
11 12 fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad
13 14 the ninth, Jeremiah the tenth, Machbannai the eleventh. These of
the Gadites were commanders of the army. The least was equal to a
15 hundred, and the greatest to a thousand. These are they who crossed
the Jordan in the first month, when it had overflowed all its banks,
and they put to flight all the inhabitants of the valleys both toward
the east and toward the west.

16 There also came some of the Benjaminites and Judahites to the
17 stronghold to David. And David went out to meet them and an-
swered and said to them,

"If you come peaceably to me to help me, my heart shall be ready
to become one with yours, but if to betray me to my adversaries, since
there is no wrong in my hands, the God of our fathers look thereon
and rebuke it."

18 Then the spirit came upon Amasai, the chief of The Thirty:

"Yours are we, O David,
And with you, O son of Jesse!
Peace, peace to you,
And peace to your helpers,
For your God helps you."

Then David received them and made them chiefs of the guerilla
band.

19 Of Manasseh also some deserted to David, when he came with the
Philistines against Saul to battle, but they did not help them, for the
city rulers of the Philistines after consultation forced him to go away,
saying,

"He will desert to his master Saul to the jeopardy of our heads."

20 As he went to Ziklag there went over to him of Manasseh, Adnah,
Jozabad, and Jediael, Michael, Jozabad, Elihu and Zillethai, com-
21 manders of thousands, who were of Manasseh. They also helped
David against the guerilla bands, for they were all valiant warriors

22 and commanders in the army. Thus from day to day they came to
David to help him, until there was a great army, like the army of God.
23 Now these are the numbers of the heads of those equipped for war,
who came to David to Hebron, to turn over to him the kingdom of
24 Saul, according to the word of the LORD. The Judahites who bore
shield and spear were six thousand eight hundred, equipped for war.
25 Of the Simeonites, valiant men for war, seven thousand one hundred.
26 27 Of the Levites four thousand six hundred. And Jehoiada was the
prince of the house of Aaron, and with him were three thousand sev-
28 en hundred, also Zadok, a youth of unusual capability, together with
29 his father's house: twenty-two commanders. And of the Benjamin-
ites, the kinsmen of Saul, three thousand; for hitherto the majority
30 of them had remained loyal to the house of Saul. Of the Ephraim-
ites, twenty thousand eight hundred, valiant warriors, famous men
31 in their fathers' houses. Of the half-tribe of Manasseh eighteen
thousand, who were mentioned by name, to come and make David
32 king. Of the Issacharites, men who had understanding of the times
so that they knew what Israel ought to do, their two hundred chiefs,
33 and all their kinsmen were under their command. Of Zebulon, there
were fifty thousand fit to join the army and take the field with all the
weapons of war, prepared to give assistance with singleness of pur-
34 pose. Of Naphtali a thousand commanders, and with them thirty-
35 seven thousand with shield and spear. Of the Danites, ready to take
36 the field, twenty-eight thousand six hundred. Of Asher, fit to join
37 the army and render assistance in battle, forty thousand. Also from
beyond the Jordan, of the Reubenites, the Gadites, and the half-tribe
of Manasseh, a hundred and twenty thousand fully equipped for bat-
38 tle with all arms of the service. All these warriors, ready to take the
field, moved by a single purpose came to Hebron to make David king
over all Israel. And all the rest of Israel also had the one purpose of
making David king.

39 Moreover they were there with David three days, eating and drink-
40 ing, for their kinsmen had made preparation for them. Also those
who were near them as far as Issachar, Zebulon, and Naphtali brought
food on asses, camels, mules and oxen—provisions such as meal, cakes
of figs, bunches of raisins, wine, oil, oxen and sheep in abundance;
for gladness reigned in Israel.

DAVID'S ATTEMPT TO BRING THE ARK OF GOD TO JERUSALEM, 13:1–14

13 Then David consulted with the commanders of thousands and of
2 hundreds, even with every leader. Moreover David said to all the
assembly of Israel,
"If it seem good to you and acceptable to the LORD our God, let us
send to all our remaining kinsmen in all the land of Israel, since the
priests and Levites are with them in their cities which have common
3 pasture lands, that they may be gathered together to us, in order that
we may bring back the ark of our God to us, for we did not seek it
during the days of Saul."
4 Then all the assembly voted to do so, for the thing seemed right in
5 the eyes of all the people. So David assembled all Israel from the
River of Egypt to the entrance of Hamath, to bring the ark of God
6 from Kirjath-jearim. Then David went up together with all Israel to
Baalah, that is to Kirjath-jearim, which belongs to Judah, to bring up
from there the ark of God, the LORD that sits enthroned on the
7 cherubs, that is called by the Name. And they caused the ark of God
to ride in a new cart from the house of Abinadab, with Uzza and
8 Ahio guiding the cart. And David and all Israel played before God
with all their might, with songs and harps and lyres and tambourines
and cymbals and with trumpets.
9 But when they came to the threshing floors of Chidon, Uzza put
10 out his hand to hold the ark, for the oxen jostled it. Then the anger
of the LORD was aroused against Uzza and he struck him down be-
cause he put out his hand to the ark; and he died there before God.
11 David was angry because the LORD had broken forth upon Uzza,
12 therefore that place is called Perez-uzza to this day. And David was
afraid of God that day, saying,
"How can I bring the ark of God home to me?"
13 So David did not remove the ark to him to the city of David, but
14 carried it aside into the house of Obed-edom, the Gittite. Therefore,
the ark of God remained with the family of Obed-edom at his house
three months, and the LORD blessed the house of Obed-edom and all
that he had.

DAVID'S WIVES, AND HIS WARS WITH THE PHILISTINES, 14:1–17

14 Now Hiram, king of Tyre, sent messengers to David, and cedar
2 timbers and masons and carpenters to build him a house. Accordingly

David perceived that the LORD had established him king over Israel,
for his kingdom had been exalted for the sake of his people Israel.
3 Then David took yet more wives in Jerusalem, and David became
4 the father of still more sons and daughters. These are the names of
those who were born to him in Jerusalem. Shammua, and Shobab,
5 6 Nathan, and Solomon, Ibhar, Elishua, and Eliphelet, Nogah, Nepheg,
7 and Japhia, Elishama, Beeliada, and Eliphelet.
8 Now when the Philistines heard that David had been anointed king
over all Israel, all the Philistines came up in search of David. And
9 when David heard of it he withdrew before them. So the Philistines
10 came on and made a raid in the valley of Rephaim. Therefore, David
inquired of God, saying,

"Shall I go up against the Philistines, and wilt thou deliver them into my hand?"

And the LORD said to him.

"Go up, for I will deliver them into your hand."

11 So they came up to Baal-perazim and there David defeated them;
and David said,

"God has broken through my enemies by my hand, like the bursting of waters through a dam."

12 Therefore they called the name of that place Baal-perazim. They
also left their gods there, and David gave the word and they were
burned with fire.
13 Then the Philistines made a raid yet again in the valley. Accord-
14 ingly when David inquired again of God, God said to him,

"Do not go up after them, go about to their rear and come at them
15 opposite the balsam trees. And when you hear the sound of marching
in the tops of the balsam trees, then go out to battle, for God has
gone forth before you to overcome the camp of the Philistines."
16 So David did as God commanded him, and they put to rout the
17 camp of the Philistines from Gibeon as far as Gezer. Thus David's
fame went out into all the lands, and the LORD brought the fear of
him on all the nations.

DAVID BRINGS THE ARK TO JERUSALEM IN STATE, 15:1—16:43

15 Thereupon David made him houses in the city of David and pre-
2 pared a place for the ark of God, and pitched for it a tent. Then
David said,

"None ought to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to him forever."

3 So David assembled all Israel to Jerusalem, to bring up the ark of
4 the LORD to its place, which he had prepared for it. And David gath-
5 ered together the sons of Aaron, as well as the Levites. Of the
Kohathites, Uriel the chief, with his kinsmen, a hundred and twenty;
6 of the Merarites, Asaiah the chief, with his kinsmen, two hundred and
7 twenty; of the Gershomites, Joel the chief, with his kinsmen, a hun-
8 dred and thirty; of the Elizaphanites, Shemaiah the chief, with his
9 kinsmen, two hundred; of the Hebronites, Eliel the chief, with his
10 kinsmen, eighty; of the Uzzielites, Amminadab the chief, with his
11 kinsmen, a hundred and twelve. Then David called for Zadok and
Abiathar the priests and for the Levites, Uriel, Asaiah, Joel, Shema-
12 iah, Eliel, and Amminadab, and said to them,

"You are the heads of the families of the Levites; sanctify your-
selves both you and your kinsmen, that you may bring up the ark of
the LORD, the God of Israel, to the place that I have prepared for it.
13 Because you were not ready at the first, the LORD our God broke
14 out upon us, for we did not seek him in the proper way."

So the priests and Levites sanctified themselves to bring up the ark
15 of the LORD, the God of Israel. So the members of the Levitical
guilds carried the ark of God on their shoulders, with the poles, as
Moses commanded according to the word of the LORD.
16 Then David ordered the chiefs of the Levites to appoint their kins-
men the singers, with instruments of music, lyres, harps, and cymbals
17 who should sound aloud and lift up the voice with gladness. So the
Levites appointed Heman, the son of Joel; and of his kinsmen, Asaph,
the son of Berechiah; and of the Merarites their kinsmen, Ethan, the
18 son of Kushaiah; and with them their kinsmen of the second rank,
Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah,
Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, the
19 doorkeepers. So the singers Heman, Asaph and Ethan were to sound
20 aloud on bronze cymbals; while Zechariah, Uzziel, Shemiramoth,
Jehiel, Unni, Eliab, Maaseiah, and Benaiah, played with lyres set to
21 Alamoth, and Mattithiah, Eliphelehu, Mikneiah and Obed-edom,
22 Jeiel, and Azaziah, with harps set to the octave to lead. Moreover
Chenaniah, chief of the Levites in carrying, controlled the carrying
23 because he was skilful. And Berechiah and Elkanah were doorkeepers
24 for the ark. Shebanaiah, Joshaphat, Nathanel, Amasai, Zechariah,
Benaiah, and Eliezer, the priests, blew the trumpets before the ark of
25 God; Obed-edom and Jehiah were also doorkeepers for the ark. So

David with the elders of Israel and the commanders of thousands
went to bring up with gladness the ark from the house of Obed-edom.
26 And as God helped the Levites who bore the ark of the covenant of
27 the LORD, they sacrificed seven bulls and seven rams. Now David was
clothed with a robe of fine linen, and all the Levites who bore the
ark, and the singers, and Chenaniah who was in charge of the trans-
28 port; David also had on a linen apron. Thus all Israel was bringing
up the ark of the covenant of the LORD, with shouting and with the
sound of the cornet and trumpets and cymbals sounding aloud, with
lyres and harps.

29 But while the ark of the covenant of the LORD was coming to the
city of David, Michal, the daughter of Saul, looked out at the window
and saw King David leaping and playing and she despised him in her
heart.

16 And when they brought in the ark of God, they set it within the
tent that David had pitched for it, and they brought near burnt-offer-
2 ings and peace-offerings before God. And when David had finished
offering up the burnt-offerings and the peace-offerings, he blessed the
3 people in the name of the LORD. He also distributed to every Israelite,
both man and woman, a loaf of bread, and a portion of meat, and
4 a bunch of raisins. Moreover he appointed some of the Levites to
minister before the ark of the LORD and to celebrate, thank, and
5 praise the LORD, the God of Israel: Asaph the chief, and second to
him Zechariah, then Uzziel, Shemiramoth, Jehiel, Mattithiah, Eliab,
Benaiah, Obed-edom, and Jeiel, with lyres and harps; while Asaph
6 played loudly with cymbals, and Benaiah, Jahaziel the priests with
7 trumpets continually before the ark of the covenant of God. Then in
that day David for the first time entrusted to Asaph and his kinsmen
the giving of thanks to the LORD.

8 "Give thanks to the LORD, call upon his name,
Celebrate among the peoples his doings.
9 Sing to him, make music to him,
Ponder over all his wonders;
10 Glory in his holy name,
Let the heart of the seekers of the LORD rejoice.
11 Resort to the LORD and his strength,
Seek his face continually.
12 Remember his wonders which he wrought,
His marvels, and the judgments of his mouth.

13 O race of Israel his servant,
O sons of Jacob his chosen,
14 The LORD, he is our God,
His decisions are in all the earth.
15 Remember his covenant forever,
The word he commanded for a thousand generations,
16 The covenant which he made with Abraham,
And his oath to Isaac,
17 And confirmed it for a statute to Jacob,
To Israel as an eternal covenant,
18 Saying, 'I will give you the land of Canaan
The lot of your inheritance.'
19 While you were men few in number,
Very few and sojourners in it,
20 Wandering to and fro from nation to nation
And from one kingdom to another people;
21 He suffered none to wrong them
And reproved kings on their account.
22 Saying, 'Touch not my anointed ones,
Do my prophets no harm.
23 Sing to the LORD all the earth,
Day after day tell of his victory.'
24 Declare among the nations his glory,
His wonders among all peoples.
25 For great is the LORD and greatly to be praised,
He also is to be feared above all gods;
26 For all the gods of the peoples are things of naught,
But the LORD made the heavens.
27 Splendor and majesty are before him,
Strength and joy are in his sanctuary.
28 Ascribe to the LORD, O families of the peoples,
Ascribe to the LORD glory and strength.
29 Ascribe to the LORD the glory due his name,
Take an offering and come before him,
Worship the LORD in holy adornment.
30 Tremble before him, all the earth;
The world also is established that it cannot be moved.
31 Let the heavens be glad, and let the earth rejoice;
And let them say among the nations, 'The Lord reigns.'
32 Let the sea roar and its fulness;

Let the field exult and all that is therein;
33 Then let the trees of the forest sing for joy before the LORD,
For he comes to judge the earth.
34 Praise the LORD, for he is good;
For his grace is everlasting.
35 Then say, 'Save us, O God of our salvation,
Even assemble us and deliver us from the nations,
To give thanks to thy holy name,
To triumph in thy praise.'
36 Blessed be the LORD, the God of Israel,
From everlasting even to everlasting."
Then all the people said "amen" and praised the LORD.

37 So he left there before the ark of the covenant of the LORD, Asaph
and his kinsmen to minister before the ark continually, as each day's
38 work required; even Obed-edom with their kinsmen sixty-eight;
Obed-edom also, the son of Jeduthun, and Hosah to be doorkeepers;
39 Zadok the priest and his kinsmen the priests, before the dwelling of
40 the LORD in the high place that was in Gibeon, to offer up burnt-
offerings to the LORD upon the altar of burnt-offering continually
morning and evening, according to all that is written in the law of
41 the LORD, which he laid upon Israel; and with them Heman and
Jeduthun, and the rest of those selected, who were mentioned by
name to give thanks to the LORD, because his grace is everlasting;
42 and with them, namely, Heman and Jeduthun, trumpets and cymbals,
to make music, and instruments for the songs of God, and the sons
43 of Jeduthun for the gate. Then all the people went each to his house,
and David returned to greet his family.

DAVID'S DESIRE TO BUILD A TEMPLE, 17:1–27

17 Now when David dwelt in his house, David said to Nathan the prophet,
"See, I dwell in a house of cedar, while the ark of the covenant of God is under tent curtains."
2 Then Nathan said to David,
"Do all that is in your heart for God is with you."
3 But during the same night the word of God came to Nathan, saying,
4 "Go and say to David my servant, thus the LORD has said, 'You

5 shall not build me a house to dwell in; for I have not dwelt in a
house since the day that I brought up Israel even to this day but I
6 have gone from tent to tent and from dwelling to dwelling. During
all the time that I have gone to and fro with all Israel, did I speak a
word to one of the judges of Israel whom I commanded to shepherd
my people, saying, "Why have you not built me a house of cedar?"
7 Now therefore thus shall you say to my servant David, "Thus the
LORD of armies has said, 'I took you from the pasture, from follow-
8 ing the flock, that you should be a leader of my people Israel; and I
have been with you wherever you have gone, and have cut off all your
enemies from before you; and I will make you a name, like the name
9 of the great who are in the earth. I will also appoint a place for my
people Israel and will plant them that they may dwell in their own
place, and be moved no more. And the wicked shall no more con-
10 sume them as formerly, and from the days that I commanded judges
to be over my people Israel. I will also subdue all your enemies.
11 Moreover I tell you that the LORD will build you a house. And when
your days are fulfilled, to go with your fathers, then I will establish
your offspring after you, who shall be one of your sons, and I will
12 establish his kingdom. He shall build me a house, and I will establish
his throne forever.

13 "I will be to him a father,
And he shall be to me a son;
And I will not withdraw my grace from him
As I withdrew it from him who was before you.
14 But I will appoint him in my house and my kingdom forever;
And his throne shall be established forever.' " ' "

15 According to all these words and according to all this vision, so
Nathan spoke to David.

16 Then King David went in and sat down before the LORD and said,
"Who am I, O LORD God and what is my house that thou hast
17 brought me thus far? And this was too small a thing in thine sight,
O God; so thou hast spoken concerning the house of thy servant for
ages to come. Thou regardest me after the manner of a man, thou
18 who exaltest me, O LORD God! What can David add yet more to
say to thee concerning the honor done thy servant? for thou knowest
19 thy servant; O LORD, for thy servant's sake, and according to thine
heart hast thou wrought all this greatness, to make known all great
20 things. O LORD there is none like thee, neither is there any God be-
21 side thee, according to all that we have heard with our ears. And

what other nation in the earth is like thy people Israel, whom God went to redeem to himself as a people, to make thee a name by great and terrible things, in driving out nations before thy people whom
22 thou didst redeem out of Egypt? For thy people Israel thou didst make thine own people forever, and thou, O LORD, didst become their
23 God. Now therefore, O LORD, let the word that thou hast spoken concerning thy servant and concerning his house be confirmed for-
24 ever, and do as thou hast spoken. And let thy name be established and magnified forever, saying, 'The LORD of armies is the God of Israel, a God to Israel, and the house of David thy servant is estab-
25 lished before thee. For thou, O my God, hast revealed to thy servant, that thou wilt build for him a house, therefore, thy servant has found courage to pray before thee.'

26 "And now, O LORD, thou art God, and thou hast spoken this good
27 thing concerning thy servant. Now therefore, it has pleased thee to bless the house of thy servant that it may be before thee forever! For thou, O LORD, hast blessed, and it is blessed forever."

DAVID'S CONQUESTS, 18:1–17

18 Now after this David overcame the Philistines and subdued them
2 and took Gath and its towns from the Philistines. He also conquered Moab, and the Moabites became subject to David and brought tribute.
3 Moreover David conquered Hadadezer, king of Zobah, as far as Ha-
4 math, as he went to establish his power at the Euphrates river. And David took from him a thousand chariots, seven thousand horsemen, and twenty thousand footmen; and David hamstrung all the chariot horses, but reserved of them for a hundred chariots.

5 And when the Aramaeans of Damascus came to help Hadadezer, king of Zobah, David slew of the Aramaeans twenty-two thousand
6 men. Then David put garrisons in Syria of which Damascus is the capital and the Aramaeans became subject to David and brought trib-
7 ute. And the LORD gave victory to David wherever he went. David also took the shields of gold that were on the servants of Hadadezer,
8 and brought them to Jerusalem. Moreover from Tibhath and Cun, cities of Hadadezer, David took a large amount of bronze, with which Solomon made the bronze sea and the columns and the utensils of bronze.

9 Now when Tou, king of Hamath, heard that David had defeated
10 all the army of Hadadezer, king of Zobah, he sent Hadoram his son to King David to greet him and congratulate him, because he had

fought against Hadadezer and defeated him, for Hadadezer had been
Tou's opponent in war. And he had with him all sorts of vessels of
11 gold, silver and bronze. These also did King David dedicate to the
LORD, together with the silver and gold that he carried away from all
the nations; from Edom, Moab, the Ammonites, the Philistines and
from Amalek.
12 Moreover Abishai, the son of Zeruiah, slew of the Edomites in the
13 Valley of Salt, eighteen thousand men. Then he put garrisons in
Edom, and all Edom became subject to David. And the LORD gave
victory to David wherever he went.
14 So David became king over all Israel, and he executed justice and
15 righteousness to all the people. Now Joab, the son of Zeruiah, was in
command of the army, and Jehoshaphat, the son of Ahilud, was re-
16 corder, and Zadok, the son of Ahitub, and Abimelech, the son of
17 Abiathar, were priests, and Shavsha was scribe; Benaiah, the son of
Jehoiada, was in command of the Cherethites and the Pelethites, and
David's sons were chief at the side of the king.

DAVID'S VICTORIES, 19:1—20:8

19 Now after this, Nahash, the king of the Ammonites, died and his
2 son became king in his stead. Accordingly David said,

"I will show kindness to Hanun, the son of Nahash, because his father showed kindness to me."

So David sent messengers to condole with him concerning his father. But when David's servants came to the land of the Ammon-
3 ites to Hanun to condole with him, the princes of the Ammonites said to Hanun,

"Is David really trying to honor your father in your sight, by sending you comforters? Have not his servants come to search and to overthrow and to spy out the land?"

4 So Hanun took David's servants, and shaved them and cut their
5 robes in two, even to the hips and sent them away. Then certain ones went and told David concerning the men, and he sent to meet them, for they were greatly ashamed. So the king said,

"Remain at Jericho until your beards are grown and then return."

6 Now when the Ammonites saw that they had made themselves odious to David, Hanun and the Ammonites sent a thousand talents of silver to hire them chariots and horsemen from Aram-of-the-two-
7 rivers, and Aram-Maacah, and from Zobah. So they hired them thirty-two thousand chariots, and the king of Maacah and his people,

who came and encamped before Medeba. And the Ammonites gath-
8 ered themselves together from their cities and came for battle. When
David heard of it, he sent Joab and all the army and the trained war-
9 riors. Thereupon the Ammonites came out and drew up the battle
line at the entrance of the city, but the kings who came were by them-
selves in the field.

10 Now when Joab saw that the battle was against both front and
rear, he selected the picked men of Israel and drew them up facing
11 the Aramaeans. Then the rest of the people he placed in command of
Abishai his brother; and he drew them up facing the Ammonites.
12 And he said,

"If the Aramaeans should be too strong for me, then you shall be
my help, but if the Ammonites should be too strong for you, then I
13 will assist you. Be courageous, and let us show ourselves men for the
sake of our people and for the cities of our God; and may the LORD
do that which is good in his sight."

14 Now when Joab and the people who were with him drew near be-
15 fore the Aramaeans for battle, they fled before him; and when the
Ammonites saw that the Aramaeans had fled, they likewise fled from
before Abishai his brother, and entered into the city. Then Joab came
to Jerusalem.

16 But when the Aramaeans saw that they had been defeated by the
Israelites, they sent messengers and brought out the Aramaeans who
are beyond the river, with Shophach, the commander of the army of
17 Hadadezer, at their head. And when it was told David, he gathered
together all Israel and crossed over the Jordan and came upon them;
and David drew up the battle line facing the Aramaeans, and they
18 fought with him. But the Aramaeans fled before Israel, and David
slew of the Aramaeans seven thousand horsemen and forty thousand
19 footmen. He also slew Shophach the commander of the army. And
when the servants of Hadadezer saw that they had been defeated by
Israel, they made peace with David and served him. And the Ara-
maeans were not willing to succor the Ammonites again.

20 Now in the spring of the year at the time when kings go forth, Joab
led out the main force of the army and laid waste the land of the
Ammonites, and came and besieged Rabbah. But David remained at
2 Jerusalem. And Joab attacked Rabbah and destroyed it. Then David
took the crown of their king from his head, and found its weight to
be a talent of gold, and in it was a precious stone; and it found a place
on David's head. And he brought away a very large amount of spoil

3 of the city. He also brought forth the people who were in it and put
them to saws and to iron picks and axes. And thus David did to all
the cities of the Ammonites. And David returned with all the people
to Jerusalem.
4 After this a war broke out with the Philistines at Gezer; then Sib-
becai the Hushathite slew Sippai of the descendants of the giant, and
5 they were subdued. And again there was war with the Philistines, and
Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Git-
6 tite, the staff of whose spear was like a weaver's beam. There was yet
another war at Gath, where a huge man with six fingers on each hand
7 and six toes on each foot, also a descendant of the giant, defied Israel;
8 but Jonathan, the son of Shimea, David's brother, slew him. These
were born to the giant in Gath, and they fell by the hand of David
and by the hand of his servants.

DAVID'S CENSUS AND THE PLAGUE, 21:1–30

21 Then Satan stood up against Israel and moved David to number
2 Israel. So David said to Joab and to the commanders of the people,
"Go number Israel from Beersheba even to Dan; and bring me
3 word that I may know their number."
Then Joab said,
"The LORD add to his people a hundred times as many as they are;
but, my lord, O king, are they not all my lord's servants? Why does
my lord seek this thing? Why should he be a cause of guilt to Israel?"
4 But the king's word prevailed over Joab. Therefore Joab went
forth and went to and fro throughout all Israel and came to Jeru-
5 salem. So Joab gave to David the number of the people mustered.
And all Israel were one million one hundred thousand men that drew
sword; and Judah was four hundred and seventy thousand men that
6 drew sword. But Levi and Benjamin he did not count among them,
for the king's order was abominable to Joab.
7 Now it was evil in the sight of God concerning this thing, so that
8 he attacked Israel. Therefore David said to God,
"I have sinned greatly, in that I have done this thing. But now,
pardon, I pray, the iniquity of thy servant, for I have done very
foolishly."
9 Then the LORD spoke to Gad, David's seer, saying,
10 "Go and speak to David saying, 'Thus the LORD has said, "Three
things I offer you, choose one of them that I may do it to thee." ' "
11 So Gad came to David and said to him,

12 "Thus the LORD has said, 'Choose either three years of famine or
three months of sweeping defeat at the hands of your foes with the
sword of your enemies overtaking you; or else that for three days the
sword of the LORD and pestilence be in the land, and the Messenger of
the LORD act as a destroyer throughout all the territory of Israel.' Now
therefore consider what answer I shall return to him who sent me."
13 Then David said to Gad,
"I am in very great distress. I would rather fall into the hand of
the LORD, for his mercy is very great; but let me not fall into the
hand of man."
14 So the LORD sent a pestilence upon Israel; and there fell of Israel
15 seventy thousand men. And God sent an angel to Jerusalem to de-
stroy it; but as he was about to destroy it, the LORD saw it and repented
of the evil, so that he said to the destroying angel,
"Enough, now stay your hand!"
And the Messenger of the LORD was standing by the threshing-floor
of Ornan the Jebusite.
16 And when David lifted up his eyes and saw the Messenger of the
LORD standing between the earth and the heavens, with a drawn sword
in his hand stretched out over Jerusalem, then David and the elders,
17 covered with sackcloth, fell upon their faces. And David said to God,
"Is it not I who gave orders to number the people? I am the one
who has sinned and done very wickedly; but these sheep, what have
they done? O LORD, my God, let thy hand, I pray, be against me and
against my father's house; but not against thy people that they should
be plague-stricken."
18 Then the Messenger of the LORD told Gad to say to David, that
David should go up and rear an altar to the LORD in the threshing-
19 floor of Ornan the Jebusite. So David went up at the word of Gad,
20 which he spoke in the name of the LORD. And when Ornan turned
21 and saw the Messenger, his four sons who were with him hid them-
selves. Now Ornan was threshing wheat and when David came to
Ornan, Ornan looked up and saw David, and went out of the thresh-
22 ing-floor and bowed before David with his face to the earth. Then
David said to Ornan,
"Give me the place of the threshing-floor that I may build in it an
altar to the LORD; for the full price you shall give it to me, that the
plague may be stayed from the people."
23 Accordingly Ornan said to David,
"Take it as your own, and let my lord the king do what is good in

his sight. See, I have given the oxen for a burnt-offering and the threshing sledges for wood and the wheat for the cereal-offering—I have given it all."

24 But King David said to Ornan,

"No, but I will surely buy it for the full price, for I will not take that which is yours for the LORD, nor offer a burnt-offering which costs me nothing."

25 So David gave to Ornan for the place six hundred shekels of gold
26 by weight. Then David built there an altar to the LORD and offered burnt-offerings and peace-offerings. And when he called to the LORD, he answered him with fire from heaven upon the altar of burnt-offer-
27 ing. Then the LORD spoke to the angel, and he put his sword again in its sheath.

28 At that time, when David saw that the LORD had answered him in
29 the threshing-floor of Ornan the Jebusite, he sacrificed there. Now the dwelling of the LORD, which Moses had made in the desert and the altar of burnt-offering were at that time in the high place at Gibeon.
30 And David was not able to go before it to inquire of God, for he was afraid because of the sword of the angel of the LORD.

DAVID'S PREPARATIONS FOR THE TEMPLE AND ITS WORSHIP, 22:1–23:32

22 Then David said,

"This is the house of the LORD God, and this is the altar of burnt-offering for Israel."

2 Therefore David gave orders to gather together the foreigners who were in the land of Israel, and he set masons to hewing out cut stones
3 to build the house of God. David also prepared iron in abundance for the nails for the doors of the gates and for the clamps, likewise bronze
4 in abundance without weight; and innumerable cedar timbers, for the Sidonians and the Tyrians brought cedar timbers in abundance to
5 David. Then David said,

"Solomon my son is young and inexperienced, and the house that is to be built for the LORD must be exceedingly magnificent, far-famed and glorious throughout all lands. I will therefore prepare for it."

So David prepared abundantly before his death.

6 Then he called for Solomon his son and commanded him to build a
7 house for the LORD, the God of Israel. Accordingly David said to Solomon his son,

"I myself had in mind to build a house to the name of the LORD my
8 God. But the word of the LORD came to me saying, 'You have shed
much blood, and have carried on great wars; you shall not build a
house to my name, because you have shed much blood before me upon
9 the earth. Behold a son shall be born to you, who shall be a man of
rest, and I will give him rest from all his enemies round about, for
his name shall be Solomon, and I will give peace and quietness to Is-
10 rael in his days. He shall build a house to my name and he shall be
my son and I will be his father; and I will establish the throne of his
11 kingdom over Israel forever.' Now, my son, the LORD be with you,
that you may prosper and build the house of the LORD your God, as he
12 has spoken concerning you. Only the LORD give you discretion and
insight should he give you charge of Israel, that thus you may keep
13 the law of the LORD your God. Then you will prosper, if you are
mindful to observe the statutes and the ordinances which the LORD
commanded Moses concerning Israel. Be strong and courageous, fear
14 not, neither be dismayed. Now, behold in my poverty I have pre-
pared for the house of the LORD a hundred thousand talents of gold,
a million talents of silver, and bronze and iron so abundant that it
cannot be weighed; timber also and stone I have prepared, and you
15 may add thereto. Moreover there are with you workmen in abund-
ance, hewers and workers of stone and timber and all who are skilful
16 in every kind of work. Of the gold, the silver, the bronze, and the
iron, there is no end. Arise and be doing, and the LORD be with you."
17 Moreover David commanded all the princes of Israel to help Solo-
mon his son.
18 "Is not the LORD your God with you? And has he not given you
rest on every side? for he has delivered into my hand the inhabitants
of the land; and the land is subdued before the LORD and before his
19 people. Now set your heart and your mind to seek the LORD your
God; arise therefore, and build the sanctuary of the LORD God, that
you may bring the ark of the covenant of the LORD and the holy ves-
sels of God into the house that is to be built to the name of the LORD."
23 Accordingly when David had reached a ripe old age, he made Solo-
2 mon his son king over Israel. Then he gathered together all the
3 princes of Israel, with the priests and the Levites. Now the Levites
were numbered from thirty years old and upward, and their number
4 according to the polls of their males was thirty-eight thousand. Of
these twenty-four thousand were to oversee the work of the house of

5 the LORD, and six thousand were recorders and judges, and four thou-
sand were doorkeepers, while four thousand were praising the LORD
6 with instruments which he made, to praise therewith. And David
arranged them in divisions, according to the sons of Levi: Gershom,
Kohath and Merari.

7 8 Of the Gershomites, Ladan and Shimei; Ladan's three sons were
9 Jehiel the chief, Zetham and Joel. The three sons of Shimei were
Shelomoth, Haziel and Haran; these were the heads of the families
10 of Ladan. And the sons of Shimei were Jahath, Ziza, Jeush, and
11 Beriah. These four were the sons of Shimei. Jahath was the first
and Zizah the second; but Jeush and Beriah had not many sons, they
were therefore regarded as a family for one appointment.

12 The four sons of Kohath were Amram, Izhar, Hebron and Uzziel.
13 The sons of Amram were Aaron and Moses; and Aaron was set apart
to be sanctified as a most holy one, that he and his sons should burn in-
cense before the LORD forever, to minister, and to bless in his name for
14 all time. As for Moses the man of God, his sons were reckoned
15 among the tribe of Levi. The sons of Moses were Gershom and
16 17 Eliezer. The sons of Gershom were Shebuel the first. And the son
of Eliezer was Rehabiah the first; for Eliezer had no other sons, but
18 the sons of Rehabiah were very many. Izhar's son was Shelomith the
19 first. The sons of Hebron were Jeriah, the first, Amariah the sec-
20 ond, Jahaziel the third, and Jekameam the fourth. The sons of Uz-
21 ziel were Micah the first and Isshiah the second. The sons of Merari
22 were Mahli and Mushi, the sons of Mahli, Eleazar and Kish. Now
Eleazar died and had no sons, but daughters only; and their kinsmen,
23 the sons of Kish, took them in marriage. The sons of Mushi were
three, Mahli, Eder, and Jeremoth.

24 These were the Levites according to their father's houses, heads of
families, according to their registration, by the number of names ac-
cording to their polls, who did the work for the service of the house of
25 the LORD, from twenty years old and upward. For David said,

"The LORD, the God of Israel has given rest to his people, and he
26 now dwells in Jerusalem for all time. Moreover the Levites shall no
more be required to carry the dwelling or any of the utensils for its
service."

27 For by the last words of David, the number of the Levites was from
28 twenty years old and upward. Likewise their function was to attend
the sons of Aaron for the service of the house of the LORD, about the
courts and chambers, and in the purifying of all the holy things, even

29 the work of the service of the house of God; for the sacred bread,
also, and for the fine flour for the cereal-offering, whether for un-
leavened wafers or that which is for the baking pan or what is mixed,
30 and for all measures of capacity and measures of length; and to stand
every morning to thank and praise the LORD and likewise at evening;
31 and to offer all burnt-offerings to the LORD on the sabbaths and at the
new moons, and at the set festivals, in number according to the ordi-
32 nance concerning them, continually before the LORD; and that they
should have charge of the tent of sacred meeting, and the charge of
the sanctuary, and the charge of the sons of Aaron their kinsmen, for
the service of the house of the LORD.

DAVID'S ORGANIZATION OF THE TEMPLE STAFF, 24:1—26:32

24 Now the sons of Aaron were in divisions. The sons of Aaron were
2 Nadab, and Abihu, Eleazar and Ithamar. But Nadab and Abihu died
before their father and had no children, so Eleazar and Ithamar
3 served as priests. And David, with the aid of Zadok of the sons of
Eleazar and Ahimelech of the sons of Ithamar, divided them accord-
4 ing to their appointment in their service. Now there were found to be
more chief men of the sons of Eleazar than of the sons of Ithamar,
therefore they assigned them thus: of the sons of Eleazar, sixteen
heads of families and of the sons of Ithamar, eight according to fam-
5 ilies. Thus they divided them by lot, one like the other, for there
were princes of God, both of the sons of Eleazar and of the sons of
6 Ithamar. Moreover Shemaiah, the son of Nethanel the scribe, who
was of the Levites, recorded them in the presence of the king and the
princes, and Zadok the priest, and Ahimelech, the son of Abiathar,
and the heads of families of the priests and of the Levites, one fam-
ily being taken for Eleazar, and one taken for Ithamar.
7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,
8 the third to Harim, the fourth to Seorim, the fifth to Malchijah, the
9 10 sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the
11 12 ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the
13 twefth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshe-
14 15 beah, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth
16 to Hezir, the eighteenth to Happizzez, the nineteenth to Pethahiah,
17 the twentieth to Jehezkel, the twenty-first to Jachin, the twenty-sec-
18 ond to Gamul, the twenty-third to Delaiah, the twenty-fourth to
19 Maaziah. Such was their appointment for their service to come into

the house of the LORD according to their ordinance by Aaron their father, as the LORD, the God of Israel, had commanded him.

20 Also of the rest of the Levites of the sons of Amram there was
21 Shubael; of the sons of Shubael, Jehdeiah; of Rehabiah, of the sons
22 of Rehabiah, Isshiah the chief; of the Izharites, Shelomoth, of the
23 sons of Shelomoth, Jahath; and of the sons of Hebron, Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.
24 25 The son of Uzziel was Micah, of the sons of Micah, Shamir; the
26 brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. The
27 sons of Merari were Mahli and Mushi; the son of Jaaziah, Beno.
28 The sons of Merari, of Jaaziah, Beno, Shoham, Zaccur, and Ibri; of
29 Mahli, Eleazar, who had no sons; of Kish, the sons of Kish, Jerah-
30 meel; and the sons of Mushi were Mahli, Eder, and Jerimoth. These
31 were the Levites according to their families. They likewise cast lots even as their kinsmen the Aaronites before David the king, Zadok, Ahimelech and the heads of families of the priests and of the Levites, the fathers of the chief, even as those of his younger brother.

25 David and the commanders of the army also set apart for the service certain of the sons of Asaph, Heman, and Jeduthun, who should prophesy with lyres, harps, and cymbals. And the numbers of the men
2 who did the work according to their service were: of the sons of Asaph, Zaccur, Joseph, Nethaniah and Asharelah, the son of Asaph, under the direction of Asaph, who prophesied at the bidding of the
3 king; of Jeduthun, the sons of Jeduthun, Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah, six under the direction of their father Jeduthun with the lyre, who prophesied, thanking and praising the
4 LORD; of Heman, the sons of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-
5 ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. All these were the sons of Heman, the king's seer, in the words of God to lift up the horn. Moreover God gave to Heman fourteen sons and three daugh-
6 ters. All these were under the direction of their father for song in the house of the LORD, with cymbals, harps and lyres for the service of the house of God, while Asaph, Jeduthun and Heman were at the bidding
7 of the king. Also the number of them together with their kinsmen instructed in singing to the LORD, including all that were skilful, was
8 two hundred and eighty-eight. Moreover they cast lots for their duties, as well the small as the great, the teacher as the pupil.

9 Now the first lot came forth for Asaph to Joseph, the second to
10 Gedaliah; he and his kinsmen and his sons were twelve; the third to

11 Zaccur, his sons and his kinsmen were twelve; the fourth to Izri, his
12 sons and his kinsmen were twelve; the fifth to Nethaniah, his sons and
13 his kinsmen were twelve; the sixth to Bukkiah, his sons and his kins-
14 men were twelve; the seventh to Jesharelah, his sons and his kinsmen
15 were twelve; the eighth to Jeshaiah, his sons and his kinsmen were
16 twelve; the ninth to Mattaniah, his sons and his kinsmen were twelve;
17 18 the tenth to Shimei, his sons and his kinsmen were twelve; the eleventh
19 to Azarel, his sons and his kinsmen were twelve; the twelfth to
20 Hashabiah, his sons and his kinsmen were twelve; for the thirteenth
21 Shubael, his sons and his kinsmen were twelve; for the fourteenth
22 Mattithiah, his sons and his kinsmen were twelve; for the fifteenth
23 Jeremoth, his sons and his kinsmen were twelve; for the sixteenth
24 Hananiah, his sons and his kinsmen were twelve; for the seventeenth
25 Joshbekashah, his sons and his kinsmen were twelve; for the eight-
26 eenth Hanani, his sons and his kinsmen were twelve; for the nine-
27 teenth Mallothi, his sons and his kinsmen were twelve; for the twen-
28 tieth Eliathah, his sons and his kinsmen were twelve; for the twenty-
29 first Hothir, his sons and his kinsmen were twelve; for the twenty-
30 second Giddalti, his sons and his kinsmen were twelve; for the twenty-
31 third Mahazioth, his sons and his kinsmen were twelve; for the
twenty-fourth Romamti-ezer, his sons and his kinsmen were twelve.

26 For the divisions of the doorkeepers there was of the Korahites,
2 Meshelamiah, the son of Kore, of the sons of Asaph. Meshelemiah
also had sons, Zechariah the first-born, Jediael the second, Zebadiah
3 the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth,
4 Eliehoenai the seventh. Obed-edom had sons, Shemaiah the first-
born, Jehozabad the second, Joah the third, Sacar the fourth, Na-
5 thanel the fifth, Ammiel the sixth, Issachar the seventh, Peullethai
6 the eighth; for God blessed him. Also to Shemaiah his son were sons
born, who ruled over the house of their father; for they were men of
7 ability. The sons of Shemaiah were Othni, Rephael, Obed and Elza-
8 bad, whose kinsmen were men of ability, Elihu and Semachiah. All
these were of the sons of Obed-edom: they and their sons and their
kinsmen were able men in strength for the service, sixty-two of Obed-
9 edom. And Meshelemiah had sons and kinsmen, men of ability eight-
10 een in all. Also Hosah of the Merarites had sons, Shimri the chief;
for though he was not the first-born, his father made him chief,
11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the
sons and kinsmen of Hosah were thirteen.

12 Of these were the divisions of doorkeepers, even of the chief men,
having functions like their kinsmen, to minister in the house of the
13 LORD. They also cast lots, the small like the great, according to their
14 families, for each gate. Thus the lot eastward fell to Shelemiah.
Then for Zechariah his son, a discreet counsellor, they cast lots and
15 his lot came out northward, to Obed-edom southward, and to his sons
16 the storehouse, to Hosah westward, by the gate that goes into the
17 ascending highway, watch against watch. Eastward were six Levites,
northward four a day, southward four a day, and for the storehouse
18 two by two, for the colonnade westward, four at the highway and two
19 at the colonnade. These were the divisions of the doorkeepers of the
Korahites and the Merarites.

20 Also of the Levites, Ahijah was in charge of the treasures of the
21 house of God, and the treasures of the dedicated things. The sons of
Ladan, the descendants of Gershon through Ladan, the heads of fam-
22 ilies of Ladan the Gershonite, Jehieli and his kinsmen, Zetham and
23 Joel, were in charge of the treasures of the house of God. Of the
24 Amramites, Izharites, Hebronites, and Uzzielites was Shebuel, son of
25 Gershom, son of Moses, ruler over the treasuries, and his kinsmen
through Eliezer were Rehabiah his son, Jeshaiah his son, Joram his
26 son, and Zichri his son, and Shelomoth his son. This Shelomoth and
his kinsmen were in charge of all the treasuries of dedicated things
which David the king and the heads of families, the commanders of
thousands and hundreds and the commanders of the army, had dedi-
27 cated. From wars and from the spoil they dedicated for the repair of
28 the house of the LORD. Thus all that Samuel the seer had dedicated as
well as Saul, the son of Kish, Abner, the son of Ner, and Joab, the
son of Zeruiah, whoever dedicated anything, it was under the charge
29 of Shelomoth and his kinsmen. Of the Izharites, Chenaniah and his
30 sons were for the outward business over Israel, for scribes and judges.
Of the Hebronites, Hashabiah and his kinsmen, one thousand and
seven hundred able men, were in charge of Israel beyond the Jordan
westward for all the work of the LORD and the service of the king.
31 Jerijah was chief of the Hebronites, even the Hebronites, according to
their generations by families. In the fortieth year of the reign of
David there were sought out and found among them valiant men,
32 Jazer of Gilead and his kinsmen, men of valor, two thousand and
seven hundred heads of families; and David the king appointed them
over the Reubenites, the Gadites and the half-tribe of Manasseh for
every affair of God and every affair of the king.

DAVID'S ADMINISTRATIVE OFFICERS, 27:1–34

27 Now the Israelites according to their number, heads of families,
commanders of thousands and of hundreds and their scribes that
served the king in every matter of the divisions that came in and went
out month by month throughout all the months of the year, of every
2 division there were twenty-four thousand. Over the first division for
the first month was Jashobeam, the son of Zabdiel, and in his division
3 were twenty-four thousand; he was of the sons of the descendants of
Perez, the chief of all the commanders of the army for the first
4 month. And over the division of the second month, Dodai the Aho-
hite and his division, and Mikloth the leader; and in his division were
5 twenty-four thousand. The third commander of the army of the
third month was Benaiah, the son of Jehoiada the priest, chief; and in
6 his division were twenty-four thousand. The same is Benaiah, a hero
of The Thirty, and in charge of The Thirty; and of his division was
7 Ammizabad his son. The fourth for the fourth month was Asahel,
the brother of Joab, and Zebadiah his son after him, and in his division
8 were twenty-four thousand. The fifth commander for the fifth
month was Shamhuth the Izrahite, and in his division were twenty-
9 four thousand. The sixth for the sixth month was Ira, the son of
Ikkesh the Tekoite, and in his division were twenty-four thousand.
10 The seventh for the seventh month was Helez the Pelonite of the
11 Ephraimites, and in his division were twenty-four thousand. The
eighth for the eighth month was Sibbecai the Hushathite of the Zera-
12 hites, and in his division were twenty-four thousand. The ninth for
the ninth month was Abiezer the Anathothite of the Benjaminites,
13 and in his division there were twenty-four thousand. The tenth for
the tenth month was Maharai the Netophathite of the Zerahites, and in
14 his division were twenty-four thousand. The eleventh for the eleventh
month was Benaiah the Pirathonite of the Ephraimites, and in his
15 division were twenty-four thousand. The twelfth for the twelfth
month was Heldai the Netophathite of Othniel, and in his division
were twenty-four thousand.

16 Furthermore in command of the tribes of Israel there were Eliezer,
the son of Zichri, ruler of the Reubenites, Shephatiah, the son of
17 Maacah of the Simeonites, Hashabiah, the son of Kemuel of the Le-
18 vites, Zadok of Aaron, Elihu, one of the brothers of David of Judah,
19 Omri, the son of Michael of Issachar, Ishmaiah, the son of Obadiah
20 of Zebulon, Jeremoth, the son of Azriel of Naphtali, Hoshea, the son
of Azaziah of the Ephraimites, Joel, the son of Pedaiah, of the half-

21 tribe of Manasseh in Gilead, Iddo, the son of Zechariah of the half-
22 tribe of Manasseh, Jaasiel, the son of Abner of Benjamin, Azarel, the
23 son of Jeroham of Dan. These were in command of the tribes of
Israel. Now David did not take the census of them under twenty
years of age, because the LORD had said he would increase Israel like
24 the stars of heaven. Joab, the son of Zeruiah, began the census but he
did not complete it; and since this brought wrath upon Israel, the cen-
sus was not entered in the records of the Chronicles of King David.
25 Now over the king's stores was Azmaveth, the son of Adiel, and
over the stores in the fields, in the cities, in the villages and watch-
26 towers, was Jonathan, the son of Uzziah. Ezri, the son of Chelub,
27 was overseer of the field-workers for tilling the soil. Over the vine-
yards was Shimei the Ramathite; and over the increase of the vineyards
28 was Zabdi the Shiphmite; over the olive trees and sycamores which
were in the lowlands was Baal-hanan the Gederite, and over the stores
29 of oil Joash; and over the herds that pastured in Sharon was Shitrai
the Sharonite, and over the herds that pastured in the valleys was
30 Shaphat, the son of Adlai; over the camels was Obil the Ishmaelite,
31 and over the asses was Jehdeiah the Meronothite; over the flocks was
Jaziz the Hagrite. All these were overseers of the property of King
David.
32 Also Jonathan, David's uncle, was a counsellor, a man of under-
standing and a scribe; and Jehiel, the son of Hachmoni, was a com-
33 panion of the king's sons. Ahithophel was also the king's counsellor;
and Hushai the Archite was the king's friend, and after Ahithophel
was Jehoiada, the son of Benaiah, and Abiathar; and Joab was com-
mander of the king's army.

DAVID ENTRUSTS TO SOLOMON THE PLANS FOR THE TEMPLE, 28:1–21

28 Then David assembled at Jerusalem all the commanding officers of
Israel, the chiefs of the tribes, the heads of the divisions that minis-
tered to the king, the commanders of thousands and the commanders
of hundreds, and the overseers of all the property and possessions of
the king and of his sons, together with the eunuchs and the heroes,
2 even all the valiant men. Thereupon David rose to his feet and said,
"Hear me, my kinsmen and my people; I had it in mind to build a
house of rest for the ark of the covenant of the LORD and for a foot-
3 stool of the feet of our God; and I had prepared to build it, but God
said to me, 'You shall not build a house for my name, for you are a

4 man of wars and you have shed blood.' However, the LORD, the God
of Israel chose me out of all my father's house to be king over Israel
forever, for he has chosen Judah to be prince; and from the house of
Judah, my father's house, and from my father's sons, he took pleasure
5 in me to make me king over all Israel. Now of all my sons—for the
LORD has given me many—he has chosen Solomon my son to sit upon
6 the throne of the LORD's kingdom over Israel, and he has said to me,
'Solomon your son shall build my house and my courts for I have
7 chosen him to be a son to me, and I will be a father to him; I will
establish his kingdom even forever, if he be strong to perform my
8 commandments, and my ordinances as at this day.' Now therefore in
the sight of all Israel, the assembly of the LORD, and in the hearing
of our God keep and seek after all the commandments of the LORD
your God, in order that you may continue to possess this good land,
and leave it as an inheritance to your children after you for all time.
9 And as for you, Solomon my son, learn to know the God of your
father and serve him with a perfect heart and a willing mind, for
the LORD searches all hearts and understands all the imagination of
the thoughts. If you seek him, he will be found of you; but if you
10 forsake him, he will reject you forever. Take heed now, for the
LORD has chosen you to build a house for the sanctuary; be strong and
do it."

11 Then David gave to Solomon his son the pattern of the porch, its
houses, its treasuries, its upper chambers, and its rooms within, and the
12 house of propitiation. And the pattern of all that he had by the spirit
for the courts of the house of the LORD and for all the chambers
round about, for the treasuries of the house of God, and for the treas-
13 uries of the dedicated things; also for the divisions of the priests and
the Levites and for all the work of the service of the house of the
LORD and for all the utensils of the service of the house of the LORD;
14 and of gold by weight for the gold of the utensils of service of every
sort, and for all the utensils of silver by weight for all the vessels of
15 service of every sort; and the weight for the golden lampstands, and
their lamps of gold by weight for every lampstand and their lamps;
and for the silver lampstands by weight for every lampstand according
16 to the service of every lampstand; and the gold by weight for the
tables of the sacred bread for every table; and silver for the tables of
17 silver; and for the forks, basins, and jars of pure gold, and for the
golden bowls by weight for every bowl, and of the silver bowls by
18 weight for every bowl; and for the altar of incense of refined gold by

weight, and gold for the pattern of the chariot of the cherubs that spread their wings and covered the ark of the covenant of the LORD.
19 "The whole in writing is from the hand of the LORD to me causing me to understand, even all the works of the pattern."
20 Then David said to Solomon his son,
"Be strong and of good courage and do it; fear not, nor be dismayed, for the LORD God, even my God is with you, he will not fail you nor forsake you until all the work of the service of the house of
21 the LORD is finished. Now behold the pattern of the porch and of the houses thereof, and of its treasuries and of its upper rooms, and of its inner chambers and of the house of propitiation, even the pattern of the house of the LORD. Behold also the divisions of the priests and the Levites for all the service of the house of God; and there shall be with you for all manner of work every willing man that has skill for all manner of service; also the overseers and all the people will be entirely at your command."

THE CLOSING SCENES OF DAVID'S LIFE, 29:1–30

29 Then David, the king, said to all the assembly,
"Solomon my son, whom alone God has chosen, is still young and inexperienced, and the work is great; for the palace is not for man but
2 for the LORD God. Now I have prepared with all my vigor for the house of my God the gold for the things to be of gold, silver for the silver, bronze for the bronze, iron for the iron, wood for the uses of wood, stones of onyx, and stones to be set, stones of antimony, stones of various colors, and all sorts of precious stones and marble plenti-
3 fully. And furthermore in my devotion to the house of my God, as I have a private treasure of gold and silver, I give it for the house of my God over and above all that I have prepared for the sanctuary,
4 namely, three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, for overlaying the walls of
5 the buildings, gold for the uses of gold, silver for the silver, even for every work by the hands of workmen. Now who will make a freewill offering today like one consecrating himself to the priesthood?"
6 Then the heads of families and the princes of the tribes of Israel, the commanders of thousands and the commanders of hundreds and
7 the overseers of the work of the king made a freewill offering; they thus gave for the service of the house of God five thousand talents of gold, beside ten thousand darics, ten thousand talents of silver, eighteen thousand talents of bronze and a hundred thousand talents of

8 iron. Those in possession of stones gave them to the treasure of the
9 house of the LORD, in charge of Jehiel the Gershonite. Then the people rejoiced for they offered willingly, because with a perfect heart they offered free-will offerings to the LORD; and David the king also rejoiced with great joy.

10 Therefore David blessed the LORD in the sight of all the assembly, and David said,

"Blessed art thou, O LORD God of Israel, our father forever and
11 ever. Thine, O LORD, is the greatness and the power and the glory and the pre-eminence and the majesty, for all that is in the heavens and earth is thine; thine is the dominion O LORD, and thou art ex-
12 alted as the supreme head. Riches and honor come from thee, thou rulest over all; in thy hand are power and might and it lies in thy
13 hand to make all great and strong. Now therefore our God we thank
14 thee and praise thy glorious name. Yet who am I and what is my people that we should be able to offer such free-will offerings? for
15 all things come from thee, and we give thee only what is thine. For we are strangers before thee and passing guests as all our fathers
16 were; our days upon earth are like a shadow and without hope. O LORD our God, all these materials that we have prepared to build thee a house for thy holy name came from thy hand and are all thine own.
17 I know also, O my God, that thou triest the heart and delightest in uprightness. As for me, in the uprightness of my heart I have freely offered all these things, and now I have seen with joy thy people that
18 are present here make a free-will offering to thee. O LORD, the God of Abraham, Isaac and Israel our fathers, keep this forever as the imagination of the thoughts of the heart of thy people, and direct
19 their hearts toward thee; and grant to Solomon my son a perfect heart to keep thy commandments, thy testimonials and thy statutes, and to do all these things and to build the palace for which I have made provision."

20 Then David said to all the assembly,

"Bless now the LORD your God."

Thereupon all the assembly blessed the LORD, the God of their fathers, and bowed down and did obeisance before the LORD and be-
21 fore the king. On the next day they also sacrificed sacrifices and offered burnt-offerings to the LORD, a thousand bulls, a thousand rams, and a thousand lambs with their drink-offerings, and sacrifices in
22 abundance for all Israel, and ate and drank before the LORD that day with great rejoicing.

Then they made Solomon, the son of David, king the second time,
and anointed him to be the prince of the LORD, and Zadok to be priest.
23 Then Solomon sat on the throne of the LORD as king in place of
24 David his father, and prospered; and all Israel obeyed him. Accord-
ingly all the princes and heroes, as well as all the sons of King David,
25 submitted to Solomon the king. Moreover the LORD exalted Solomon
greatly in the sight of all Israel, bestowing upon him such royal majes-
ty as no king before him in Israel had enjoyed.
26 Now David, the son of Jesse, ruled over all Israel. Moreover the
time that he ruled over Israel was forty years; he reigned seven years
28 in Hebron and thirty-three years he reigned in Jerusalem. At length
he died in a ripe old age, wealthy and honored, and Solomon his son
29 became king in his stead. Now the records of David the king from
first to last behold they are written in the Records of Samuel the seer
and the Records of Nathan the prophet, and the Records of Gad the
30 man of vision, with all his reign and his power and the times through
which he and Israel passed, as well as all the kingdoms of the other
countries.

THE SECOND BOOK OF CHRONICLES

SOLOMON'S PRAYER AND ITS ANSWER, 1:1–17

1 Now Solomon, the son of David, established himself over his kingdom and the LORD his God was with him and greatly exalted him.
2 Accordingly Solomon spoke to all Israel, to the commanders of thousands and of hundreds, to the judges and to every prince in all Israel,
3 heads of families. Then Solomon accompanied by the whole assembly went to the high place that was at Gibeon, for there was the tent of meeting of God, which Moses the servant of the LORD had made in
4 the desert. But David had brought up the ark of God from Kirjath-jearim to the place that David had prepared for it, for he had pitched
5 a tent for it at Jerusalem. Moreover the bronze altar, that Bezalel, the son of Uri, the son of Hur, had made, was there before the dwell-
6 ing of the LORD, and Solomon and the assembly resorted to it. Solomon accordingly made an offering there on the bronze altar before the LORD which was at the tent of meeting, and offered upon it a thousand burnt-offerings.

7 The following night God appeared to Solomon, and said to him, "Ask what I shall do for you."

8 Then Solomon said to God,

"Thou hast shown great lovingkindness to David my father and
9 hast made me king in his stead. Now O LORD God, let thy promise to David my father be established, for thou hast made me king over
10 a people as numerous as the dust of the earth. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy great people?"

11 Then God said to Solomon,

"Because this was in your mind and you have not asked riches, wealth, or honor, nor the life of those who hate you, neither have you asked long life, but have asked wisdom and knowledge for yourself, that you may judge my people over whom I have made you king,
12 wisdom and knowledge are granted to you, and I will give you riches and wealth and honor, such as none of the kings have had who have been before you, neither shall there any after you have the like."

13 So Solomon came from the high place which was at Gibeon from before the tent of meeting to Jerusalem. And he reigned over Israel.

14 Now Solomon gathered together chariots and horsemen until he
had fourteen hundred chariots and twelve thousand horsemen that he
15 placed in the chariot cities and with the king at Jerusalem. Likewise
the king made silver and gold as common in Jerusalem as stones, and
16 cedar as plentiful as sycamores in the lowland. Now Solomon's im-
port of horses was from Musri and from Kuë, the king's dealers used
17 to receive them for a price. Also they brought up and took from
Egypt a chariot for six hundred pieces of silver and a horse for a hun-
dred and fifty; even so for all the kings of the Hittites and the kings
of Syria, they were brought out through their agency.

SOLOMON PREPARES TO BUILD THE TEMPLE, 2:1–18

2 Now Solomon directed that a house be built for the name of the
2 LORD, and a house for his kingdom. So Solomon told off seventy
thousand men as forced laborers, and eighty thousand wood-cutters in
the mountains, besides three thousand six hundred to oversee them.
3 Moreover Solomon sent to Huram, king of Tyre, saying,

"As you dealt with David my father when you sent him cedars to
4 build himself a house for his residence, so now I am about to build a
house for the name of the LORD my God, to dedicate it to him, and
to burn before him incense of sweet spices, and for the continual pres-
entation of holy bread and for the burnt-offering morning and eve-
ning, on the sabbaths and at the new moons, and set feasts of the
5 LORD our God (which are perpetually binding upon Israel). More-
over the house which I am about to build is to be great, for our God is
6 greater than all gods. But who is able to build him a house, since the
heavens and the very highest heavens cannot contain him? Who am
I then, that I should build him a house to burn incense before it?
7 Now therefore, send me a man skilled to work in gold and in silver,
in bronze and iron, in purple, crimson, and violet stuffs, and who
knows how to engrave engravings in conjunction with the skilled men
who are with me in Judah and Jerusalem, whom David my father
8 provided. Send me also cedars, firs, and sandalwood from Lebanon,
for I know that your servants understand how to cut timber in Leba-
9 non, and, behold, my servants will join with your servants even to pre-
pare the timber in abundance, for the house which I am about to build
10 is to be great and wonderful. See now, I will indeed give your serv-
ants the cutters that cut the timber four hundred thousand bushels of
beaten wheat, four hundred thousand bushels of barley, one hundred

and sixty thousand gallons of wine, and one hundred and sixty thousand gallons of oil."

11 Then Huram king of Tyre put in writing and sent it to Solomon,
"Because the LORD loves his people he has made you king over them."

12 Moreover Huram said,
"Blessed be the LORD, the God of Israel, who made the heavens and the earth, who has given to David the king a wise son, endued with discretion and understanding, who should build a house for the LORD
13 and a house for his kingdom. Now accordingly I have sent a skilful
14 man, endued with understanding, Huram-abi, the son of a Danite woman, but his father was a Tyrian, who knows how to work in gold, silver, bronze, iron, stone, and wood, in purple, violet, and fine linen, and in crimson, also to perform all manner of engraving and to sketch any artistic device that may be assigned to him, together with your skilled workmen and the skilled workmen of my lord
15 David, your father. Now therefore the wheat and the barley, the oil and the wine, of which my lord has spoken, let him send to his serv-
16 ants, and we will cut the timber out of Lebanon according to all your requirement, and we will bring it to you by sea to Joppa, and you shall take it up to Jerusalem."

17 Then Solomon took a census of all the resident aliens who were in the land of Israel, according to the census which David his father had made. And there were found a hundred and fifty-three thousand six
18 hundred. Accordingly he made seventy thousand of them laborers, and eighty thousand hewers in the mountains, and three thousand six hundred overseers to see that the people served.

PLANS AND SPECIFICATIONS FOR THE TEMPLE, 3:1–17

3 Then Solomon began to build the house of the LORD at Jerusalem on Mount Moriah where the LORD had appeared to David his father, in the place which David had prepared, on the threshing floor of
2 Ornan the Jebusite. Thus he began to build on the second day of the
3 second month in the fourth year of his reign. Now these are the foundations which Solomon laid for the building of the house of God. The length according to the old measure was ninety feet and the
4 breadth thirty feet. Also the porch that was in front—its length, corresponding to the breadth of the house, was thirty feet, and the height a hundred and eighty; and he overlaid it within with pure gold.
5 And the large room he ceiled with cypress wood which he overlaid

6 with fine gold and wrought thereon palm trees and chains. He
adorned the house with exquisite precious stones, the gold also was gold
7 of Parvaim. He also covered the house, the beams, the thresholds, the
walls, and the doors with gold, and engraved cherubs on the walls.
8 Likewise he made the most holy room: its length, corresponding to
the breadth of the house, was thirty feet and its breadth thirty feet,
and he covered it with fine gold, amounting to six hundred talents.
9 Moreover the weight of the nails was fifty shekels of gold each, and
10 he covered the upper chambers with gold. And in the most holy room
he made two cherubs of image work and they overlaid them with gold.
11 The wings of the cherubs were thirty feet in length; the wing of the
one cherub extended seven and a half feet to the wall of the house,
and the other wing likewise extended seven and a half feet to the
12 wing of the other cherub. And the one wing of the other cherub ex-
tended seven and a half feet to the wall of the house, while the other
13 wing joined the wing of the other cherub. The wings of these cherubs
had a spread of thirty feet. And they stood on their feet with their
faces toward the house.

14 He also made a veil of violet, purple, crimson, and fine linen, and
wrought cherubs thereon.

15 Moreover he made before the house two columns fifty-two feet
high, with a capital seven and a half feet in height on the top of each.
16 He also made chains in the inner room and put them on the top of the
columns; and he made a hundred pomegranates and put them on the
17 chains. So he set up the columns before the temple, one on the right
hand and the other on the left. And he called the name of the one on
the right hand Jachin, and the name of the one on the left Boaz.

THE EQUIPMENT OF THE TEMPLE, 4:1–22

4 Moreover he made an altar of bronze thirty feet long, thirty feet
2 broad, and fifteen feet high. He also made the metal sea fifteen feet
in diameter from brim to brim, round in form, seven and a half feet
3 high and forty-five feet in circumference; and underneath it were
the figures of bulls encompassing it on all sides for fifteen feet sur-
rounding the sea. The bulls were in two rows, cast when it was cast.
4 It stood on twelve bulls, three facing the north, three facing the west,
three facing the south, and three facing the east; the sea rested on
5 their backs, while their haunches were all toward the center. It was
about four inches thick and the brim was made like the brim of a cup,
like a lily bud, and it had a capacity of over twenty-four thousand

6 gallons. He also made ten lavers, and put five on the right side and
five on the left, for use in washing; such things as the burnt-offering
7 they washed in them; but the sea was for the priests to wash in. He
made ten lampstands of gold according to their pattern and he placed
8 them in the temple, five on the right side and five on the left. He also
made ten tables and set them in the temple, five on the right side and
9 five on the left. And he made a hundred bowls of gold. Furthermore
he made the court of the priests, and the great court, and the doors for
10 the court, and he overlaid the doors with bronze. He put the sea on
11 the right side of the house facing the southeast. Huram also made the
pots, the shovels and the bowls. So Huram completed the work which
12 he did for King Solomon in the house of God: two columns, the two
bowl-shaped capitals on the top of the columns, the two net-ornaments
to cover the two rounded capitals that were on the top of the columns,
13 and the four hundred pomegranates for the two net-ornaments, two
rows of pomegranates for each net-ornament, to cover the two bowl-
14 shaped capitals that were on the top of the columns. He also made
15 stands and he made lavers upon the stands; the one sea, with the twelve
16 bulls under it, the pots, the shovels, the forks and all their utensils did
Huram his father make for King Solomon, for the house of the
LORD, of burnished bronze.

17 The king cast them in the plain of the Jordan, in the clay ground
18 between Succoth and Zeredah. Thus Solomon made an enormous
amount of these utensils, for the weight of the bronze was beyond
19 reckoning. Likewise Solomon made all the utensils that were in the
house of God, even the golden altar, the tables, whereon was the
20 bread of the Presence, the lampstands with their lamps to burn them
according to the prescription before the inner room, of rare gold, the
21 22 buds, the lamps, and the tongs of gold, and that of purest gold, the
snuffers, bowls, cups, and the fire-pans of rare gold, even the entrance
of the house and its doors in front of the holy place and the doors of
the house, that is, for the temple, were of gold.

THE DEDICATION OF THE TEMPLE, 5:1—7:10

5 Thus all the work which Solomon wrought for the house of the
LORD was completed, and Solomon brought in the dedicated things of
David his father; and the silver and gold and all the utensils he put
2 in the treasuries of the house of God. Then Solomon assembled the
elders of Israel and all the heads of the tribes, the princes of families
of the Israelites, to Jerusalem, to bring up the ark of the covenant of

3 the LORD from the city of David, that is Zion. So all the men of Is-
rael were assembled to the king at the pilgrim feast in the seventh
4 month. Likewise all the elders of Israel came, and the Levites took
5 up the ark; and they brought up the ark of meeting and all the holy
utensils that were in the ark; the priests and the Levites brought these
6 up. And King Solomon and all the congregation of Israel that were
assembled about him were before the ark sacrificing sheep and cattle
7 which were beyond numbering or counting. Then the priests brought
the ark of the covenant of the LORD to its place within the inner room
of the house, in the most holy place beneath the wings of the cherubs,
8 for the cherubs were spreading their wings over the place of the ark,
9 and the cherubs covered the ark and its staves above. Yet the staves
were so long that the ends of the staves were seen from the ark before
the inner room, but they were not seen without, and there it has re-
10 mained to this day. There was nothing in the ark except the two tab-
lets which Moses had placed there at Horeb, when the LORD made a
covenant with the Israelites at the time they went out of Egypt.

11 And when the priests came out of the sanctuary, for all the priests
who were present sanctified themselves, there was no attempt to keep
12 their divisions. Also the Levites who were singers all of them, Asaph,
Heman, Jeduthun, their sons, and their kinsmen, clothed in fine linen,
with cymbals, lyres, and harps, stood at the east side of the altar and
13 with them a hundred and twenty priests blowing upon trumpets. Now
when the trumpeters and singers joined in unison to make a great vol-
ume of sound in praising and thanking the LORD, and when they
raised a sound with trumpets and with cymbals and with instruments
of song, and when they praised the LORD, saying,

"For he is good;
For his grace is everlasting,"

then the house was full of the cloud, even the house of the LORD;
14 so that the priests were not able to stand to minister because of the
cloud; for the glory of the LORD filled the house of the LORD.

6 Then Solomon said,

2 "The LORD has said that he would dwell in thick darkness, but I
have built thee a house of lofty abode and a fixed place for thee to
dwell in forever."

3 Thereupon the king faced about and blessed all the assembly of
4 Israel and the entire assembly of Israel stood up, and he said,

"Blessed be the LORD, the God of Israel, who spoke with his mouth
5 to David my father, and has with his hands fulfilled it, saying, 'Since

the day that I brought forth my people out of the land of Egypt, I
chose no city out of all the tribes of Israel in which to build a house
that my name might be there, neither did I choose any man to be a
6 ruler over my people Israel; but I have chosen Jerusalem that my
name might be there, and I chose David to be over my people Israel.'
7 Now it was in the mind of David my father to build a house for the
8 name of the LORD, the God of Israel, but the LORD said to David my
father, 'Because it was in your mind to build a house for my name,
9 you did well that it was in your mind, nevertheless you shall not build
the house, but your son born of your body, he shall build the house for
10 my name.' Now the LORD has established his word that he spoke, for
I have risen up in the place of David my father, and sat upon the
throne of Israel, as the LORD spoke, and I have built the house for
11 the name of the LORD, the God of Israel. I have also put there the
ark wherein is the covenant of the LORD which he made with the
Israelites."

12 Then he stood before the altar of the LORD in the presence of the
13 whole assembly of Israel and spread forth his hands. For Solomon
had made a bronze platform seven and a half feet long, seven and a
half feet wide, and four and a half feet high and had set it in the
midst of the court; and he stood upon it and kneeled upon his knees
before all the assembly of Israel, and stretched out his hands toward
14 the heavens, and said,

"O LORD, the God of Israel, there is no God like thee in the heav-
ens or on the earth, who keepest covenant and lovingkindness with thy
15 servants who walk before thee with all their heart, who hast kept
with thy servant David my father that which thou didst speak to him;
for thou spakest with thy mouth and with thy hand thou hast fulfilled
16 it as it is this day. Now therefore, O LORD, God of Israel, keep with
thy servant David my father that which thou hast spoken to him, say-
ing, 'You shall never lack a man before me to sit upon the throne of
Israel, if only your sons will take heed to their way to walk in my law
17 as you have walked before me.' Now therefore, O LORD, God of
Israel, let thy word be verified which thou hast spoken to thy servant
18 David. But will God really dwell with man upon the earth? Behold
the heavens and the very highest heavens cannot contain thee, how
19 much less this house which I have built. Yet turn thou to the prayer
of thy servant, and to his supplication, O LORD my God, to listen to
the cry and to the prayer which thy servant now offers before thee,
20 that thine eyes may be open toward this house day and night, toward

the place whereof thou hast said thou wouldst put thy name there; to
listen to the prayer which thy servant shall pray toward this place,
21 and listen thou to the supplications of thy servant and thy people
Israel, which they shall pray toward this place, yea hear thou from
thy dwelling-place, even from the heavens, and as thou hearest for-
give.
22 "If a man sin against his neighbor and an oath be laid on him to
cause him to swear, and he come and swear before thine altar in this
23 house, then do thou hear from the heavens, take action and judge thy
servants, punishing the guilty by bringing his course of action upon
his own head, and vindicating the righteous by rewarding him accord-
ing to his righteousness.
24 "Moreover if thy people Israel be defeated before the enemy be-
cause they have sinned before thee, if they shall turn and confess thy
25 name and pray and make supplication before thee in this house, then
hear thou from the heavens and forgive the sin of thy people Israel,
and restore them to the land which thou gavest to them and to their
fathers.
26 "When the heavens are shut up, and there is no rain, because they
have sinned against thee and they pray toward this place, confessing
thy name, and turn again from their sin when thou dost afflict them,
27 hear thou from the heavens and forgive the sin of thy servants and
thy people Israel, when thou teachest them the good way wherein they
should walk, and sendest rain upon thy land which thou hast given to
thy people for an inheritance.
28 "Should there be in the land a famine or pestilence, blasting or
mildew, locusts or caterpillars, or should his enemies besiege him in
29 one of his gates, whatever be the plague or trouble—whatever prayer,
whatever supplication, if offered by any man or by all thy people
Israel, who shall know every man his own plague and his own sorrow,
30 and shall stretch out his hands toward this house, then hear thou from
the heavens thy dwelling-place and forgive and render to every man
according to all his ways, whose heart thou knowest, for thou alone
31 knowest the heart of the sons of men, that in fear of thee they may
walk in thy ways as long as they live in the land which thou gavest to
our fathers.
32 "Moreover concerning the alien who is not of thy people Israel,
when he shall come from a far off land for thy great name's sake and
thy mighty hand and thy outstretched arm, when they shall come and
33 pray toward this house, then hear thou from the heavens thy dwelling-

place and do according to all that the alien shall cry to thee, that all the peoples of the earth may know thy name and fear thee as doth thy people Israel, that they may know that this house which I have built
34 is called by thy name. When thy people go forth to battle against their enemies, by whatever way thou dost send them, and they pray to thee toward this city which thou hast chosen and the house which I
35 have built for thy name, then hear thou from the heavens their prayer and their supplication, and uphold their cause.
36 "When they sin against thee (for there is no man who does not sin), and thou be enraged at them and deliver them to the enemy so
37 that they carry them away captive to a land afar off or near, yet if they shall take thought in the land whither they have been carried captive, and turn again and make supplication to thee in the land of their captivity saying, 'We have sinned, we have done wrong, and have dealt
38 wickedly,' if they turn again to thee heart and soul, in the land of their captivity whither they have been carried captive, and pray toward their land which thou gavest to their fathers and the city which thou
39 hast chosen and the house which I have built for thy name, then hear thou from the heavens thy dwelling-place their prayer, and their supplication, and uphold their cause and pardon thy people who have sinned against thee.
40 "Now O my God, let, I pray thee, thine eyes be open and thine
41 ears attentive to the prayer made in this place. Now therefore O LORD God, arise to thy resting place, thou and the ark of thy strength; let thy priests O LORD God, be clothed with salvation and let thy
42 pious ones rejoice in prosperity. O LORD God, turn not away the face of thine anointed; remember thy grace toward David thy servant."
7 Now when Solomon had finished praying, the fire came down from the heavens and consumed the burnt-offering and the sacrifices and the
2 glory of the Lord filled the temple, so that the priests could not enter the house of the LORD, for the glory of the LORD filled the house of
3 the LORD; and all the Israelites looked on, when the fire came down and the glory of the LORD was upon the temple, then they bowed down with their faces to the earth upon the pavement, and worshipped and gave thanks to the LORD, for he is good, for his grace is everlasting.
4 Then the king and all the people offered sacrifices before the LORD.
5 King Solomon made a sacrifice of twenty-two thousand cattle and a hundred and twenty thousand sheep. So the king and all the people
6 dedicated the house of God. Moreover the priests stood according to

their appointed stations, the Levites also with instruments for the song of the LORD, which David the king had made to give thanks to the LORD (for his grace is everlasting), when David offered praise by their aid; and the priests blew the trumpets before them, and all Israel
7 stood. Solomon also sanctified the interior of the court that was before the house of the LORD, for there he offered the burnt-offerings and the fat pieces of the peace-offerings, because the bronze altar which Solomon had made was unable to contain the burnt-offering, the cereal-offering, and the fat pieces.

8 Thus Solomon held the pilgrim feast at that time seven days, and all Israel with him, a very great assembly from the Pass of Hamath
9 to the Brook of Egypt. Then on the eighth day they held a closing celebration, for they gave seven days to the dedication of the altar and
10 seven days to the pilgrim feast. So on the twenty-third day of the seventh month he sent the people away to their homes, rejoicing and glad of heart, because of the goodness which the LORD had shown to David and Solomon and to Israel his people.

SOLOMON'S VISION, 7:11–22

11 Thus Solomon finished the house of the LORD and the king's house, and all that came into Solomon's mind to make in the house of the
12 LORD and in his own house he carried out successfully. Then the LORD appeared to Solomon by night and said to him,

"I have heard your prayer and have chosen this place as my house
13 of sacrifice. Should I shut up the heavens so that there is no rain, should I command the locust to devour the land, and if I send a pesti-
14 lence among my people, then if my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, I also will hear from the heavens and will forgive their
15 sins and heal their land. Now my eyes shall be open and my ears at-
16 tentive to the prayer offered in this place. Now therefore I have chosen and sanctified this house that my name may be there forever,
17 and my eyes and my heart shall be there always. As for you, if you will conduct yourself before me as did David your father and do according to all that I have commanded you and keep my statutes and
18 my ordinances, then will I establish the throne of your kingdom according as I covenanted with David your father, saying, 'You shall
19 never lack a man to rule over Israel.' But if you turn and forsake my statutes and my commandments which I have set before you and go
20 and serve other gods and worship them, then will I uproot them out

of my land which I gave to them, and this house which I have sanctified for myself I will cast out of my sight, and I will make it a
21 proverb and a byword among all peoples. And as for this house which is so exalted, every passer-by shall be amazed and say, 'Why has the
22 LORD done thus to this land and to this house?' Then they shall say, 'Because they forsook the LORD, the God of their fathers who brought them out of the land of Egypt and took up with other gods and worshipped them and served them; therefore he has brought upon them all this misfortune.' "

SOLOMON'S ADMINISTRATION, 8:1–18

8 Now at the end of twenty years wherein Solomon had built the
2 house of the LORD and his own house, Solomon built up the cities which Huram had given to Solomon and caused the Israelites to dwell there.
3 Then Solomon went against Hamath-zobah and conquered it.
4 He also built Tadmor in the desert and all the store-cities which he
5 built in Hamath. Moreover he built Beth-horon the upper and Beth-horon the lower, fortified cities with walls, double gates, and bars,
6 and Baalath and all the store-cities that Solomon had and all the cities for chariots and the cities for horsemen, and all that Solomon was pleased to build in Jerusalem, in Lebanon, and throughout his realm.
7 As for all the people who were left of the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites, who were not of Israel,
8 of their descendants who were left after them in the land, whom the Israelites did not wipe out, Solomon raised a levy of forced labor to
9 this day. But of the Israelites Solomon made no slaves for his work but they were his soldiers, the commanders of his officers, and the com-
10 manders of his chariots and his horsemen. Now these were the garrison commanders whom King Solomon had, even two hundred and
11 fifty who exercised authority over the people. Solomon brought up the daughter of Pharaoh from the city of David to the house which he had built for her, for he said,

"My wife shall not dwell in the house of David king of Israel, because the places are holy wherever the ark of God has come."

12 Then Solomon offered burnt-offerings to the LORD upon the altar
13 of the LORD, which he had built before the porch, according to the prescription for each day, offering according to the commandment of Moses, on the sabbath, at the new moons, and the fixed festivals, three times a year, the pilgrim festivals of unleavened bread, that of weeks

14 and that of booths. And according to the ordinance of David his
father he appointed the divisions of the priests for their service, and
the Levites to their functions, to praise and to minister before the
priests according to the requirement of each day, and the doorkeepers
by their divisions at each gate, for such was the commandment of
15 David, the man of God. And they did not turn from the command-
ments of the king concerning the priests and the Levites in any respect
16 nor concerning the treasures. Thus all the work of Solomon was ac-
complished from the day of the foundation of the house of the LORD
to the completion of the house of the LORD by Solomon.
17 Then Solomon went to Eziongeber, and to Eloth on the seashore in
18 the land of Elam. And Huram sent him by the hands of his servants
ships, and servants that had knowledge of the sea; and they came with
the servants of Solomon to Ophir, and brought thence, four hundred
and fifty talents of gold, and brought them to King Solomon.

THE VISIT OF THE QUEEN OF SHEBA, 9:1–12

9 Now when the queen of Sheba heard the fame of Solomon, she
came to test him with puzzling questions at Jerusalem, accompanied
by a very large retinue, with camels loaded with spices and very much
gold, and precious stones, and when she met Solomon, she conversed
2 with him about all that was in her mind; and Solomon solved all her
hard propositions, there was nothing hidden from Solomon which he
3 did not explain to her. And when the queen of Sheba had seen the
4 wisdom of Solomon and the house that he had built, and the viands of
his table, the arrangement of his servants, the appointment of his
ministers, their clothing, his cupbearers, their clothing, and the burnt-
offerings which he used to offer at the house of the LORD, there was
5 no more spirit in her. Then she said to the king,

"The report was true which I heard in my own country concerning
6 your affairs and your wisdom! But I would not believe their words
until I came and saw with my own eyes, and behold the half was not
told me about your great wisdom; you exceed the report which I have
7 heard. Happy are your wives and happy are these your servants who
8 stand before you continually and hear your wisdom. Blessed be the
LORD your God who delighted in you and set you on his throne to be
king for the LORD your God. Because your God loved Israel to estab-
lish them forever, therefore, he has made you king over them, to
execute justice and righteousness."

9 Then she gave to the king five and a half talents of gold, a very
great amount of spices, and precious stones, and there never were such
10 spices as the queen of Sheba gave to Solomon. Also the servants of
Huram, and the servants of Solomon who brought gold from Ophir,
11 brought algum wood and precious stones. Accordingly the king made
of the algum wood raised platforms for the house of the LORD and
for the house of the king, and lyres and harps for the singers, whose
12 like were not seen before in the land of Judah. Moreover King Solo-
mon gave to the queen of Sheba everything she desired that she asked
for, besides the value of what she had brought to the king. Then she
turned about and went to her land, she and her attendants.

SOLOMON'S WEALTH, 9:13–31

13 The amount of gold that came to Solomon in one year was six hun-
14 dred and sixty-six talents, besides what came from the traffic of the
merchants, and all the kings of Arabia and the governors of the land,
who brought gold and silver to Solomon.
15 Now King Solomon made two hundred large shields of beaten gold
16 —six hundred shekels of gold went to each shield—and three hundred
shields of beaten gold—three hundred shekels of gold went to
each shield—and the king put them in the House of the Forest of
17 Lebanon. The king also made a great throne of ivory and overlaid it
18 with pure gold. The throne had six steps and a footstool of gold fixed
to the throne, with arms on each side of the place of the seat and two
19 lions standing beside the arms, while twelve lions stood there on the
20 six steps on each side. The like was not made in any kingdom. More-
over all King Solomon's drinking vessels were of gold, and all the
vessels of the House of the Forest of Lebanon were of rare gold.
21 Silver was thought nothing of in the days of Solomon. For the king
had ships that went to Tarshish with the servants of Huram; once
every three years the ships of Tarshish used to come bringing gold,
22 silver, ivory, apes, and peacocks. So King Solomon exceeded all the
23 kings of the earth in riches and wisdom; and all the kings of the earth
sought the presence of Solomon to hear his wisdom, which God put
24 in his mind. They also brought each one his present, articles of silver
and gold, clothing, equipment, spices, horses and mules, year by year.
25 Moreover Solomon had four thousand stalls for horses and chariots,
and twelve thousand horsemen; and he stationed them in the chariot
26 cities and with the king in Jerusalem. And he ruled over all the kings
from the River to the land of the Philistines and as far as the border

27 of Egypt. The king made silver as common in Jerusalem as stones,
28 and cedar as plentiful as sycamores in the lowland. Horses were brought to Solomon from Egypt and from all lands.
29 Now the rest of the records of Solomon from first to last are they not written in the Records of Nathan the Prophet, and in the Prophecy of Ahijah the Shilonite, and in the Visions of Iddo the Seer, regard-
30 ing Jeroboam the son of Nebat? Thus Solomon reigned in Jerusalem
31 over all Israel forty years. Then Solomon slept with his fathers, and they buried him in the city of David his father, and Rehoboam, his son, became king in his stead.

THE DISRUPTION OF THE KINGDOM, 10:1–19

10 Then Rehoboam went to Shechem, for all Israel had come to
2 Shechem to make him king. But as soon as Jeroboam, the son of Nebat, heard of it, for he was in Egypt whither he had fled from the
3 presence of Solomon the king, Jeroboam returned from Egypt. Accordingly they sent and called him, and Jeroboam and all Israel came and they spoke to Rehoboam, saying,
4 "Your father made our yoke heavy, but now lighten the hard service of your father and his heavy yoke which he laid upon us, and we will serve you."
5 Then he said to them,
"Go away and after three days come again to me."
So the people went away.
6 Therefore King Rehoboam took council with the old men who had stood before Solomon his father, while he was yet alive, saying,
"How do you advise me to make reply to this people?"
7 Accordingly they spoke to him, saying,
"If you will be kind to this people and please and speak kind words to them then they will be your servants for all time."
8 But he rejected the counsel of the old men which they had given him, and took counsel with the young men, who had grown up with
9 him and who accompanied him. So he said to them,
"How do you advise that we make reply to this people, who have spoken to me, saying, 'Lighten the yoke which your father laid upon us?' "
10 Thereupon the young men who had grown up with him spoke to him, saying,
"Thus you shall say to the people who have spoken to you, saying, 'Your father made our yoke heavy, now do you lighten our yoke.'

Thus shall you say to them, 'My little finger is thicker than my father'
11 loins. And now whereas my father loaded you with a heavy yoke, I
will add to your yoke. My father chastised you with whips, but I will
chastise you with scorpion stings.' "
12 So when Jeroboam and all Israel came to Rehoboam on the third
day as the king spoke, saying, "Come again to me the third day,"
13 the king answered them harshly, for King Rehoboam rejected the
14 counsel of the elders. Therefore he spoke to them according to the
counsel of the young men, saying,

"My father made your yoke heavy, but I will make it heavier.
My father chastised you with whips, but I with scorpion stings."

15 So the king did not listen to the people, for it was brought about of
God, that the LORD might establish his word which he spoke by Ahijah
the Shilonite to Jeroboam, the son of Nebat.
16 Now when all Israel saw that the king had refused to listen to
them, the people replied to the king, saying,

"What portion have we in David?
No part at all in Jesse's son!
Every man to your homes, O Israel!
See to your own house, now, O David!"

17 So all Israel departed to their homes. But as for the Israelites who
18 dwelt in the cities of Judah, Rehoboam reigned over them. More-
over when King Rehoboam sent Hadoram who was in charge of the
forced labor, the Israelites stoned him to death with stones; whereupon
King Rehoboam hastily leaped into his chariot in order to make his
19 escape to Jerusalem. So Israel has been in rebellion against the house
of David to this day.

THE ADMINISTRATION OF REHOBOAM, 11:1–23

11 When Rehoboam came to Jerusalem, he assembled the house of
Judah and Benjamin, a hundred and eighty thousand picked warriors,
2 to fight against Israel to bring back the kingdom to Rehoboam. But
the word of the LORD came to Shemaiah a man of God, saying,
3 "Say to Rehoboam, the son of Solomon, king of Judah and to all
4 Israel in Judah and in Benjamin as follows, 'Thus the LORD has said,
"You shall not go up nor fight against your kinsmen. Return every
man to his house, for this thing is from me." ' "

So they listened to the words of the LORD and gave up the expedi-
tion against Jeroboam.
5 Accordingly Rehoboam dwelt in Jerusalem, and built cities for

6 defense in Judah. Thus he built Bethlehem, Etam, Tekoa, Beth-zur,
7 Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah,
9 Zorah, Aijalon, and Hebron, which are in Judah and Benjamin, for-
11 tified cities. He also strengthened the fortresses and put commanders
12 in them and stores of provisions, oil and wine. Besides in each city
he put shields and spears and thus he made them very strong indeed.
Thus he retained Judah and Benjamin.

13 Moreover the priests and the Levites who were in all Israel resorted
14 to him from all their localities. For the Levites left their common
lands and their possessions and went to Judah and to Jerusalem, be-
cause Jeroboam and his descendants had barred them from acting as
15 priests to the LORD. But he appointed for himself priests for the high
16 places, for the satyrs, and for the calves which he had made. And
after them there came from all the tribes of Israel those who had set
their minds to seek the LORD, the God of Israel, to Jerusalem to sacri-
17 fice to the LORD, the God of their fathers. So they strengthened the
kingdom of Judah, and made Rehoboam, the son of Solomon, strong
for three years, for they walked three years in the way of David and
Solomon.

18 Now Rehoboam took him as wife Mahalath, the daughter of Jeri-
moth, the son of David, and of Abihail, the daughter of Eliab, the son
19 of Jesse. Moreover she bore him sons: Jeush, Shemariah, and Zaham.
20 Then after her he married Maacah the daughter of Absalom, and she
21 bore him Abijah, Attai, Ziza, and Shelomith. But Rehoboam loved
Maacah, the daughter of Absalom, more than all his wives and his con-
cubines (for he took eighteen wives and sixty concubines, and he be-
22 came the father of twenty-eight sons and sixty daughters). More-
over Rehoboam appointed Abijah, the son of Maacah, at the head as
the crown prince among his brothers, for his purpose was to make him
23 king. He also had the wisdom to distribute all his sons throughout all
the districts of Judah and Benjamin, and to all the fortified cities, and
gave them abundant provisions and sought for them a great number of
wives.

THE INVASION OF JUDAH BY SHISHAK OF EGYPT, 12:1–16

12 Now when the kingdom of Rehoboam was established and he was
strong, he forsook the law of the LORD and all Israel with him.
2 Thereupon, in the fifth year of King Rehoboam, Shishak, king of
Egypt, came up against Jerusalem because they had acted treacherously

3 toward the LORD, with twelve hundred chariots, and sixty thousand
horsemen, and the people who came with him out of Egypt, men
4 without number: Lubians, Sukkiites, and Ethiopians. Moreover he
took the fortified cities which belonged to Judah and came to Jeru-
salem.
5 Then Shemaiah the prophet came to Rehoboam and the princes of
Judah who were gathered together to Jerusalem because of Shishak,
and said to them,
"Thus the LORD has said, 'You have abandoned me, therefore I
also have abandoned you to Shishak.' "
6 Then the princes of Israel and the king humbled themselves and
said,
"The LORD is righteous."
7 But when the LORD saw that they humbled themselves, the word of
the LORD came to Shemaiah, saying,
"They have humbled themselves. I will not destroy them, but I
will give them some deliverance and my wrath shall not be poured out
8 upon Jerusalem by Shishak. Nevertheless they shall be his servants
that they may know my service from the service of the kingdoms of
the lands."
9 So Shishak king of Egypt came up against Jerusalem and took away
the treasures of the house of the LORD and the treasures of the king's
house, he took all away. He also took away the shields of gold which
10 Solomon had made. Then King Rehoboam made in their stead
shields of bronze and put them in charge of the commanders of the
11 guard, who guarded the entrance of the king's house. Thus as often
as the king came to the house of the LORD, the guards came and took
12 them up and brought them back into the guardroom. But because he
humbled himself, the wrath of the LORD turned from him, so as not
to destroy him completely and besides in Judah good conditions per-
13 sisted. So King Rehoboam strengthened himself in Jerusalem and
reigned, for he was forty-one years old when he became king and he
reigned seventeen years in Jerusalem, the city which the LORD chose
out of all the tribes of Israel to put his name there. And his mother's
14 name was Naamah the Ammonitess. But he did that which was evil,
for he did not set his mind to seek the LORD.
15 Now the affairs of Rehoboam from first to last are they not written
in the Records of Shemaiah the prophet, and Iddo the seer, according
to genealogical enrollment? Also Rehoboam and Jeroboam were con-

16 stantly at war. Then Reboboam slept with his fathers and was buried
in the city of David, and Abijah, his son, became king in his stead.

THE REIGN OF ABIJAH OF JUDAH, 13:1–22

13 In the eighteenth year of King Jeroboam Abijah became king over
2 Judah. He reigned three years in Jerusalem and his mother's name
was Micaiah, the daughter of Uriel of Gibeah. War also broke out
3 between Abijah and Jeroboam. And Abijah joined battle with an
army of distinguished warriors, composed of four hundred thousand
picked men, and Jeroboam drew up the battle line against him with
eight hundred thousand picked men who were of distinguished prow-
ess.

4 Moreover Abijah drew up on Mount Zemaraim, which is in the
hill country of Ephraim, and said,

5 "Hear me, O Jeroboam and all Israel: Ought you not to know that
the LORD, the God of Israel, gave the kingdom over Israel to David
6 forever, even to him and his sons by a covenant of salt? Yet Jeroboam
the son of Nebat, the servant of Solomon, the son of David, rose up
7 and rebelled against his lord, and there were gathered together to him
worthless men, base scoundrels, who strengthened themselves against
Rehoboam, the son of Solomon, when Rehoboam was a youth and in-
8 experienced, and could not withstand them. And now you think to
withstand the kingdom of the LORD under the sons of David; and
you are a great multitude, and with you are the golden bulls which
9 Jeroboam made for you as gods. Have you not driven out the priests
of the LORD, the sons of Aaron, and the Levites, and made you priests
like the peoples of other lands? Whoever comes to consecrate him-
self with a young bull and seven rams even he may become a priest of
10 the no-gods. But as for us, the LORD is our God, and we have not
forsaken him; the sons of Aaron minister to the LORD as priests, and
11 the Levites with their work; and they burn to the LORD every morn-
ing and every evening burnt-offerings and sweet incense, and bread
is set in order upon a clean table and the golden lampstand with its
lamps to burn every evening, for we keep the charge of the LORD our
12 God; but you have forsaken him. And see, God is with us at our
head, and his priests with the trumpets of alarm to sound the alarm
against you. O Israelites, do not fight against the LORD, the God of
your fathers; for you will not succeed."

13 However, Jeroboam laid an ambush to come at their rear, so they
14 were before Judah and the ambush was behind them. Therefore

when Judah faced them, behold the battle was in front and rear.
Then they cried out to the LORD and the priests sounded with the
15 trumpets, and the men of Judah gave a shout. And when the men of
Judah shouted, God routed Jeroboam and all Israel before Abijah and
16 Judah. And when the Israelites fled before Judah, God delivered
17 them into their hand, so that Abijah and his people made a great
slaughter among them, and the slain of Israel who fell were five
18 hundred thousand picked men. Thus the Israelites were humbled at
that time, and the Judahites prevailed, because they relied on the
19 LORD, the God of their fathers. Moreover Abijah pursued after Jero-
boam, and took certain cities from him, Bethel with its towns, Jesh-
20 anah with its towns, and Ephron with its towns. Neither did Jero-
boam recover strength again in the days of Abijah, but the LORD
struck him down and he died.

21 But Abijah made himself strong and took for himself fourteen
wives and became the father of twenty-two sons and sixteen daugh-
22 ters. Now the rest of the records of Abijah, his ways and his words
are written in the Midrash of the Prophet Iddo.

THE REIGN OF ASA OF JUDAH, 14:1—16:14

14 So Abijah slept with his fathers, and they buried him in the city of
David, and Asa his son became king in his stead. In his days the land
2 was quiet for ten years. Moreover Asa did that which was right in
3 the sight of the LORD his God, for he removed the foreign altars and
the high places, and broke down the pillars and cut down the Asherahs.
4 And he told Judah to seek the LORD, the God of their fathers, and to
5 obey the law and the commandment. He also removed out of all the
cities of Judah the high places and the sun pillars; and the kingdom
6 was quiet under him. Furthermore he built fortified cities in Judah,
for the land was quiet, and he had no war in those years, for the LORD
7 had granted him rest. For he said to Judah,

"Let us build these cities and surround them with walls and towers,
gates and bars; while the land is yet at our disposal because we have
sought the LORD our God; we have sought him, and he has given us
rest on every side."

So they built and prospered.

8 Now Asa had an army equipped with shields and spears: out of
Judah three hundred thousand, and out of Benjamin, that carried
shields and drew bows, two hundred and eighty thousand—all of
9 them distinguished warriors. Now Zerah, the Ethiopian, came out

against them with an army of a million men and three hundred chari-
10 ots, and advanced to Mareshah. Then Asa went out to meet him,
and they drew up the battle-line in the valley of Zephathah at Mare-
11 shah. Asa also cried to the LORD his God and said,

"O LORD there is none besides thee to help,
As between the mighty and him that is without strength.
Help us, O LORD our God;
For we rely on thee,
And in thy name we have come against this multitude.
O LORD thou art our God;
Let not man prevail against thee."

12 Then the LORD routed the Ethiopians before Asa and before Judah,
13 so that the Ethiopians fled. Thereupon Asa and the people who were
with him pursued them to Gerar; so that there fell of the Ethiopians
so many that there were none left alive, for they were shattered be-
fore the LORD and before his army. And they took a very large
14 amount of booty. They also conquered all the cities in the neighbor-
hood of Gerar, for a panic from the LORD was upon them, and they
15 plundered all the cities, for there was rich plunder in them. In addi-
tion they captured the tents of cattle and drove away a very great
number of sheep and camels; then they returned to Jerusalem.

15 At that time the spirit of God came upon Azariah, the son of Oded,
2 so that he went out to meet Asa, and said to him,

"Listen to me Asa and all Judah and Benjamin. The LORD has
been with you, because you have been true to him; and if you seek
him, he will be found of you; but if you forsake him he will forsake
3 you. Now for a long time Israel has been without the true God and
4 without priestly instruction and without law; but when in their dis-
tress they turned to the LORD, the God of Israel, and sought after
5 him, he was found of them. Now in those times there was no peace
to him that went out or to him that came in, but great turmoils came
6 upon all the inhabitants of the lands. And they were dashed in pieces,
nation against nation, and city against city, for God discomfited them
7 with all kinds of distress. But be strong and let not your hands slack-
en, for your work shall be rewarded."

8 Now when Asa heard these words and the prophecy of Oded the
prophet, he took courage and put away the abominations from all the
land of Judah and Benjamin and from the cities which he had taken
from Mount Ephraim, and he renewed the altar of the LORD that was
9 before the porch of the LORD. Then he assembled all Judah and Ben-

jamin together with those who sojourned with them out of Ephraim, Manasseh, and Simeon; for a very great number came over to him from Israel, when they saw that the LORD his God was with him.
10 So they assembled themselves at Jerusalem in the third month in the
11 fifteenth year of the reign of Asa; and they sacrificed to the LORD on that day of the booty which they had brought, seven hundred cattle
12 and seven thousand sheep. Then they entered into a covenant to seek the LORD, the God of their fathers, with all their mind and with full
13 determination, and that whoever would not seek the LORD, the God of Israel, should be put to death, whether small or great, whether man
14 or woman. They also took oath to the LORD with a loud voice and
15 with shouting and the blasts of trumpets, and rams' horns. Thus all Judah rejoiced at the oath, for they had sworn with all their heart and with all their will, so that he was found of them. And the LORD gave them rest on every side.

16 Moreover Maacah, the mother of Asa the king, he deposed from the position of queen-mother, because she had made an obscene object for an Asherah, and Asa cut down her obscene image and pulverized it
17 and buried it in the valley of the Kidron. But the high places were not taken away from Israel; however Asa's heart was perfect all his
18 days. Moreover he brought into the house of God the dedicated things of his father and his own dedicated things, silver and gold and
19 utensils. And there was no more war until the thirty-fifth year of the reign of Asa.

16 In the thirty-sixth year of Asa's reign, Baasha, king of Israel, came up against Judah and fortified Ramah, to prevent anyone from going
2 out or coming in to Asa king of Judah. Then Asa brought out silver and gold from the treasures of the house of the LORD and the king's house and sent them to Ben-hadad, king of Syria, who dwelt in Damascus, saying,

3 "Make an alliance between me and you, as there was between my father and your father. See, I have sent you silver and gold; come, break your alliance with Baasha, king of Israel, that he may withdraw from me."

4 Accordingly Ben-hadad listened to King Asa, and sent the commanders of his forces against the cities of Israel, and they conquered Ijon, Dan, and Abel-maim, and all the places of stores in the cities
5 of Naphtali. Now when Baasha heard the news he abandoned his
6 building operations at Ramah, and brought his work to an end. Then Asa the king took all Judah and they carried away the stones of

Ramah and its timber with which Baasha had built, and with them he fortified Geba and Mizpeh.

7 At that time Hanani the seer came to Asa, king of Judah, and said to him,

"Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has
8 escaped out of your hand. Were not the Ethiopians and the Lubians a vast army with an enormous number of chariots and horsemen? Yet because you relied on the LORD he delivered them into your hand.
9 For the eyes of the LORD are directed swiftly to and fro throughout the whole earth in order to exert his strength in behalf of those who are devoted to him. You have acted foolishly concerning this matter, for from now on you shall have wars."

10 Then Asa was vexed at the seer and put him in the house of the stocks, for he was in a rage with him because of this thing. Asa also tortured some of the people at the same time.

11 Now the records of Asa from first to last behold they are written
12 in the Book of the Kings of Judah and Israel. Moreover in the thirty-ninth year of his reign, Asa became diseased in his feet; the disease was exceedingly painful, nevertheless in his disease he did not
13 seek the LORD, but the physicians. Then Asa slept with his fathers,
14 having died in the forty-first year of his reign. And they buried him in his own tomb which he had cut out for himself in the city of David, and laid him in the bed which had been filled with all kinds of spices, skilfully mixed; and they burned for him a very great funeral pyre.

THE PROSPERITY OF JEHOSHAPHAT, 17:1–19

17 Now Jehoshaphat his son became king in his stead and strengthened
2 himself against Israel. And he placed troops in all the fortified cities of Judah and put garrisons in the land of Judah and in the cities of
3 Ephraim, which Asa his father had taken. Moreover the LORD was with Jehoshaphat because he walked in the earlier ways of David his
4 ancestor and did not seek after the Baals, but sought the God of his ancestor, and walked in his commandments, and not according to the
5 works of Israel. Therefore the LORD established the kingdom in his hand, and all Judah brought gifts to Jehoshaphat so that he had abun-
6 dant wealth and honor. Then his heart was exalted in the ways of the LORD, and again he put away the high places and the Asherahs out of Judah.

7 Also in the third year of his reign, he sent his princes Ben-hail,
Obadiah, Zechariah, Nethanel, and Micaiah to teach in the cities of
8 Judah; and with them the Levites, Shemaiah, Nethaniah, Zebadiah,
Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-
adonijah, the Levites; together with Elishama and Jehoram the
9 priests. Thus they taught in Judah, having with them the book of the
law of the LORD; and they went about throughout all the cities of
Judah and taught among the people.
10 Now the terror of the LORD was on all the kingdoms of the lands
that were round about Judah, so that they did not make war on Je-
11 hoshaphat. Also some of the Philistines brought Jehoshaphat tribute,
even a mass of silver; likewise the Arabians brought him flocks: seven
thousand seven hundred rams, and seven thousand seven hundred he-
12 goats. Thus Jehoshaphat kept on becoming more and more powerful,
13 so that he built in Judah castles and store-cities. Moreover he had a
large amount of stores in the cities of Judah, and soldiers, distin-
14 guished warriors, in Jerusalem. This was their roster according to
their families: of Judah, the commanders of thousands, Adnah the
commander, and with him three hundred thousand distinguished war-
15 riors; and next to him Jehohanan the commander, and with him two
16 hundred and eighty thousand; and next to him Amasiah, the son of
Zichri, who had volunteered for the service of the LORD, and with
17 him two hundred thousand distinguished warriors. Also of Benja-
min: Eliada a distinguished warrior, and with him two hundred
18 thousand furnished with bow and shield, and next to him Jehozabad,
19 and with him a hundred and eighty thousand, equipped for war. These
were those who served the king, besides those whom the king placed
in the fortified cities throughout Judah.

THE CAMPAIGN OF JEHOSHAPHAT AND AHAB AGAINST RAMOTH-GILEAD, 18:1–34

18 Now when Jehoshaphat had attained very great riches and honor,
2 he made a marriage alliance with Ahab. And after some years he
went down to Ahab to Samaria. And Ahab killed a great number of
sheep and cattle for him and those who accompanied him, and he
3 induced him to go up with him to Ramoth-Gilead. Accordingly
Ahab, king of Israel, said to Jehoshaphat, king of Judah,
"Will you go with me to Ramoth-Gilead?"
And he said to him,

"I am as you are and my people as your people; I will join you in the war."

4 Then Jehoshaphat said to the king of Israel,
"Seek now at once the word of the LORD."

5 Thereupon the king of Israel assembled the prophets, four hundred men, and said to them,
"Shall I go to Ramoth-Gilead to battle or shall I forbear?"
And they said,
"Go up; for God will deliver it into the hand of the king."

6 Then Jehoshaphat said,
"Is there not here a prophet of the LORD besides, that we may inquire of him?"

7 Thereupon the king of Israel said to Jehoshaphat,
"There is yet one man through whom we might inquire of the LORD, but I hate him for he never prophecies good concerning me, but always evil: that is Micaiah, the son of Imla."
But Jehoshaphat said,
"Let not the king say so."

8 So the king of Israel called one of the eunuchs and said,
"Bring quickly Micaiah, the son of Imla."

9 Now the king of Israel and Jehoshaphat, king of Judah, were sitting each on his throne arrayed in robes of state, and they were sitting at the entrance of the gate of Samaria, and all the prophets were en-
10 gaged in ecstatic prophecy before them. Then Zedekiah, the son of Chenaanah, made for himself horns of iron and he said,
"Thus the LORD has said, 'With these you shall thrust at Syria until they are destroyed.' "

11 So all the prophets prophesied, saying,
"Go up to Ramoth-Gilead and prosper, for the LORD will deliver it into the hand of the king."

12 Accordingly the messenger who went to call Micaiah spoke to him, saying,
"Behold the prophets with one accord have spoken good to the king. Now, I pray you, let your message be as one of them and speak good."

13 But Micaiah said,
"As the LORD lives, what my God says that will I speak."

14 Now when he brought him to the king, the king said to him,
"Micaiah, shall we go to Ramoth-Gilead to battle or shall I forbear?"

And he said,
"Go up and prosper for the LORD will give it into your hand."
15 Then the king said to him,
"How many times must I adjure you that you speak to me nothing but the truth in the name of the LORD?"
16 Then he said,
"I saw all Israel scattered on the mountains, like sheep without a shepherd; and the LORD said, 'These have no master; let them return each to his house in peace.' "
17 Thereupon the king of Israel said to Jehoshaphat,
"Did I not say to you that he would not prophesy good concerning me but only evil?"
18 But Micaiah continued,
"Therefore, hear the word of the LORD. I saw the LORD sitting upon his throne and all the army of the heavens was standing on his
19 right hand and on his left. And the LORD said, 'Who will entice Ahab, king of Israel, so that he may go up and fall at Ramoth-Gilead?'
20 Then one said one thing and another another, until a spirit came forth and stood before the LORD and said, 'I will entice him,' and the LORD
21 said to him, 'Wherewith?' And he said, 'I will go forth and be a lying
22 spirit in the mouth of all his prophets.' Now therefore behold the LORD has put a lying spirit in the mouth of these your prophets, for the LORD has spoken evil concerning you."
23 Then Zedekiah, the son of Chenaanah, approached and struck Micaiah on the cheek, and said,
"In which direction did the spirit of the LORD proceed from me to speak to you?"
24 And Micaiah said,
"Behold, you will see on the day when you go to hide yourself in an inner chamber."
25 Then the king of Israel said,
"Seize Micaiah and take him back to Amon, the governor of the
26 city, and to Joash, the king's son; and say, 'Thus the king has said, "Put this fellow in the prison and feed him on bread and water scantily until I return victorious." ' "
27 But Micaiah said,
"If you do indeed return victorious, the LORD has not spoken by me."
And he added,
"Give ear all of you peoples."

28 So the king of Israel and Jehoshaphat, the king of Judah, went up
29 to Ramoth-Gilead. Then the king of Israel said to Jehoshaphat,
"I will disguise myself and go into the battle, but do you put on your own robes."
So the king of Israel disguised himself and went into the battle.
30 Now the king of Syria had charged the commanders of his chariots, saying,
"Fight neither with small nor great, except only with the king of Israel."
31 Therefore when the commanders of the chariots saw Jehoshaphat, they said,
"It is the king of Israel."
And they surrounded him to fight against him. But Jehoshaphat cried out, and the LORD helped him, in that God diverted them from
32 him. For when the commanders of the chariots saw that it was not
33 the king of Israel, they turned from pursuing him. But a certain man drew his bow at a venture and shot the king of Israel between the jointed pieces and the breastplate; then he said to the charioteer,
"Wheel about and take me out of the army for I am badly wounded."
34 However, as the battle grew fiercer that day, the king of Israel held himself upright in his chariot facing Syria until evening; but about sunset he died.

JEHOSHAPHAT'S PIETY AND ITS VINDICATION, 19:1—21:1

19 Then Jehoshaphat, king of Judah, returned to his house in Jerusa-
2 lem in peace. Moreover Jehu, the son of Hanani, the seer, went out to meet him and said to King Jehoshaphat,
"Should you help the wicked, and love those who hate the LORD?
3 For this reason wrath has come upon you from the LORD. Nevertheless there is still some good in you, in that you have put away the Asherahs from the land and have made up your mind to seek God."
4 Now Jehoshaphat dwelt at Jerusalem and again he went forth among the people from Beersheba to Mount Ephraim and brought
5 them back to the LORD, the God of their fathers. He also appointed judges in the land in all the fortified cities of Judah, city by city.
6 Moreover he said to the judges,
"Consider what you do, for you do not judge for man but for the
7 LORD, who is with you in the pronouncing of judgment. Now therefore let the fear of the LORD be upon you; take heed and act, for there

is no injustice in the LORD our God, nor respect of persons, nor taking of bribes."

8 Moreover Jehoshaphat established in Jerusalem some of the Levites, and the priests, and the heads of families of Israel for the judgment of the LORD, and for civil disputes. And they returned to Jeru-
9 salem. He also commanded them, saying,

"Thus you shall act in the fear of the LORD, in faithfulness and
10 with singleness of mind. And every case which comes to you from your kinsmen who dwell in their cities, between law and commandment, statutes and ordinances, you shall warn them that they be not guilty towards the LORD, and so wrath come upon you and upon your
11 kinsmen; thus do and you shall not be guilty. And behold, Amariah the priest is the authority over you in every matter of the LORD, and Zebadiah, the son of Ishmael, is the prince of the house of Judah in all the king's matters; the Levites are notaries before you. Be strong and act, and the LORD be with the upright."

20 Now afterwards when the Moabites and the Ammonites and some
2 of the Meunim came against Jehoshaphat to battle, some came and told Jehoshaphat, saying,

"A great multitude is coming against you from beyond the sea from Edom; and behold they are in Hazazon-tamar (that is Engedi)."

3 Then Jehoshaphat feared and set himself to seek the LORD and pro-
4 claimed a fast throughout all Judah. Accordingly Judah assembled to seek the LORD, even out of all the cities of Judah they came to seek the LORD.

5 Thereupon Jehoshaphat stood up in the assembly of Judah and Je-
6 rusalem in the house of the LORD, before the new court, and said,

"O LORD, the God of our fathers, art thou not God in the heavens? and thou art ruler over all the kingdoms of the nations, and in thy
7 hand is power and might, so that none is able to withstand thee. Didst not thou, O our God, dispossess the inhabitants of this land before thy people Israel, and give it to the descendants of Abraham thy friend
8 forever? So they have dwelt therein and built for thee a sanctuary
9 therein for thy name, saying, 'If evil shall come upon us, the sword, in judgment, pestilence, or famine, we will stand before this house and before thee (for thy name is in this house), and cry out to thee in
10 our affliction, and thou wilt hear and save.' And now, behold, the Ammonites, the Moabites, and the people of Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of

Egypt, for they turned aside from them and did not destroy them;
11 see now, how they reward us, by coming to drive us out of thy posses-
12 sions, which thou hast caused us to possess. O our God, wilt thou not judge them? For we have no strength before this vast multitude that is coming against us, nor do we know what to do, but our eyes are upon thee!"

13 Meanwhile all Judah stood before the LORD with their infants, their wives, and their children.

14 Then upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the descendants of
15 Asaph, came the spirit of the LORD in the midst of the assembly, and he said,

"Give attention, all Judah and the inhabitants of Jerusalem and you King Jehoshaphat; 'Thus the LORD has said to you, "Fear not, nor be dismayed before this vast multitude; for the battle is not
16 yours, but God's. Tomorrow go down against them. See, they are coming up by the ascent; and you shall find them at the end of the
17 valley before the desert of Jeruel. It is not for you to fight in this battle; take up your position, stand still and see the deliverance of the LORD, who is on your side, O Judah and Jerusalem. Fear not neither be dismayed; tomorrow go forth against them, for the LORD is with you." ' "

18 Then Jehoshaphat bowed his face to the earth, and all Judah and the inhabitants of Jerusalem fell down before the LORD to worship
19 the LORD. Thereupon the Levites, of the descendants of the Kohathites, and of the descendants of the Korahites, stood up to praise the LORD, the God of Israel, with an exceedingly loud voice.

20 So they rose up early the next morning and went forth to the desert of Tekoa. And as they went forth, Jehoshaphat halted and said,

"Hear me, O Judah and inhabitants of Jerusalem, believe in the LORD your God, so shall you be established. Believe in his prophets, and so shall you prosper."

21 And when he had taken counsel with the people, he appointed singers to praise the LORD in holy attire, as they went before the troops and say,

"Give thanks to the LORD; for his grace is everlasting."

22 Now when they began to sing and praise, the LORD set an ambush against the Ammonites, Moabites, and the people of Mount Seir, who
23 had come against Judah, so that they destroyed themselves. For the Ammonites and Moabites took up a position against the inhabitants of

Mount Seir to wipe out and completely destroy them. And when they had made an end of the inhabitants of Seir, each helped to destroy his neighbor.

24 And when Judah came to the Watch Tower of the Desert and looked for the multitude, there were only dead bodies fallen to the
25 earth, and none had escaped. Accordingly when Jehoshaphat and his people came to carry off the spoil they found a very large number of cattle, goods, garments, and precious jewels, which they stripped off for themselves, more than they could carry; and they were three days taking away the spoil, it was so much.

26 At length on the fourth day they assembled themselves in the Valley of Beracah for there they blessed the LORD; therefore the name
27 of that place has been called the Valley of Beracah to this day. Then all the men of Judah and Jerusalem, with Jehoshaphat at their head, returned to re-enter Jerusalem with joy, for the LORD had made them
28 rejoice over their enemies. So they came to Jerusalem with harps,
29 lyres, and trumpets, to the house of the LORD. Moreover a terror from God came upon all the kingdoms of the countries, when they
30 heard that the LORD fought against the enemies of Israel. So the realm of Jehoshaphat was quiet, for his God gave him rest on all sides.

31 Now Jehoshaphat reigned over Judah. He was thirty-five years old when he became king and he reigned twenty-five years in Jeru-
32 salem; and his mother's name was Azubah, the daughter of Shilhi. He also walked in the way of his father Asa, and did not turn from it,
33 doing that which was right in the sight of the LORD. However, the high places were not removed nor had the people as yet directed their
34 hearts to the God of their fathers. Now the rest of the records of Jehoshaphat from first to last, behold, they are written in the Records of Jehu the son of Hanani, which are inserted in the Book of the Kings of Israel.

35 Now later Jehoshaphat, king of Judah, allied himself with Ahazi-
36 ah, king of Israel, who did very wickedly. For he united with him to make ships to go to Tarshish, and they made the ships in Eziongeber.
37 But Eliezer, the son of Dodavahu of Mareshah, prophesied against Jehoshaphat, saying,

"Because you have allied yourself with Ahaziah, the LORD will surely break up your enterprise."

Accordingly the ships were wrecked so that they were not able to go to Tarshish.

21 Then Jehoshaphat slept with his fathers and he was buried with his fathers in the city of David, and Jehoram his son became king in his stead.

THE MISFORTUNES OF JEHORAM, 21:2–20

2 Now Jehoram had brothers, the sons of Jehoshaphat: Azariah, Je-
hiel, Zechariah, Michael, and Shephatiah; all these were sons of
3 Jehoshaphat, king of Israel. Moreover their father gave them rich
gifts of silver, of gold and of precious things, with fortified cities
in Judah, but the kingdom he gave to Jehoram, because he was the
4 first-born. Now when Jehoram had become established over the
kingdom of his father, and had made himself strong, he put all his
brothers to the sword together with certain of the nobles of Israel.
5 Jehoram was thirty-two years old when he became king, and he
6 reigned eight years in Jerusalem. He also walked in the way of the
kings of Israel, as the house of Ahab had done, for his wife was
Ahab's daughter, accordingly he did that which was evil in the sight
7 of the LORD. However the LORD would not destroy the house of Da-
vid, because of the covenant that he made with David, and as he had
said he would give a lamp to him and to his sons for all time.
8 In his days Edom revolted from the rule of Judah, and set up a
9 king of its own. Then Jehoram passed over with his commanders,
and all his chariots with him. And he rose up by night and defeated
the Edomites that surrounded him, and the commanders of the
10 chariots. So Edom has been in revolt from the rule of Judah to this
day. Then Libnah revolted at the same time from his rule, because he
had forsaken the LORD, the God of his fathers.
11 He also made high places in the mountains of Judah, and led the
inhabitants of Jerusalem into unfaithfulness to the LORD, and led Ju-
12 dah astray. Then there came to him a writing from Elijah the pro-
phet, saying,

"Thus the LORD, the God of David your ancestor, has said, 'Be-
cause you have not walked in the ways of Jehoshaphat your father,
13 nor in the ways of Asa, king of Judah, but have walked in the way of
the kings of Israel and have led Judah and the inhabitants of Jerusa-
lem to practice unfaithfulness, as did the house of Ahab, and also have
slain your brothers of your father's house who were better than your-
14 self, now the LORD will strike down with a great plague your people,
15 your children, your wives, and all your property; and you yourself

shall suffer severely from a disease of your bowels, until your bowels shall waste away from day to day because of the disease.' "

16 Then the LORD stirred up against Jehoram the spirit of the Philis-
17 tines and the Arabians, who live beside the Ethiopians, so they came up against Judah, and invaded it, and carried away all the possessions that were found in the house of the king, together with his sons and his wives, so that no son was left to him, except Jehoahaz his young-
18 est. Then after all this the LORD afflicted him with an incurable
19 disease of the bowels, so that gradually as time went on, at the end of a period of two years, his bowels had wasted away because of his disease and he died in great pain. And the people made for him no such
20 funeral pyre to compare with the pyre of his fathers. He was twenty-two years old when he became king, and he reigned eight years in Jerusalem. And he departed without being lamented and they buried him in the city of David, but not in the sepulchre of the kings.

AHAZIAH AND ATHALIAH, 22:1–12

22 Then the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead; for the marauding band that came with the Arabians to the camp had slain all the older sons. So Ahaziah, the son of
2 Jehoram, became king of Judah. Forty-two years old was Ahaziah when he became king and he reigned one year in Jerusalem. And his
3 mother's name was Athaliah, the daughter of Omri. He also walked in the ways of the house of Ahab, for his mother was his counsellor
4 in doing wickedness. Moreover he did that which was evil in the sight of the LORD as did the house of Ahab, for they were his coun-
5 sellors, after the death of his father, to his destruction. He also followed their counsel and went with Jehoram, the son of Ahab, king of Israel, to make war on Hazael, king of Syria, at Ramoth-Gilead.
6 And the Arameans wounded Joram. Accordingly he returned to be healed in Jezreel of the wounds which they had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah, the son of Jehoram, king of Judah, went down to see Jehoram, the son of
7 Ahab, in Jezreel, because he was sick. Now the destruction of Ahaziah was of God, in that he went to Joram, and after his arrival he went out with Jehoram to meet Jehu, the son of Nimshi, whom the LORD
8 had anointed to cut off the house of Ahab. Now when Jehu was executing judgment on the house of Ahab, he found the princes of Judah and the sons of the kinsmen of Ahaziah ministering to Ahaziah and
9 slew them. Then he sought Ahaziah. And they caught him, while

he was hiding himself in Samaria, and they brought him to Jehu and slew him and buried him; for they said,

"He was the son of Jehoshaphat who sought the LORD with all his heart."

And the house of Ahaziah had no one who had sufficient strength to rule.

10 Now when Athaliah, the mother of Ahaziah, saw that her son was dead she arose and destroyed all the royal family of the house of
11 Judah. But Jehoshebeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him away from among the sons of the king who were about to be slain, and put him and his nurse in a bedchamber. Thus Jehoshebeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from
12 Athaliah, so that she did not slay him. Accordingly he was with them in the house of God six years, while Athaliah reigned over the land.

JEHOIADA'S REVOLT AGAINST ATHALIAH, 23:1–21

23 But in the seventh year, when Jehoiada felt himself strong enough, he took the commanders of hundreds, Azariah, the son of Jeroham, Ishmael, the son of Jehohanan, Azariah, the son of Obed, Maaseiah,
2 the son of Adaiah, and Elishaphat, the son of Zichri. And they went about Judah, and assembled the Levites from all the cities of Judah,
3 and the heads of the Israelite families, and came to Jerusalem. Then all the assembly made a covenant with the king in the house of God. And he said to them,

"Behold, the king's son shall reign, as the LORD spoke concerning
4 the sons of David. This is the thing that you shall do: a third of you, the priests and Levites, who come in on the sabbath shall be keepers
5 of the thresholds; and a third shall be in the king's house, and a third at the Gate Jesod; and all the people shall be in the courts of the house
6 of the LORD. But let none enter the house of the LORD except the priests and the ministering Levites; they shall enter for they are holy;
7 but all the people shall keep the charge of the LORD. Moreover the Levites shall surround the king, each with his weapons in his hands; and whoever enters the house let him be slain. Thus they shall be with the king when he comes in and when he goes out."

8 So the Levites and all Judah did exactly as Jehoiada the priest commanded; each brought his men, both those who were to enter on the sabbath, and those who were to go out on the sabbath; for Jehoiada
9 the priest did not dismiss the divisions. Then Jehoiada the priest de-

livered to the commanders of hundreds the spears, bucklers and shields
10 that had belonged to King David, which were in the house of God.
Moreover he stationed all the people, each with his weapon in his hand
from the right side of the house to the left side of the house, by the
11 altar and by the house around the king. Then they brought out the
king's son and put the crown and the testimony upon him and de-
clared him king, and Jehoiada and his sons anointed him and said,

"Long live the king!"

12 But when Athaliah heard the noise of the people running and prais-
13 ing the king, she came to the people to the house of the LORD. Accord-
ingly when she looked, there was the king standing by his column
at the entrance, and the commanders and the trumpeters beside the
king, and all the people of the land rejoicing and blowing trumpets,
and the singers with musical instruments, leading the praise, then she
tore her garments and said,

"Treason! Treason!"

14 Then Jehoiada the priest brought out the commanders of hundreds
who were over the army and said to them,

"Bring her out between the ranks; and whoever follows her let
him be put to the sword."

For the priest had said,

"Do not slay her in the house of the LORD."

15 So they laid hands on her, and as she came to the entrance of the
horse-gate to the king's house, they slew her there.

16 Then Jehoiada made a covenant between himself and all the people
17 and the king, that they should be the LORD's people. Accordingly all
the people went to the house of the Baal and destroyed it; and his
altars and his images they completely shattered, and Mattan, the priest
of the Baal, they slew before the altars.

18 Jehoiada also appointed watchmen of the house of the LORD under
the authority of the priests and the Levites whom David had appor-
tioned over the house of the LORD, to offer up the burnt-offerings of
the LORD, as it is written in the law of Moses, with gladness and with
19 song, according to the direction of David. Moreover he stationed the
gate-keepers over the gates of the house of the LORD, that no one who
20 was unclean in any respect should enter. Then he took the command-
ers of hundreds and the nobles and those who ruled the people and all
the people of the land, and brought down the king from the house of
the LORD. And when they had come through the upper gate to the
house of the king, they placed the king upon the throne of the king-

21 dom. Then all the people of the land rejoiced and the city was quiet.
Thus they put Athaliah to the sword.

JOASH GUIDED ARIGHT BY JEHOIADA, 24:1–16

24 Joash was seven years old when he became king, and he reigned
forty years in Jerusalem. And his mother's name was Zibiah, of
2 Beersheba. Moreover Joash did that which was right in the sight of
3 the LORD all the days of Jehoiada the priest. Jehoiada took for him-
self two wives, and he became the father of sons and daughters.
4 Now after this it occurred to Joash to restore the house of the
5 LORD. Accordingly he assembled the priests and the Levites, and said
to them,

"Go out to the cities of Judah and collect of all Israel money to repair the house of your God from year to year; but do you hasten the matter."

6 However, the Levites did not hasten. Then the king summoned
Jehoiada the chief and said to him,

"Why have you not required the Levites to bring in from Judah and Jerusalem the tax of Moses the servant of the LORD, and of the assembly of Israel for the tent of the testimony?"

7 For the wicked Athaliah and her sons had wrought havoc in the
house of God, and had made use of all the consecrated things of the
8 house of the LORD for the Baals. So the king gave command and they
made a chest and set it outside at the gate of the house of the LORD.
9 Then they made a proclamation throughout Judah and Jerusalem that
they should bring in for the LORD the tax that Moses the servant of
10 God laid upon Israel in the desert. Accordingly all the princes and
all the people were glad and brought in and cast into the chest until
11 it was full. Moreover at whatever time the chest was brought to the
appointed officials of the king by the Levites and they saw there was
much money, the king's scribe came and the deputy of the chief priest
and emptied the chest and took it up and returned it to its place. Thus
12 they did day by day and took in a very large amount of money. Then
the king and Jehoiada gave it to those who carried out the work of
construction on the house of the LORD, and they hired masons and
carpenters to restore the house of the LORD and also workers in iron
13 and bronze to repair the house of the LORD. So the workmen toiled
and thus the work of restoration went forward in their hands. And
they set up the house of God according to its design, and strength-
14 ened it. Then when they had finished, they brought the rest of the

money before the king and Jehoiada, who used it to make utensils for the house of the LORD, even vessels for the service and for making the offering, and spoons and vessels of gold and silver. So they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 But when Jehoiada became old after a long life, he died. A hun-
16 dred and thirty years old was he when he died. And they buried him in the city of David with the kings, because he had done good to Israel and toward God and his house.

THE WICKEDNESS OF JOASH, 24:17–27

17 But after the death of Jehoiada, the princes of Judah came in and
18 did obeisance to the king, and the king listened to them. Then they forsook the house of the LORD, the God of their fathers, and served the Asherahs and the idols, and wrath came upon Judah and Jerusa-
19 lem for this their guilt. Yet he sent prophets to them to bring them back to the LORD, who testified against them; but they would not give ear.

20 Then the spirit of God took possession of Zechariah, the son of Jehoiada the priest, so that he stood above the people and said to them, "Thus God has said, 'Why have you transgressed the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, he has also forsaken you.' "

21 But they conspired against him, and at the command of the king
22 they stoned him to death in the court of the house of the LORD. Thus Joash the king did not remember the kindness which Jehoiada his father had done him, but slew his son! And when he died, he said, "May the LORD see and punish!"

23 It was a year later that the army of the Arameans came up against him and penetrated Judah and Jerusalem and destroyed all the princes of the people from among the people, and all their spoil they sent to
24 the king of Damascus. For with few men the army of the Arameans came, but the Lord delivered a very great army into their hands, because they had forsaken the LORD, the God of their fathers, so they
25 executed judgment upon Joash. Accordingly when they departed from him—for they left him in very great suffering—his own servants conspired against him, because of the murder of the son of Jehoiada the priest and slew him on his bed. Thus he died, and they buried him in the city of David but they did not bury him in the sep-

26 ulchres of the kings. These were the conspirators, Zabad, the son of
Shimeath, the Ammonitess, and Jehozabad, the son of Shimrith, the
27 Moabitess. Now about his sons and the many prophetic utterances
against him, and the rebuilding of the house of God, behold, it is
written in the midrash of the Book of Kings. And Amaziah, his
son, became king in his stead.

AMAZIAH'S MISDEEDS, 25:1–28

25 Amaziah was twenty-five years old when he became king, and he
reigned twenty-nine years in Jerusalem; and his mother's name was
2 Jehoaddan of Jerusalem. Moreover he did that which was right in
3 the sight of the LORD, yet not with a perfect heart. Now when the
kingdom was firmly in his grasp, he slew his servants who had mur-
4 dered the king his father. However, he did not kill their children,
but did as it is written in the law of the book of Moses, which the
LORD commanded, saying,

"The fathers shall not die for the sons, and the sons shall not die
for the fathers, but each man shall die for his own sin."

5 Moreover Amaziah assembled Judah, and appointed them accord-
ing to their families under commanders of thousands and command-
ers of hundreds, even all Judah and Benjamin, and numbered them
from twenty years old and upward, and found them to be three hun-
dred thousand picked men fit for the army, able to handle spear and
6 shield. He also hired a hundred thousand seasoned warriors from
7 Israel for one hundred talents of silver. But a man of God came to
him, saying,

"O king, let not the army of Israel go with you, for the LORD is
8 not with Israel, even all the Ephraimites. But go by yourself, take
the initiative, be courageous for battle, for God will not allow you to
fall before the enemy, for God has power to help and to cast down."

9 Then Amaziah said to the man of God,

"But what shall I do about the hundred talents I have given to the
armed band of Israel?"

And the man of God said,

"The LORD is able to give you much more than this."

10 Then Amaziah separated them, namely, the armed band that came
to him out of Ephraim, that they might return home. But their anger
burned fiercely against Judah, and they returned home in hot anger,
11 Amaziah, however, strengthened himself and led forth his people to
the Valley of Salt and slew ten thousand of the men of Seir.

12 And ten thousand did the Judahites carry away alive and they
brought them to the top of a crag, and cast them down from the top
13 of the crag, so that all of them were dashed to pieces. But the men of
the band whom Amaziah had sent back without allowing them to go
with him to battle fell upon the cities of Judah from Samaria to Beth-
horon, and slew of them three thousand and took a large amount of
spoil.

14 Now after Amaziah returned from the slaughter of the Edom-
ites, he brought the gods of the people of Seir and set them up to be
his gods, and bowed himself down to them and sacrificed to them.
15 Therefore the anger of the LORD was kindled against Amaziah and
he sent to him a prophet, who said to him,

"Why have you sought after the gods of the people who have not
delivered their own people out of your hand?"

16 Now as he spoke to him, he said to him,

"Have we made you the king's counsellor? Desist; why should
they strike you down?"

Then the prophet desisted and said,

"I know that God has determined to destroy you, because you have
done this and have not hearkened to my counsel."

17 Then Amaziah, king of Judah, took advice and sent to Joash, the
son of Jehoahaz, the son of Jehu, the king of Israel, saying,

"Come, let us face one another."

18 But Joash, king of Israel, sent to Amaziah, king of Judah, saying,

"The thistle that was in Lebanon sent to the cedar that was in
Lebanon, saying, 'Give your daughter to my son as wife,' but a wild
19 beast of Lebanon passed by and trod down the thistle. You say to
yourself, you have indeed conquered Edom; and now your heart has
stirred you up to seek for renown. Remain at home; why should you
court disaster, so that you will fall and Judah with you?"

20 But Amaziah would not hear, for it was of God in order to deliver
them into the hand of the enemy, because they had sought after the
21 gods of Edom. Then Joash, king of Israel, went up and they faced
22 each other at Beth-shemesh, which belongs to Judah. And Judah was
23 defeated before Israel and they fled each to his home. Joash, king of
Israel, also took Amaziah, king of Judah, the son of Joash, the son of
Jehoahaz, at Beth-shemesh, and brought him to Jerusalem; and broke
down the wall of Jerusalem from the Gate of Ephraim to the Corner
24 Gate—two hundred yards. Moreover he took all the gold and silver
and all the utensils that were found in the house of God with Obed-

edom, together with the treasures of the king's house and the hostages, and returned to Samaria.

25 Amaziah, the son of Joash, king of Judah, lived after the death of
26 Joash, the son of Jehoahaz, king of Israel, fifteen years. Now the rest of the records of Amaziah from first to last are they not indeed
27 written in the Book of the Kings of Judah and Israel? Also from the time that Amaziah turned away from following the LORD, they made a conspiracy against him in Jerusalem, and he fled to Lachish; but
28 they sent after him to Lachish and slew him there. Thereupon they brought his body upon horseback and buried him with his fathers in the city of Judah.

UZZIAH'S VICTORIES, 26:1–15

26 Then all the people of Judah took Uzziah who was sixteen years
2 old and made him king in the place of his father Amaziah. He built Eloth and restored it to Judah after the king slept with his fa-
3 thers. Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and the name of his mother
4 was Jechiliah of Jerusalem. He also did that which was right in the sight of the LORD according to all that Amaziah his father did.
5 Moreover he proceeded to seek God in the days of Zechariah who instructed him in the fear of God. And in the days that he sought the LORD, God prospered him.

6 Moreover he went out and fought against the Philistines, and broke down the wall of Gath and the wall of Jabneh and the wall of Ash-
7 dod and built cities among the Philistines. For God helped him against the Philistines and against the Arabians who dwelt in Gur-
8 baal, and the Meunites. The Ammonites also gave tribute to Uzziah; and his fame extended even to the entrance to Egypt; for he became increasingly strong.

9 Moreover Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate and at the angles of the wall and fortified
10 them. He also built towers in the desert and hewed out many cisterns; for he had large herds, both in the lowland and in the plain, and he had farmers and vine-dressers in the hills and in the fruitful fields, for he was a lover of the soil.

11 Furthermore Uzziah had a force of fighting men trained in the army by detachments according to the number of their reckoning made by Jeiel the scribe and Maaseiah the notary, under the direction of
12 Hananiah one of the king's commanders. The entire number of heads

13 of families, seasoned warriors, was two thousand six hundred, and under their command was a powerful army of three hundred and seven thousand five hundred fighting men of great strength, to help the
14 king against the enemy. Moreover Uzziah equipped them, even the entire army, with shields, spears, helmets, coats of mail, and bows,
15 with stones for slinging. Also he made in Jerusalem machines skilfully devised, which were placed upon the towers and on the corners, with which to shoot arrows and great stones. And his fame spread far and wide, for he was marvellously helped until he became strong.

UZZIAH'S SIN, 26:16–23

16 But as soon as he was strong he became so puffed up that it ruined him. And he trespassed against the LORD his God, for he went into
17 the temple of the LORD to burn incense on the altar of incense. Then Azariah the priest went in after him with eighty priests of the LORD,
18 men of courage, who opposed Uzziah the king and said to him,

"It is not for you Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who have been consecrated to burn incense. Withdraw from the sanctuary, for you have trespassed and that shall not be to your honor before the LORD God."

19 Then Uzziah was enraged and he had a censer in his hand to burn incense. And while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD beside
20 the altar of incense. Accordingly as Azariah the high priest together with all the priests faced him, behold he was leprous on his forehead. So they hurried him from thence, as he also made haste to go out, be-
21 cause the LORD had smitten him. Moreover Uzziah the king was a leper to the day of his death and dwelt in a house apart, being a leper, for he was cut off from the house of the LORD, while Jotham his son took charge of the king's household, ruling the people of the land.
22 Now the rest of the records of Uzziah, from first to last, Isaiah the
23 prophet, the son of Amoz, has written. So Uzziah slept with his fathers, and they buried him with his fathers in the cemetery which belonged to the kings, for they said,

"He is a leper."

And Jotham his son became king in his stead.

THE REIGN OF JOTHAM, 27:1–9

27 Jotham was twenty-five years old when he became king and he reigned sixteen years in Jerusalem; and his mother's name was Jeru-
2 shah, the daughter of Zadok. He did that which was right in the

sight of the LORD, according to all that Uzziah his father had done;
however, he did not enter into the temple of the LORD. And the
3 people were still perverse. He built the Upper Gate of the house of
4 the LORD, also on the wall of Ophel he built extensively. Moreover
he built cities in the hill country of Judah, and in the forests he built
5 castles and towers. He fought also with the king of the Ammonites
and conquered them. And the Ammonites gave him that year a hundred talents of silver and a hundred and twenty thousand bushels of
wheat and a hundred and twenty thousand of barley. The Ammonites rendered to him the same amount the second year and the third
6 year. So Jotham became powerful because he established his ways in
7 the sight of the LORD his God. Now the rest of the records of Jotham and all his wars and his doings, behold, they are written in the
8 Book of the Kings of Israel and Judah. He was twenty-five years old
9 when he became king and he reigned sixteen years in Jerusalem. So
Jotham slept with his fathers, and they buried him in the city of David, and Ahaz his son became king in his stead.

THE REIGN OF AHAZ, 28:1–27

28 Ahaz was twenty years old when he became king and he reigned
sixteen years in Jerusalem. However, he did not do that which was
2 right in the sight of the LORD, like David his ancestor; but he walked
in the ways of the kings of Israel, and also made metal images for the
3 Baals. Moreover he burned incense in the valley of Ben-Hinnom,
and burnt his sons in the fire according to the abominable practices of
the nations whom the LORD had dispossessed before the Israelites.
4 He sacrificed and burnt incense on the high places and on the hilltops and under every spreading tree.

5 Therefore the LORD his God delivered him into the hand of the
king of Syria, and he defeated him and carried away a great multitude of his people as captives, and brought them to Damascus. He was
also delivered into the hands of the king of Israel, who defeated him
6 with great slaughter. For Pekah, the son of Remaliah, slew in Judah
a hundred and twenty thousand in one day, all of them valiant men,
7 because they had forsaken the LORD, the God of their fathers. Moreover Zichri, an Ephraimite hero, slew Maaseiah, the king's son, and
Azrikam, the commander of the palace, and Elkanah, who was next
to the king.

8 Now the Israelites carried away captive of their kinsmen two hundred thousand, women, sons, and daughters; they also took from

them an immense amount of spoil, and brought the spoil to Samaria.
9 But a prophet of the LORD was there, Obed by name. And he went
out to meet the army that was coming to Samaria, and he said to them,
"See, because of the wrath of the LORD, the God of your fathers,
against Judah, he has delivered them into your hand. But you have
10 slain them with a fury that has reached up to the heavens. And now
you think to subdue the Judahites and Jerusalem to be your bondmen
and bondwomen; but are not you yourselves guilty of crimes against
11 the LORD your God? Now therefore, listen to me and restore the
captives whom you have taken of your kinsmen, for the fierce wrath
of the LORD is upon you."
12 Then some of the chiefs of the Ephraimites, Azariah, the son of
Johanan, Berechiah, the son of Meshillemoth, Jehizkiah, the son of
Shallum, Amasa, the son of Hadlai, stood up to oppose those who came
13 from the war. Moreover they said to them,
"You shall not bring the captives hither, for what you purpose
will bring upon us guilt against the LORD, to add to our sins and our
guilt, for our guilt is very great, and there is fierce wrath against Is-
rael."
14 So the armed men left the captives and the spoil before the princes
15 and the whole assembly. Then the men already mentioned by name
arose and took the captives and clothed all the naked from the spoil,
and having clothed them, provided them with sandals, gave them to
eat and drink, anointed them, and carried all of them who were feeble
on asses, and brought them to Jericho, the city of palm trees, to their
kinsmen, and returned to Samaria.
16 At that time King Ahaz sent for the king of Assyria to help him.
17 For the Edomites had come again and attacked Judah and carried
18 away captives. The Philistines also had raided the cities of the low-
land and the South of Judah and had captured Beth-shemesh, Aija-
lon, Gederoth, Soco with its towns, Timnah with its towns, and
19 Gimzo with its towns, and were living there. For the LORD brought
Judah low because of Ahaz king of Israel, because he had acted wan-
tonly with Judah and had behaved very treacherously toward the
20 LORD. Moreover Tiglath-pileser, king of Assyria, came to him, but
21 he proved a burden to him instead of giving him strength. For Ahaz
plundered the house of the LORD and the house of the king and of the
princes and gave it to the king of Assyria, but it failed to help him.
22 And in the time of his distress he acted still more treacherously against

23 the LORD—this same King Ahaz. For he sacrificed to the gods of
Damascus who overcame him and he said,
"Because the gods of the kings of Syria helped them, therefore, I
will sacrifice to them, that they may help me."
24 But they were the ruin of him and of all Israel. Moreover Ahaz
gathered up all the utensils of the house of God and cut them in pieces
and closed the doors of the house of the LORD and made him altars in
25 every corner of Jerusalem. And in every city of Judah he made high
places to burn incense to other gods and provoked the anger of the
26 LORD, the God of their fathers. Now the rest of his records, and all
his doings from first to last, behold, they are written in the Book of
27 the Kings of Judah and Israel. So Ahaz slept with his fathers and
they buried him in the city, even in Jerusalem, for they did not bring
him to the sepulchres of the kings of Israel. And Hezekiah, his son,
became king in his stead.

HEZEKIAH'S CLEANSING OF THE TEMPLE, 29:1–36

29 Hezekiah became king at twenty-five years of age and reigned
twenty-nine years in Jerusalem, and his mother's name was Abijah,
2 the daughter of Zechariah. He did that which was right in the sight
3 of the LORD according to all that David his ancestor had done. In
the first year of his reign in the first month, he opened the doors of the
4 house of the LORD and repaired them. He also brought in the priests
and the Levites and gathered them together in the open space on the
5 east. Then he said to them,
"Listen to me, O Levites, sanctify yourselves and reconsecrate the
house of the LORD, the God of your fathers, and carry out the filth
6 from the holy place. For our fathers acted treacherously and did that
which was evil in the sight of the LORD our God, and forsook him and
turned away their faces from the habitation of the LORD and turned
7 their backs. They have also closed the doors of the porch and put
out the lamps, and have not burned incense nor offered burnt-offerings
8 in the sanctuary of the God of Israel. Therefore the wrath of the
LORD was against Judah and Jerusalem, and he has delivered them
to be an object of terror, astonishment and derision as you see with
9 your own eyes. For now our fathers have fallen by the sword, our
10 sons, our daughters, and our wives are in captivity for this. Now
it is in my heart to make a covenant with the LORD, the God of Israel,
11 that his fierce anger may turn away from us. My sons, do not now be

negligent, for the LORD has chosen you to stand before him to minister to him, and that you should be his ministers and burn incense."
12 Then the Levites arose, Mahath, the son of Amasai, and Joel, the
son of Azariah, of the sons of the Kohathites and of the Merarites,
Kish, the son of Abdi, and Azariah, the son of Jehallelel, and of the
13 Gershonites Joah, the son of Zimmah, and Eden, the son of Joah; also
of the sons of Elizaphan, Shimri and Jeuel; and of the sons of Asaph,
14 Zechariah and Mattaniah; and of the sons of Heman, Jehuel and
15 Shimei; and of the sons of Jeduthun, Shemaiah and Uzziel. Then
they assembled their kinsmen and sanctified themselves and went in
according to the command of the king by the words of the LORD to
16 cleanse the house of the LORD. The priests also went into the inner
court of the house of the LORD to cleanse it and brought out all the
uncleanness that they found in the temple of the LORD into the court
of the house of the LORD. And the Levites took it to carry it outside
17 to the Brook Kidron. Now they began on the first day of the first
month the work of sanctifying and on the eighth day of the month
they came to the porch of the LORD, and they sanctified the house of
the LORD in eight days; and on the sixteenth day of the first month
18 they completed the work. Then they came to Hezekiah, the king,
within the palace and said,

"We have cleansed the entire house of the LORD, and the altar of
burnt-offering with all its utensils, and the table of the sacred bread
19 with all its utensils. Moreover all the utensils, which King Ahaz in
his reign had cast aside when he acted faithlessly, we have restored and
sanctified, and they are now before the altar of the LORD."

20 Thereupon Hezekiah the king rose up early in the morning and as-
sembled the princes of the city, and went up to the house of the LORD.
21 And they brought seven bulls, seven rams, seven lambs, and seven he-
goats for a sin-offering on behalf of the kingdom and the sanctuary
and Judah. And he ordered the sons of Aaron the priests to offer them
22 on the altar of the LORD. So they slaughtered the bulls and the priests
received the blood and dashed it against the altar, and they slaughtered
the rams and dashed the blood against the altar, they also slaughtered
23 the lambs and dashed the blood against the altar. Moreover they
brought near the he-goats for the sin-offering before the king and the
24 assembly, and they laid their hands upon them. Then the priests
slaughtered them and made a sin-offering with their blood on the al-
tar to make atonement for all Israel, for the king ordered the burnt-
offering and the sin-offering for all Israel.

25 And he stationed the Levites in the house of the LORD, with cym-
bals, harps, and lyres, according to the commandment of David and
Gad the king's seer, and of Nathan the prophet, for the command
26 was from the LORD by his prophets. Thus the Levites stood with the
27 instruments of David, and the priests with the trumpets. Thereupon
Hezekiah bade them offer the burnt-offering upon the altar. And
when the burnt-offering began, the song in honor of the LORD began
also, and the trumpets, accompanied by the instruments of David, king
28 of Israel. Then all the assembly bowed themselves, and the singers
sang, and the trumpeters sounded; all this continued until the burnt-
29 offering was finished. And when they had made an end of offering,
the king and all who were present with him bowed themselves and
30 worshipped. Moreover, Hezekiah the king and the princes bade the
Levites to praise the LORD with the words of David and of Asaph the
seer. So they sang praises with gladness and bowed their heads and
worshipped.

31 Then Hezekiah spoke up and said,

"Now that you have consecrated yourselves to the LORD, come near
and bring sacrifices and thank-offerings, and every generous-minded
man burnt-offerings."

32 Moreover the number of burnt-offerings which the assembly
brought in was seventy bulls, a hundred rams, two hundred lambs;
33 all these were for a burnt-offering to the LORD. The consecrated
34 things were six hundred bulls and three thousand sheep. But the
priests were too few to prepare all the burnt-offerings. Therefore
their kinsmen, the Levites, helped them till the work was completed
and until the priests had sanctified themselves, for the Levites were
35 more upright in heart to sanctify themselves than the priests. There
were also burnt-offerings in abundance, together with the fat of the
peace-offerings, and with the drink-offerings for every burnt-offering.
36 So the service of the house of the LORD was set in order. Thus Heze-
kiah and all the people rejoiced, because of that which God had pre-
pared for the people, for the thing was done suddenly.

HEZEKIAH'S PASSOVER, 30:1–27

30 Then Hezekiah sent to all Israel and Judah and also wrote letters
to Ephraim and Manasseh, that they should come to the house of the
LORD to Jerusalem, to keep the passover of the LORD, the God of Is-
2 rael. For the king and his princes and all the assembly in Jerusalem
3 had decided to keep the passover in the second month. For they could

not keep it at that time because the priests had not sanctified themselves
in sufficient numbers, neither had the people gathered themselves to-
4 gether to Jerusalem. Accordingly the thing seemed good in the eyes
5 of the king and all the assembly. So they passed a decree to send a
proclamation throughout all Israel, from Beersheba even to Dan, that
they should come and keep the passover in honor of the LORD, the God
of Israel in Jerusalem; for they had not kept it in such great num-
6 bers, according to the record. So the couriers went with the letters
from the king and his princes through all Israel and Judah, according
to the bidding of the king, saying,

"O Israelites! turn again to the LORD, the God of Abraham, Isaac
and Israel, that he may turn to the remnant which is left of you from
7 the hand of the kings of Assyria. Also be not like your ancestors and
your kinsmen who acted unfaithfully toward the LORD, the God of
their fathers, so that he gave them over to devastations, as you see.
8 Now be not stubborn, as were your fathers, but yield yourselves to the
LORD, and enter into his sanctuary which he has sanctified forever,
and serve the LORD your God, that he may turn his fierce anger from
9 you. For by your returning to the LORD, your kinsmen and your sons
shall find compassion in the presence of their captors so that they shall
be allowed to return to this land, for the LORD your God is gracious
and merciful, and will not turn away his face from you if you return
to him."

10 So the couriers passed from city to city through the land of Ephraim
and Manasseh, even to Zebulun. But they laughed them to scorn and
11 mocked them. Nevertheless some men from Asher and Manasseh
12 and Zebulun humbled themselves and came to Jerusalem. Also the
hand of God was upon Judah to give them one heart, to do the bid-
ding of the king and the princes by the word of the LORD.

13 So a great crowd of people assembled at Jerusalem to keep the pil-
grimage feast of unleavened bread in the second month—a very great
14 assembly. Then they rose up and took away the altars that were in Je-
rusalem and all the altars for incense they took away and cast them
15 into the Brook Kidron. And they slaughtered the passover on the
fourteenth of the second month. And the priests and the Levites were
ashamed and sanctified themselves, and brought burnt-offerings into
16 the house of the LORD. Moreover they stood in their place as was
their custom, according to the law of Moses the man of God: the
17 priests dashed the blood, received from the hand of the Levites. For
there was a large number in the assembly who had not sanctified them-

selves; therefore the Levites had charge of the slaughtering of the passover lambs for everyone who was not clean in order to conse-
18 crate them to the LORD. For a great number of people, chiefly from Ephraim, Manasseh, Issachar, and Zebulun, had not purified themselves, yet they ate the passover otherwise than as it is written, for Hezekiah had prayed for them, saying,
19 "The kind LORD pardon everyone who has set his heart to seek God, the LORD, the God of his fathers, though he be not clean according to the purification of the sanctuary."
20 And the LORD listened to Hezekiah and healed the people. So the
21 Israelites that were found in Jerusalem kept the pilgrimage feast of unleavened bread seven days with great gladness. And the Levites and the priests praised the LORD day by day, with all their might.
22 Accordingly Hezekiah spoke encouragingly to all the Levites who had shown good skill in the service of the LORD. And they ate the offerings of the sacred season seven days offering sacrifices of peace-offerings, and giving thanks to the LORD, the God of their fathers.
23 Then the whole assembly decided to keep another seven days, and
24 so they kept seven days more with gladness. For Hezekiah, king of Judah, presented to the assembly a thousand bulls and seven thousand sheep, and the princes presented to the assembly a thousand bulls and
25 ten thousand sheep. And a great number of priests sanctified themselves. Then all the assembly of Judah together with the priests and the Levites and all the assembly, that came out of Israel, and the sojourners, who came out of Israel, and who dwelt in Judah, rejoiced.
26 So there was great joy in Jerusalem; for since the time of Solomon, the son of David, king of Israel, there had been nothing like this in
27 Jerusalem. Then the priests and the Levites arose and blessed the people; and their voice was heard and their prayer came up to his holy habitation, even to the heavens.

HEZEKIAH'S WORK OF REFORM, 31:1–21

31 Now when all this was finished, all Israel who were present, went out to the cities of Judah and broke in pieces the pillars and cut down the Asherahs and broke down the high places and the altars throughout all Judah and Benjamin, also in Ephraim and Manasseh, until they had made an end of them. Then all the Israelites returned to their cities, each one to his own possession.

2 Moreover Hezekiah appointed the divisions of the priests and the Levites according to their divisions—each of the priests and the Le-

vites according to his service—for burnt-offering and for peace-
offerings, to minister and to give thanks and praise in the gates of the
3 camp of the LORD. The king's portion from his possessions was for
burnt-offerings, for the morning and evening burnt-offerings, as well
as for the burnt-offerings of the sabbaths, the new moons, and the set
4 feasts, as it is written in the law of the LORD. Moreover, he charged
the people who dwelt in Jerusalem to provide the portion of the priests
and the Levites, that they might devote themselves to the law of the
5 LORD. Now as soon as the order was known, the Israelites gave gen-
erously the first-fruits of grain, new wine, oil and honey and all the
produce of the field, and the tithe of everything they brought in abun-
6 dantly. And the Israelites and Judeans who dwelt in the cities of
Judah, they also brought in the tithe of cattle and sheep, and the tithe
of the dedicated things, which were consecrated to the LORD their
7 God, and laid them by heaps. In the third month they began the foun-
8 dations of the heaps and finished them in the seventh month. And
when Hezekiah and the princes came and saw the heaps, they blessed
9 the LORD and his people Israel. Then Hezekiah questioned the priests
10 and the Levites concerning the heaps. Accordingly Azariah, the chief
priest of the house of Zadok, said to him, as follows:

"Since they began to bring the oblation to the house of the LORD,
there has been sufficient and there has been a large amount left, for
the LORD has blessed his people; and there has been left this great
store."

11 Then Hezekiah commanded to prepare chambers in the house of
12 the LORD; and they prepared them. Then they faithfully brought in
the oblation and the tithe and the dedicated things, and Conaniah the
Levite was the overseer in charge of them, and Shimei his brother
13 was next to him in authority. And Jehiel, Azaziah, Nahath, Asahel,
Jerimoth, Jozabad, Eliel, Ismachiah, Mahath, and Benaiah, were
overseers under the authority of Conaniah and Shimei his brother, by
the appointment of Hezekiah the king and Azariah, the ruler of the
14 house of God. And Kore, the son of Imnah, the Levite, the keeper
of the east gate, was in charge of the free-will-offerings of God, to
15 distribute the oblations of the LORD and the most holy things. Also
under him was Eden, Miniamin, Jeshua, Shemaiah, Amariah, Sheca-
niah, in the cities of the priests, faithfully to distribute to their kins-
16 men by divisions to great and small alike, with the exception of those
registered of males from three years old and upward—that is to every-
one who entered the house of the LORD for his daily portion of their

17 service in their offices according to their divisions. Now in regard to
the registration of the priests, it was according to their families; more-
over the Levites from twenty years old and upward were registered in
18 their offices by their divisions. There was also the purpose of register-
ing all their children, their wives, their sons, and daughters throughout
all the assembly, for they devoted themselves faithfully to the holy
19 things. But for the sons of Aaron the priests, who were in the terri-
tory of the common lands of their cities—in every city there were
men who were designated by name to distribute portions to every male
among the priests and to everyone registered among the Levites.
20 Thus Hezekiah did throughout all Judah; and he did that which
21 was good and right and true before the LORD his God. Moreover
every work that he began in the service of the house of God, both in
the law and in the commandment, in order to seek his God, he did
with all his heart and prospered.

SENNACHERIB'S INVASION, 32:1–23

32 It was after these things and this loyalty, that Sennacherib, king of
Assyria, came, and invaded Judah and besieged the fortified cities and
2 meant to take them. When Hezekiah saw that Sennacherib had come
3 determined to attack Jerusalem, he decided in council with his princes
and his leading men to stop the water of the fountains that were with-
4 out the city, and they helped him. Indeed a great crowd of people
collected and stopped up all the fountains and the torrent that coursed
through the midst of the land, saying,

"Why should the kings of Assyria come and find abundant water?"

5 He also took courage and built up all the wall that had been broken
down, raised up towers on it, and reared another outside wall, and
strengthened Millo in the city of David, and made weapons and
6 shields in great quantity. Then he set commanders of war over the
people and gathered them together to him in the open space at the
gate of the city and spoke reassuringly, saying,
7 "Be strong and of good courage, fear not, neither be dismayed be-
cause of the king of Assyria, nor because of all the multitude that is
8 with him for there is greater with us than with him. With him is an
arm of flesh but with us is the LORD our God to help us and to fight
our battles."

And the people were reassured by the words of Hezekiah, king of
9 Judah. After this Sennacherib, the king of Assyria, sent his servants
to Jerusalem, while he himself with all his forces was before Lachish,

to Hezekiah king of Judah and to all Judah who were at Jerusalem, saying,

10 "Thus Sennacherib, the king of Assyria, has said, 'On what are you
11 trusting that you are awaiting the siege in Jerusalem? Is not Hezekiah leading you on in order to give you over to die by hunger and thirst, saying, "The Lord our God will deliver us out of the hand of
12 the king of Assyria?" Has not the same Hezekiah taken away his high places and his altars and said to Judah and Jerusalem as follows, "You shall worship before one altar and upon it you shall sacrifice."
13 Do you not know what I and my fathers have done to all the people of the lands? Were the gods of the nations of the lands able to de-
14 liver their land out of my hand? Who was there among all the gods of those nations which my fathers put under the ban who was able to deliver his people from my hand, that your god should be able to
15 deliver you out of my hand? Now therefore let not Hezekiah deceive you nor mislead you in this way, and do not believe him, for no god of any nation or kingdom has been able to deliver his people from my hand and from the hand of my fathers, how much less shall your gods deliver you out of my hand.' "

16 His servants also spoke yet more against the LORD God, and against
17 his servant Hezekiah. Moreover he wrote letters insulting the LORD, the God of Israel, and inveighing against him as follows:

"Just as the gods of the nations of the lands have not delivered their people out of my hand, so the God of Hezekiah shall not be able to deliver his people out of my hand."

18 They also shouted with a loud voice in the Jewish language to the people of Jerusalem who were on the wall to frighten and terrify
19 them that they might take the city. Moreover they spoke of the God of Jerusalem as of the gods of the peoples of the earth, which are the work of men's hands.

20 Then Hezekiah the king and Isaiah the prophet, the son of Amoz,
21 prayed concerning this and cried to the heavens. Therefore the LORD sent an angel who destroyed all the seasoned warriors, together with the leaders and commanders in the camp of the king of Assyria. So he returned in disgrace to his own land. And when he went into the house of his god, they who were his own offspring slew him there with the
22 sword. Thus the LORD saved Hezekiah and the inhabitants of Jerusa-
23 lem from the hand of Sennacherib, king of Assyria, and from the hand of all their enemies, and gave them rest on every side. Many also brought gifts to the LORD to Jerusalem and precious things to Heze-

kiah, king of Judah, so that from that time on he was exalted in the eyes of all the nations.

A FINAL ESTIMATE OF HEZEKIAH, 32:24–33

24 In those days Hezekiah became mortally ill, and he prayed to the
25 LORD, and when he was entreated by him, he gave him a sign. But Hezekiah made no return according to the benefit bestowed on him, for his heart was lifted up, therefore wrath came upon him and upon
26 Judah and Jerusalem. However, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.

27 Now Hezekiah had enormous wealth and honor, and he provided himself with treasuries for silver, gold, precious stones, spices, shields,
28 and all kinds of artistic articles, storehouses also for the increase of grain, new wine and oil, and inclosures for all kinds of cattle and for
29 flocks. Moreover he made him cities and had vast possessions of sheep
30 and cattle, for God gave him very great riches. It was Hezekiah who stopped the upper springs of Gihon and directed the waters straight down on the west side of the city of David. And Hezekiah
31 prospered in all his works. However in the case of the ambassadors of the princes of Babylon who were sent to him to inquire about the sign that was done in the land, God forsook him in order to try him, that he might find out all that was in his heart.

32 Now the rest of the records of Hezekiah and his good deeds, behold they are written in the Vision of Isaiah, the son of Amoz, the prophet,
33 in the Book of the Kings of Judah and Israel. So Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the descendants of David, and all Judah and the inhabitants of Jerusalem paid him honor when he died. And Manasseh his son became king in his stead.

THE REACTION UNDER MANASSEH AND AMON, 33:1–25

33 Manasseh was twelve years old when he became king, and he
2 reigned fifty-five years in Jerusalem. Moreover he did that which was evil in the sight of the LORD according to the abominations of the
3 nations which the LORD had dispossessed before the Israelites. He also turned and rebuilt the high places which Hezekiah his father had torn down, and he set up altars for the Baals and made Asherahs and

4 worshipped all the powers of the heavens and served them. Moreover
he built altars in the house of the LORD of which the LORD had said,
"In Jerusalem shall my name be forever."
5 He built altars to all the powers of the heavens in the two courts of
6 the house of the LORD. He also burned his children in the fire in the
Valley of the Son of Hinnom, and practiced augury and sorcery, and
appointed mediums and wizards. He did great evil in the sight of
7 the LORD to arouse his anger. Moreover he set the carved image of an
idol which he had made in the house of God, of which God had said
to David and to Solomon his son,
"In this house and in Jerusalem which I have chosen out of all the
8 tribes of Israel I will put my name forever. Neither will I again re-
move the feet of Israel from the land which I have appointed for your
fathers, if only they will observe to do all that I have commanded
them even all the law and the statutes and the ordinances by the hand
of Moses."
9 But Manasseh seduced Judah and the inhabitants of Jerusalem to
do evil more than the nations which the LORD had destroyed before
the Israelites.
10 Moreover the LORD spoke to Manasseh and to his people, but they
11 gave no heed. Therefore the LORD brought against them the com-
manders of the army of the king of Assyria and they took Manasseh
12 in chains and bound him in fetters and brought him to Babylon. But
when he was in distress, he besought the LORD his God and humbled
13 himself greatly before the God of his fathers. He also prayed to him,
and he was entreated of him and heard his supplication and restored
him to his kingdom in Jerusalem. Then Manasseh knew that the
LORD was indeed God.
14 Now after this he built an outer wall of the city of David on the
west side of Gihon in the valley, even to the entrance at the Fish
Gate, so that it inclosed Ophel; and he raised it up to a very great
height. He also placed competent commanders in all the fortified
cities of Judah.
15 Moreover he put away the foreign gods and the idol out of the
house of the LORD and all the altars which he had built in the mount
of the house of the LORD and in Jerusalem and cast them out of the
16 city. Then he rebuilt the altar of the LORD and sacrificed upon it sac-
rifices of peace-offerings and of thank-offerings, and ordered Judah
17 to serve the LORD, the God of Israel. Nevertheless the people still sac-
rificed on the high places, but only to the LORD their God.

18 Now the rest of the records of Manasseh and his prayer to God, as
well as the words of the seers who spoke to him in the name of the
LORD, the God of Israel, behold they are among the Records of the
19 Kings of Israel. His prayer also, and how God was entreated of him,
and all his sin and his guilt, and the sites on which he built the high
places and set up the Asherahs and the carved images, before he hum-
bled himself, behold they are written in the Records of the Seers.
20 So Manasseh slept with his fathers, and they buried him in the garden
of his house. And Amon his son became king in his stead.
21 Amon was twenty-two years old when he became king, and he
22 reigned two years in Jerusalem. He also did that which was evil in
the sight of the LORD as Manasseh his father had done. And Amon
sacrificed to all the carved images which Manasseh his father had
23 made, and served them. Moreover he did not humble himself before
the LORD as Manasseh his father humbled himself. Thus Amon mul-
24 tiplied offenses. Therefore his servants conspired against him and
25 murdered him in his own house. But the people of the land slew all
the conspirators against King Amon. And the people of the land
made Josiah his son king in his stead.

THE DEUTERONOMIC REFORM, 34:1–33

34 Josiah was eight years old when he became king and he reigned
2 thirty-one years in Jerusalem. Moreover he did that which was right
in the sight of the LORD, and walked in the ways of David his ances-
tor and turned not aside to the right hand or to the left.
3 Now in the eighth year of his reign, while he was still a lad, he be-
gan to seek after the God of David his ancestor, and in the twelfth
year he began to purge Judah and Jerusalem of the high places, the
4 Asherahs, the carved images, and the metal images. Thus at his di-
rection they broke down the altars of the Baals, and the sun-images
that stood high above them he hewed down, and the Asherahs, the
carved images, and the metal images, he demolished and reduced to
dust and strewed it on the graves of those who had sacrificed to them.
5 Also he burnt the bones of the priests upon their altars, and purged
6 Judah and Jerusalem. Likewise in the cities of Manasseh and Eph-
raim and Simeon and as far as Naphtali, in their ruins round about,
7 he destroyed the altars and beat the Asherahs and the carved images to
powder and hewed down all the sun-images throughout all the land
of Israel, and then returned to Jerusalem.
8 Now in the eighteenth year of his reign, in order to purge the land

and the temple, he sent Shaphan, the son of Azaliah, and Maaseiah,
the commander of the city, and Joah, the son of Joahaz, the recorder,
9 to repair the house of the LORD his God. So they came to Hilkiah the
high priest, and gave the money that was brought into the house of
God, which the Levites, the keepers of the threshold, had gathered
from Manasseh and Ephraim and from all the remnant of Israel,
10 and from all Judah and Benjamin, and returned to Jerusalem. They
in turn gave it to the workmen who were responsible for the house of
the LORD; and the workmen who did the actual work on the house of
11 the LORD dispensed it to restore and repair the temple; to the carpen-
ters they gave it and to the builders, that they might buy hewn stone
and timber for framing and for beams for the structures which the
12 kings of Judah had destroyed. Moreover the men worked faithfully
on the task; and the overseers over them were Jahath and Obadiah,
the Levites, of the descendants of Merari, and Zechariah and Meshul-
lam, of the sons of the Kohathites to direct it. And the Levites—all
13 who were skilful with instruments of music—were over the burden-
bearers, and directed all the workmen in any sort of service; and some
of the Levites were scribes, notaries, and gate-keepers.

14 Now when they brought out the money that had been brought to
the house of the LORD, Hilkiah the priest found a book of the law of
15 the LORD given by Moses. Accordingly Hilkiah spoke up and said to
Shaphan the scribe,

"I have found a book of law in the house of the LORD."

16 And Hilkiah delivered the book to Shaphan. Then Shaphan brought
the book to the king and also reported to the king, saying,

17 "All that has been committed to your servants, they are doing, and
they have emptied out the money that was found in the house of the
LORD and have delivered it into the charge of the overseers and the
workmen."

18 Then Shaphan the scribe told the king, saying,

"Hilkiah the priest has given me a book."

And Shaphan read out of it before the king.

19 But as soon as the king heard the words of the law, he tore his gar-
20 ments. Then the king commanded Hilkiah, and Ahikam, the son of
Shaphan, and Achbor, the son of Micaiah, and Shaphan, the scribe and
Asaiah, the king's servant, saying,

21 "Go, inquire of the LORD for me and for those who are left in Is-
rael and Judah concerning the words of the book that has been found,
for great is the wrath of the LORD that is poured out upon us, because

our fathers have not kept the word of the LORD to do according to all
that is written in this book."
22 So Hilkiah and those whom the king mentioned went to Huldah the
prophetess, the wife of Shallum, the son of Tokhath, the son of Has-
rah, keeper of the wardrobe, who dwelt in Jerusalem in the second
23 quarter, and they spoke to her about this. Accordingly she said to
them,
"Thus the LORD, the God of Israel, has said, 'Say to the man who
24 has sent you to me, "Thus the LORD has said, 'Behold I am about to
bring evil upon this place and upon its inhabitants, even all the curses
that are written in the book which they have read before the king of
25 Judah. Because they have forsaken me and burned incense to other
gods in order that they might arouse my anger with all the work of
their hands; therefore my wrath shall be poured out upon this place
26 and it shall not be quenched.' " ' But to the king of Judah who sent
you to inquire of the LORD, thus shall you say to him, 'Thus the LORD,
the God of Israel has said, "As regards the words which you have
27 heard—because your heart was sensitive and you humbled yourself be-
fore the LORD, when you heard my words against this place and
against its inhabitants and have humbled yourself before me, and have
torn your garments, and wept before me, I also have heard you," ' " is
28 the oracle of the LORD. "Behold I will gather you to your fathers,
and you shall be gathered to your grave in peace, neither shall your
eyes see all the evil which I am about to bring upon this place and upon
its inhabitants."
29 And they brought back word to the king. Then the king sent and
30 gathered together all the elders of Judah and Jerusalem. And the
king went up to the house of the LORD together with all the men of
Judah, and the inhabitants of Jerusalem, and the priests and Levites
and all the people, both small and great, where he read in their hear-
ing all the words of the book of the covenant, that was found in the
31 house of the LORD. Accordingly the king stood in his place and made
a covenant before the LORD to walk after the LORD and to keep his
commandments, his testimonies, and his statutes with all his heart and
with full determination, to perform the words of the covenant that
32 were written in this book. Then he caused all who were found in Je-
rusalem and Benjamin to adhere to the covenant. And the inhabi-
tants of Jerusalem did according to the covenant of God, the God of
33 their fathers. Moreover Josiah put away all the abominations out of
all the lands that belonged to the Israelites, and made all who were

found in Israel to serve, even to serve the LORD their God. All his days they did not depart from following the LORD, the God of their fathers.

JOSIAH'S PASSOVER, 35:1–19

35 Now Josiah kept a passover to the LORD in Jerusalem; and they
2 slew the passover on the fourteenth day of the first month. Accordingly he set the priests in their offices and encouraged them for the
3 service of the house of the LORD. He also said to the Levites who taught all Israel, who were holy to the LORD,

"Put the holy ark in the house which Solomon, the son of David, king of Israel, built. It shall no more be a burden on your shoulders.
4 Now serve the LORD your God and his people Israel, and prepare yourselves after your fathers' houses by your divisions, according to the prescription of David, king of Israel, and according to the prescription
5 of Solomon his son. And stand in the holy place according to the divisions of the families of your kinsmen the common people, and for
6 each a part of a Levitical family. Thus slay the passover and sanctify yourselves and prepare it for your kinsmen to keep it according to the word of the LORD by Moses."

7 Thereupon Josiah presented to the common people flocks, lambs and kids—all of them for the passover offerings to all who were present, to the number of thirty thousand, and three thousand bulls—these
8 were from the king's property. His princes also distributed as a voluntary gift to the people, to the priests and to the Levites; Hilkiah, Zechariah, and Jehiel, the rulers of the house of God, gave to the priests for the passover offerings—two thousand and six hundred
9 lambs and three hundred cattle. Conaniah also and Shemaiah and Nathanel his kinsmen, and Hashabiah and Meiel and Jozabad, the chiefs of the Levites, distributed to the Levites for the passover-offerings, five thousand lambs and five hundred cattle.

10 So the service was established and the priests stood at their posts, and the Levites by their divisions according to the king's command.
11 Thus they slew the passover, and the priests sprinkled the blood from
12 their hands, while the Levites skinned the victims. Then they removed the burnt-offerings that they might distribute them according to the divisions of the families of the common people, to offer to the LORD as it is prescribed in the book of Moses. And so they did with
13 the cattle. Moreover they boiled the passover on the fire according to

the ordinance; while they boiled the holy offerings in pots, in cal-
drons, and in pans, and carried them quickly to all the common people.
14 And afterward they prepared for themselves and for the priests, be-
cause the priests, the sons of Aaron, were occupied in offering up the
burnt-offerings and the fat pieces until night; therefore the Levites
prepared it for themselves and for the priests, the sons of Aaron.
15 Then the singers, the sons of Asaph, were at their posts according
to the command of David and Asaph and Heman and Jeduthun, the
king's seer. And the gate-keepers were at each gate; they had no need
to depart from their service, for their kinsmen the Levites prepared
16 it for them. Accordingly all the service of the LORD was established
the same day that they kept the passover and offered burnt-offerings
upon the altar of the LORD according to the command of King Jo-
17 siah. Thus the Israelites who were present kept the passover at that
18 time and the feast of unleavened bread seven days. Indeed there was
no passover like that kept in Israel since the days of Samuel the proph-
et; neither did any of the kings of Israel keep such a passover as
did Josiah; and the priests and the Levites and all Judah and Israel
19 were present, together with the inhabitants of Jerusalem. In the
eighteenth year of Josiah's reign was this passover kept.

THE DEATH OF JOSIAH, 35:20–27

20 After all this, when Josiah had restored the temple, Necho king
of Egypt went up to fight at Carchemish on the Euphrates. And Jo-
21 siah went out to intercept him. But he sent messengers to him, saying,

"What have we to do with each other, king of Judah? I come not
against you this day, but to fight with another house, and God has said
to me to make haste; cease then to provoke God who is with me, that
he do not destroy you."

22 Nevertheless Josiah refused to turn away his face from him but
presumed to wage war with him and would not listen to the words of
Necho from the mouth of God. So he went to fight in the valley of
23 Megiddo. Then the archers shot at King Josiah, and the king said to
his servants,

"Take me away for I am badly wounded."

24 So his servants took him away from the chariot and made him ride
in the second chariot that he had and brought him to Jerusalem where
he died, and he was buried in the sepulchres of his fathers, and all
25 Judah and Jerusalem mourned for Josiah. Jeremiah also chanted a
dirge for Josiah and all the singing men and singing women repeat

in their chants concerning Josiah to this day. And they made them a custom in Israel; and behold they are written in the lamentations.
26 Now the rest of the records of Josiah and his pious acts, according
27 to that which is prescribed in the law of the LORD, and his acts from first to last are written in the Book of the Kings of Israel and Judah.

THE LAST DAYS OF THE KINGDOM OF JUDAH, 36:1–23

36 Then the people of the land took Jehoahaz, the son of Josiah, and
2 made him king in his father's stead in Jerusalem. Joahaz was twenty-
three years old when he became king and he reigned three months in
3 Jerusalem. Thereupon the king of Egypt deposed him at Jerusalem and he fined the land a hundred talents of silver and a hundred talents
4 of gold. The king of Egypt also made Eliakim, his brother, king over Judah and Jerusalem and changed his name to Jehoiachim. Then Necho took Joahaz his brother and brought him to Egypt.
5 Jehoiachim was twenty-five years old when he became king and he reigned in Jerusalem twenty-one years. And he did that which was
6 evil in the sight of the LORD his God. Against him came up Nebuchadnezzar, king of Babylon, and bound him in fetters to bring him to
7 Babylon. Nebuchadnezzar also carried some of the utensils of the house of the LORD to Babylon and put them in his temple in Babylon.
8 Now the rest of the records of Jehoiachim and his abominations which he did and that which was found in him, behold they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son became king in his stead.
9 Jehoiachin was eight years old when he became king and he reigned in Jerusalem three months and ten days. He also did that which was
10 evil in the sight of the LORD. Then the following spring King Nebuchadnezzar sent and brought him to Babylon, with the choice vessels of the house of the LORD, and he made Zedekiah, his brother, king over Judah and Jerusalem.
11 Zedekiah was twenty-one years old when he became king, and he
12 reigned eleven years in Jerusalem. He also did that which was evil in the sight of the LORD his God. He did not humble himself before
13 Jeremiah the prophet at the word of the LORD. Moreover he also rebelled against King Nebuchadnezzar, who had made him swear by God. But he became obstinate and stubbornly refused to turn to the
14 LORD, the God of Israel. Also all the chiefs of the priests and the people proved utterly faithless in accord with all the abominations of the nations, and they polluted the house of the LORD which he had sancti-

15 fied in Jerusalem. Still the LORD, the God of their fathers, eagerly
sent to them by his messengers, because he had compassion on his peo-
16 ple and on his dwelling-place, but they mocked God's messengers and
despised his words and derided his prophets, until the wrath of the
17 LORD arose against his people till there was no remedy. Therefore he
brought up against them the king of the Chaldeans who slew their
young men with the sword in the house of their sanctuary, and spared
neither youths nor maidens, neither the aged nor the decrepit. He
18 delivered them all into his hand. Also all the utensils of the house of
God both large and small, together with the treasures of the house
of the LORD and the treasures of the king and his princes. All these
19 he brought to Babylon. Moreover they burned the house of God, and
broke down the wall of Jerusalem, and all its palaces they burnt with
20 fire and all its choice vessels were given to destruction. Those who
escaped the sword he carried captive to Babylon, where they became
slaves to him and to his sons until the dominance of the kingdom of
21 Persia, in order that the words of the LORD by the mouth of Jeremiah
might be fulfilled until the land had enjoyed its sabbaths. All the
days of the desolation it kept sabbath, to complete the seventy years.

22 In the first year of Cyrus, king of Persia, that the word of the LORD
by the mouth of Jeremiah might be accomplished, the LORD stirred up
the spirit of Cyrus, king of Persia, so that he issued a proclamation
throughout his kingdom and also put it in writing, as follows,

23 "Thus Cyrus, the king of Persia, has said, 'The LORD, the God of
the heavens, has given me all the kingdoms of the earth, and he has
commissioned me to build him a house in Jerusalem which is in Judah.
Whosoever there is among you of all his people, the LORD his God be
with you, and let him go up.' "

THE BOOK OF EZRA

THE DECREE OF CYRUS AND THE RETURN, 1:1–11

1 Now in the first year of Cyrus, king of Persia, that the word of the
LORD by the mouth of Jeremiah might be accomplished, the LORD
aroused the spirit of Cyrus, king of Persia, to issue a proclamation
throughout all his kingdom and also to put it in writing, as follows,
2 "Thus Cyrus, king of Persia, has said: All the kingdoms of the
earth has the LORD, the God of the heavens, given me; and he him-
self has commissioned me to build him a house in Jerusalem, which is
3 in Judah. Whoever there is among you of all his people who desires
to go, may his God be with him, and let him go up to Jerusalem which
is in Judah, and build the house of the LORD, the God of Israel, he is
4 the God who is in Jerusalem. Moreover if anybody is left in any
place where he now sojourns, let the men of his place aid him with
silver and gold and goods and beasts of burden as well as with free-
will offerings for the house of God which is at Jerusalem."
5 Then the heads of families of Judah and Benjamin, and the priests
and the Levites, even all whose spirit God had aroused to go up to
6 build the house of the Lord which is at Jerusalem arose. Moreover
all those who were about them supplied them with utensils of silver,
with gold, with goods, and with beasts and with precious things, be-
7 sides all that was voluntarily offered. Also King Cyrus brought forth
the utensils of the house of the LORD, which Nebuchadnezzar had
8 brought from Jerusalem and had put in the house of his gods. Thus
Cyrus, king of Persia, brought them out under the charge of Mithre-
dath the treasurer, and counted them out to Sheshbazzar, the prince of
9 Judah. And this is the number of them, thirty golden basins, a thou-
10 sand silver basins, twenty-nine censers, thirty golden bowls, two
thousand four hundred and ten silver bowls, and a thousand other ves-
11 sels. All the vessels of gold and silver were five thousand four hun-
dred. All these Sheshbazzar brought up, when the exiles were brought
up from Babylon to Jerusalem.

LISTS OF THE RETURNING EXILES, 2:1–70

2 Now these belonged to the province, that went up out of the cap-
tivity who had been carried away, whom Nebuchadnezzar, king of

Babylon, had carried away to Babylon; and they returned to Jerusa-
2 lem and Judah, each to his city, those who came with Zerubbabel,
Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar,
Bigvai, Rehum, Baanah.
3 The number of the men of the people of Israel: the descendants
4 of Parosh, two thousand one hundred and seventy-two; the descend-
5 ants of Shephatiah, three hundred and seventy-two; the descendants
6 of Arah, seven hundred and seventy-five; the descendants of Pahath-
moab through the descendants of Jeshua and Joab, two thousand eight
7 hundred and twelve; the descendants of Elam, a thousand two hun-
8 dred and fifty-four; the descendants of Zattu, nine hundred and
9
10 forty-five; the descendents of Zaccai, seven hundred and sixty; the
11 descendants of Bani, six hundred and forty-two; the descendants of
12 Bebar, six hundred and twenty-three; the descendants of Azgad, a
13 thousand two hundred and twenty-two; the descendants of Adonikam,
14 six hundred and sixty-six; the descendants of Bigvai, two thousand
15 and fifty-six; the descendants of Adin, four hundred and fifty-four;
16
17 the descendants of Ater, of Hezekiah, ninety-eight; the descendants
18 of Bezai, three hundred and twenty-three; the descendants of Jorah,
19 a hundred and twelve; the descendants of Hashum, two hundred and
20
21 twenty-three; the descendants of Gibbar, ninety-five; the descendants
22 of Bethlehem, one hundred and twenty-three; the men of Netophah,
23
24 fifty-six; the men of Anathoth, one hundred and twenty-eight; the
25 descendants of Azmaveth, forty-two; the descendants of Kirjath-
26 jearim, Chephirah and Beeroth, seven hundred and forty-three; the
27 descendants of Ramah and Geba, six hundred and twenty-one; the
28 men of Michmash, one hundred and twenty-two; the men of Bethel
29 and Ai, two hundred and twenty-three; the descendants of Nebo,
30 fifty-two; the descendants of Magbish, one hundred and fifty-six; the
31 descendants of the other Elam, one thousand two hundred and fifty-
32
33 four; the descendants of Harim, three hundred and twenty; the de-
34 scendants of Lod, Hadid, and Ono, seven hundred and twenty-five;
35 the descendants of Jericho, three hundred and forty-five; the descend-
ants of Senaah, three thousand six hundred and thirty.
36 The priests: the descendants of Jedaiah, of the house of Jeshua
37 were nine hundred and seventy-three; the descendants of Immer,
38 one thousand and fifty-two; the descendants of Pashhur, one thousand
39 two hundred and forty-seven; the descendants of Harim, one thou-
sand and seventeen.
40 The Levites: the descendants of Jeshua and Kadmiel, of the de-

41 scendants of Hodaviah, seventy-four; the singers of the descendants
42 of Asaph, one hundred and twenty-eight; the descendants of the
gate-keepers were: the descendants of Shallum, the descendants of
Ater, the descendants of Talamon, the descendants of Akkub, the
descendants of Hatita, the descendants of Shobai, in all one hundred
and thirty-nine.
43 The temple servants were: the descendants of Ziha, the descend-
44 ants of Hasupha, the descendants of Tabbaoth, the descendants of
45 Keros, the descendants of Siaha, the descendants of Padon, the de-
scendants of Lebanah, the descendants of Hagabah, the descendants of
46 Akkub, the descendants of Hagab, the descendants of Shamlai, the
47 descendants of Hanan, the descendants of Giddel, the descendants of
48 Gahar, the descendants of Reaiah, the descendants of Rezin, the de-
49 scendants of Nekoda, the descendants of Gazzan, the descendants of
50 Uzza, the descendants of Paseah, the descendants of Besai, the de-
scendants of Asnah, the descendants of Meunim, the descendants of
51 Nephisim, the descendants of Bakbuk, the descendants of Hakupha,
52 the descendants of Harhur, the descendants of Bazluth, the descend-
53 ants of Mehida, the descendants of Harsha, the descendants of Bar-
54 kos, the descendants of Sisera, the descendants of Temah, the descend-
ants of Neziah, the descendants of Hatipha.
55 The descendants of Solomon's servants were: the descendants of
56 Sotai, the descendants of Hassophereth, the descendants of Peruda, the
descendants of Jaalah, the descendants of Darkon, the descendants of
57 Giddel, the descendants of Shephatiah, the descendants of Hattil, the
58 descendants of Pochereth-Hazzabaim, the descendants of Ami, all
the temple servants, and the descendants of Solomon's servants, were
three hundred and ninety-two.
59 Now these were they who went up from Telmelah, Telharsha,
Cherub, Addan, and Immer; but they could not show their fathers'
60 houses nor their descent, whether they were of Israel; the descendants
of Delaiah, the descendants of Tobiah, the descendants of Nekoda,
61 six hundred and fifty-two; and of the priests: the descendants of
Habaiah, the descendants of Hakkoz, the descendants of Barzillai,
who took a wife of the daughters of Barzillai, the Gileadite, and was
62 called by their name. These sought their register among those who
were reckoned by genealogy, but it was not found; therefore they
63 were excluded from the priesthood, as polluted. Also the governor
forbade them to eat of the most holy things, until there stood a priest
with Urim and Thummim.

64 The whole assembly together was forty-two thousand three hun-
65 dred and sixty, besides their male and female slaves of whom there
66 were seven thousand three hundred and thirty-seven. Their horses
were seven hundred and thirty-six; their mules, two hundred and
67 forty-five; their camels, four hundred and thirty-five; their asses,
six thousand seven hundred and twenty.
68 Now some from the heads of families, when they came to the
house of the LORD which is in Jerusalem, voluntarily offered for the
69 house of God to set it up in its place. They gave according to their
ability into the treasury of the work sixty-one thousand darics of gold,
and five thousand minas of silver, and one hundred priests' garments.
70 So the priests and the Levites, and some of the people and the porters,
the singers, and the temple servants dwelt in their cities and all Israel
in their cities.

THE RENEWAL OF WORSHIP AT JERUSALEM, 3:1–6

3 Now when the seventh month arrived, and the Israelites were in
their cities, the people gathered themselves together as one man to
2 Jerusalem. Then Jeshua, the son of Jozadak, and his kinsmen the
priests, and Zerubbabel, the son of Shealtiel, and his kinsmen arose and
built the altar of the God of Israel to offer burnt-offerings on it, as
3 prescribed in the law of Moses, the man of God. So they set up the
altar in its place, for fear was upon them, because of the peoples of
the lands, and they offered upon it burnt-offerings to the LORD, even
4 burnt-offerings morning and evening. Moreover they kept the feast
of booths as it is written and offered the fixed number of burnt-offer-
5 ings day by day according to the direction for each day; and after-
ward the continual burnt-offerings and the offerings at the new
moons, and of all the sacred festivals of the LORD, that were conse-
crated, and for everyone who offered a free-will-offering to the
6 LORD. From the first day of the seventh month they began to offer
burnt-offerings to the LORD; although the foundation of the temple
of the LORD was not yet laid.

THE FOUNDATION OF THE TEMPLE LAID, 3:7–13

7 But they gave money to the masons and to the carpenters, and food,
and drink, and oil to the Sidonians and the Tyrians to bring cedar
trees from Lebanon by sea to Joppa, according to the grant that they
had from Cyrus, king of Persia.
8 Now in the second year of their coming to the house of God at
Jerusalem, in the second month, Zerubbabel, the son of Shealtiel, and

Jeshua, the son of Jozadak, and the rest of their kinsmen the priests and the Levites, and all who came from the captivity to Jerusalem, made a beginning and appointed the Levites from twenty years old and upward to have the oversight of the work of the house of the
9 LORD. Then Jeshua stood up with his sons and his kinsmen, Kadmiel and his sons, Judahites, to have together the direction over the execution of the work in the house of God; the sons of Henadad, with
10 their sons and their kinsmen the Levites. Now when the builders had laid the foundation of the temple of the LORD, they stationed the priests in their official robes with trumpets and the Levites, the sons of Aspah, with cymbals to praise the LORD according to the directions
11 of David, king of Israel. And they sang responsively in praising and giving thanks to the LORD, saying,

"For he is good, for his grace is forever over Israel."

And all the people raised a great shout when they praised the LORD
12 because the foundation of the house of the LORD had been laid. But many of the priests and the Levites and heads of families and the old men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, while many
13 shouted aloud for joy, so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a great shout, and the sound was heard a great distance away.

OPPOSITION TO THE BUILDING OF THE TEMPLE, 4:1–24

4 Now when the adversaries of Judah and Benjamin heard that the
2 exiles were building a temple for the LORD, the God of Israel, they approached Zerubbabel and the heads of families, and said to them,

"Let us build with you; for we seek your God, as you do, and we have been sacrificing to him since the days of Esarhaddon, king of Assyria, who brought us up here."

3 But Zerubbabel and Jeshua and the rest of the heads of families of Israel said to them,

"You have nothing in common with us in building a house to God; but we ourselves will together build to the LORD, the God of Israel, as King Cyrus, the king of Persia, has commanded us."

4 Then the people of the land constantly weakened the hands of the
5 people of Judah and terrorized them out of building, and hired counsellors against them to frustrate their counsel, all the days of Cyrus, king of Persia, even until the reign of Darius king of Persia.

6 Moreover in the reign of Ahasuerus, in the beginning of his reign,
they wrote an accusation against the inhabitants of Judah and Jeru-
salem.
7 Now in the days of Artaxerxes wrote Bishlam, Mithredath, Ta-
beel, and the rest of his companions to Artaxerxes the king of Persia;
and the script of the letter was written in Aramaic and interpreted in
8 Aramaic. Rehum, the commander, and Shimshai the scribe, wrote a
9 letter against Jerusalem to Artaxerxes the king as follows. Then
wrote Rehum the commander and Shimshai the scribe and the rest of
their associates, the Dinaites and the Apharsathchites, the Tarpelites,
the Apharsites, the Archevites, the Babylonians, the people of Susa,
10 the Dehaites, the Elamites, and the rest of the peoples whom the great
and noble Ashurbanipal transported and settled in the city of Samaria
11 and in the rest of the province beyond the River. Now—this is a copy
of the letter that they sent to Artaxerxes the king:
12 "Your servants, the men of the province beyond the River. And
now be it known to the king that the Jews who came up from you to
us, have reached Jerusalem. This rebellious and bad city they are
rebuilding and have completed its walls and repaired the foundations.
13 Therefore be it known to the king, that if this city be rebuilt and its
walls finished, they will not pay tribute, custom or toll, and immedi-
14 ately it will injure the kings. Now because we eat the salt of the pal-
ace and it is not fitting for us to behold the king's dishonor, therefore
15 we have sent and informed the king, that search be made in the book
of the records of your fathers; for you will find in the book of the
records and learn that this city is a rebellious city and one that causes
damage to kings and provinces and that the Jews have stirred up
sedition in it from ancient times, for which cause this city was laid
16 waste. We make known to the king that, if this city is rebuilt and
its walls finished, you will have as a result no portion in the lands be-
yond the River."
17 The king sent a message to Rehum the commander and to Shimshai
the scribe and to the rest of their associates who dwelt in Samaria and
in the rest of the province beyond the River:
18 "Greeting, and as follows: The letter which you sent to us has
19 been plainly read before me. I also gave command and search has
been made, and it has been found that this city from ancient times
has been rebellious against kings and that rebellion and sedition have
20 taken place therein. Moreover there have been mighty kings over
Jerusalem who have ruled over all the country beyond the River and

21 tribute, custom, and toll were paid to them. Now give command
that these men cease and that this city be not rebuilt until a decree
22 shall be issued by me. Also be careful that there be no neglect about
this, why should the damage increase to the detriment of the kings?"
23 Then when the copy of King Artaxerxes's letter had been read to
Rehum and Shimshai the scribe and their associates, they went in
haste to Jerusalem to the Jews, and by force and compulsion made
24 them stop. Thus the work on the house of God which is at Jerusalem
came to an end, and it ceased until the second year of the reign of
Darius, king of Persia.

THE TEMPLE REBUILT AND DEDICATED, 5:1—6:22

5 Now the prophets Haggai and Zechariah, the son of Iddo, prophe-
sied to the Jews who were in Judah and Jerusalem, in the name of
2 the God of Israel who was over them. Then Zerrubbabel, the son of
Shealtiel, and Jeshua, the son of Jozadak, arose and began to build
the house which is at Jerusalem; and with them were the prophets
of God supporting them.
3 At that time Tattenai, the governor of the province beyond the
River, and Sether-bozenai and their associates came to them, and
spoke to them thus,
"Who gave you a permit to build this house and finish this sanctu-
ary? And who are the builders who are doing this work?"
4 Accordingly then we told them what the names of the men were,
5 who were building this structure. But the eye of their God was upon
the elders of the Jews, so that they did not make them cease until a
report should come to Darius, and then a written reply be returned
concerning it.
6 The copy of the letter that Tattenai, the governor beyond the
River, and Shethar-bozenai and his associates the Apharsachites, who
7 were beyond the River, sent to Darius the king. They sent a dispatch
to him, wherein was written as follows:
8 "To Darius the king, all hail. Be it known to the king that we
have gone into the province of Judah, to the house of the great God,
which was built with huge stones and timber laid on the walls; and
this work is being thoroughly done and is prospering in their hands.
9 Then we asked those elders, and said to them thus, 'Who gave you a
10 permit to build this house and to complete this building?' We also
asked them their names, in order to inform you, that we might write
11 the names of the men who were at their head. And accordingly they

returned us answer as follows, 'We are the servants of the God of the heavens and earth and we are rebuilding this house that was built
12 many years ago, which a great king of Israel built and finished, but after our fathers had aroused the wrath of the God of the heavens, he gave them into the hand of Nebuchadnezzar, king of Babylon, the Chaldean, who destroyed this house and carried the people away
13 to Babylon. However in the first year of Cyrus, king of Babylon,
14 Cyrus the king made a decree that this house of God be rebuilt. And the gold and silver vessels also of the house of God, which Nebuchadnezzar took from the temple that was at Jerusalem and brought to the temple in Babylon, those Cyrus the king took out of the temple in Babylon, and they were delivered to one Sheshbazzar by name,
15 whom he had made governor. And he said to him, "Take these vessels, go, put them in the temple that is in Jerusalem, and let the house
16 of God be rebuilt in its place." Then this Sheshbazzar came and laid the foundations of the house of God that is in Jerusalem. And since that time even until now it has been building, and it is not yet fin-
17 ished.' Now therefore, if it please the king, let search be made in the king's treasure-house there at Babylon, whether it be so, that a decree was issued by Cyrus the king to rebuild this house of God at Jerusalem; and let the king send to us his good pleasure concerning this matter."

6 Accordingly Darius the king issued a decree, and search was made in the house of the archives where the treasures were stored there at
2 Babylon. And at Ecbatana, in the castle that is in the province of Media, a roll was found and in it was written:

3 "A record: In the first year of Cyrus the king, Cyrus the king issued a decree: 'Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices are offered and let its foundations be laid; its height shall be ninety feet and its breadth
4 ninety feet, with three courses of huge stones and a course of new
5 timber, the expenses to be paid out of the king's treasury. Also let the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple at Jerusalem and brought to Babylon, be restored and brought to the temple which is at Jerusalem, each to its place; and you shall put them in the house of God.'

6 "Now therefore, Tattenai, governor of the province beyond the River, Shethar-bozenai, and their associates the Apharsachites, who
7 are beyond the River, withdraw from there. Let the work of this house of God alone; let the governor of the Jews and the elders of

8 the Jews rebuild this house of God in its place. Moreover I make a
decree in regard to what you shall do for these elders of the Jews for
the building of this house of God: that out of the king's funds from
the tribute of the province beyond the River the expenses be paid in
9 full to these men, and that without delay. And whatever is needed,
both young bulls and rams and lambs for burnt-offerings to the God
of the heavens, wheat, salt, wine and oil according to the word of the
priests at Jerusalem, let it be given to them day by day without fail,
10 that they may offer appeasing sacrifices to the God of the heavens,
11 and pray for the life of the king and of his sons. Also I make a de-
cree that any man who alters this command, a beam shall be pulled
out from his house and he shall be impaled upon it, and his house shall
12 be made a refuse-heap for this. And the God who has caused his
name to dwell there shall overthrow any king or people who shall
put forth his hand to alter this or to destroy this house of God at
Jerusalem. I, Darius, have issued a decree, let it be executed to the
letter."

13 Then Tattenai, the governor of the province beyond the River, and
Shethar-bozenai, and their associates did precisely as Darius the king
14 had directed. Also the elders of the Jews built and prospered, through
the prophesying of Haggai, the prophet, and Zechariah, the son of
Iddo. Thus they built and finished it, according to the command of
the God of Israel and according to the decree of Cyrus and Darius
15 and Artaxerxes, the king of Persia. So this house was finished on the
third day of the month of Adar, which was in the sixth year of the
reign of Darius the king.

16 Then the Israelites, the priests, the Levites, and the rest of the re-
turned exiles, celebrated the dedication of this house of God with
17 joy. Moreover they offered at the dedication of this house of God a
hundred bulls, two hundred rams, four hundred lambs, and twelve
he-goats for a sin-offering for all Israel, according to the number of
18 the tribes of Israel. They also set the priests in their divisions and the
Levites in their courses, for the service of God at Jerusalem, as it is
prescribed in the book of Moses.

19 Moreover the returned exiles kept the passover upon the fourteenth
20 day of the first month. For the priests and the Levites had purified
themselves to a man, all of them were ceremonially clean. And they
slaughtered the passover for all the returned exiles, both for their
21 kinsmen the priests and for themselves. Then the Israelites who had
returned from the captivity, and everyone who separated himself

from the uncleanness of the peoples of the land to join them in order
22 to seek the LORD, the God of Israel, ate, and kept the feast of unleavened bread seven days with gladness; for the LORD had made them joyful, and had turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

EZRA'S MISSION TO JERUSALEM, 7:1–28

7 Now after these things, in the reign of Artaxerxes, king of Persia, there went up Ezra, the son of Seraiah, the son of Azariah, the son of
2 Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub,
4 the son of Amariah, the son of Azariah, the son of Meraioth, the son
5 of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phineas, the son of Eleazar, the son of Aaron the chief
6 priest. This Ezra went up from Babylon; and he was a scribe skilled in the law of Moses, which the LORD, the God of Israel, had given; and the king granted him all his request, because the hand of the
7 Lord his God was upon him. Moreover some of the Israelites, and of the priests, the Levites, the singers, the doorkeepers, and the temple servants went up to Jerusalem in the seventh year of Artaxerxes the
8 king. Accordingly he came to Jerusalem in the fifth month, which
9 was in the seventh year of the king. For on the first day of the first month he began the journey up from Babylon, and on the first day of the fifth month he arrived at Jerusalem, since the good hand of his
10 God was upon him. For Ezra had set his heart to seek the law of the Lord, to keep it, and to teach in Israel statutes and ordinances.

11 Now this is a copy of the letter which King Artaxerxes gave to Ezra the priest, the scribe, learned in matters of the commands of the LORD and of his statutes in Israel.

12 "Artaxerxes, king of kings, to Ezra the priest, learned in the law
13 of the God of the heavens, heartiest greetings. And now I make a decree that anyone of the people of Israel, or their priests or Levites in my realm, who is willing to go to Jerusalem, shall go with you.
14 Because you have been sent by the king and his seven counsellors to investigate concerning Judah and Jerusalem in accordance with the
15 law of your God which is in your hand, and to carry the silver and gold which the king and his counsellors have freely offered to the God
16 of Israel, whose dwelling is in Jerusalem, with all the silver and gold that you shall find in all the province of Babylon, together with the free-will offerings of the people and the priests offered willingly for

17 the house of their God which is at Jerusalem; accordingly with this
money you shall faithfully buy bulls, rams, lambs, with their cereal-
offerings and their libations, and shall offer them on the altar of the
18 house of your God which is in Jerusalem. Moreover whatever shall
seem good to you and to your kinsmen to do with the rest of the silver
19 and the gold, so do according to the will of your God. And the uten-
sils that have been given you for the service of the house of your God,
20 deliver before the God of Jerusalem. And whatever things besides
are required for the house of your God, which you shall have occasion
to bestow, you shall give it out of the king's treasury.
21 "Moreover I, even I, Artaxerxes the king, do make a decree to all
the treasurers of the province beyond the River, that whatever Ezra
the priest, learned in the law of the God of the heavens, shall re-
22 quire of you, let it be faithfully done, up to a hundred talents of sil-
ver, a thousand bushels of wheat, eight hundred gallons of wine,
23 eight hundred gallons of oil, and salt without reckoning. Whatever
is commanded by the God of the heavens, let it be faithfully done
for the house of the God of the heavens; for why should there be
24 wrath against the realm of the king and his sons? Also be it known
to you that it is unlawful for you to impose tax, tribute, or toll on any
priests, Levites, singers, doorkeepers, temple servants or menials of
25 this house of God. Moreover do you Ezra, according to the wisdom
of your God that is in your grasp, appoint magistrates and judges who
may judge all the people beyond the River, all such as know the laws
26 of your God, and instruct any who do not know them. And who-
ever will not obey the law of your God and the law of the king, let
strict judgment be executed upon him, whether it be death, or punish-
ment, or confiscation of goods, or imprisonment."
27 Blessed be the LORD, the God of our fathers, who has put such a
thing as this in the king's heart, to beautify the house of the LORD
28 which is at Jerusalem, and has extended grace to me before the king
and his counsellors and all the distinguished princes of the king. And
I was strengthened since the hand of the LORD my God was with me,
and I gathered leading men from Israel to go up with me.

EZRA'S COMPANY AND EQUIPMENT, 8:1–36

8 Now these are the heads of families, and this is the genealogy of
those who came up with me from Babylon in the reign of Artaxerxes
2 the king: Of the descendants of Phineas, Gershom; of the descend-
3 ants of Ithamar, Daniel; of the descendants of David, Hattush, the

son of Shecaniah; of the descendants of Parosh, Zechariah, and with
4 him were reckoned by genealogy a hundred and fifty males; of the
descendants of Pahath-moab, Eliohenai, the son of Zerahiah, and
5 with him two hundred males; of the descendants of Shecaniah, the
6 son of Jahaziel, and with him three hundred males; and of the de-
scendants of Adin, Ebed, the son of Jonathan, and with him fifty
7 males; of the descendants of Elam, Jeshaiah, the son of Athaliah, and
8 with him seventy males; of the descendants of Shephatiah, Zebadiah,
9 the son of Michael, and with him eighty males; of the descendants of
Joab, Obadiah, the son of Jehiel, and with him two hundred and
10 eighteen males; of the descendants of Bani, Shelomith, the son of
11 Josiphiah, and with him a hundred and sixty males; of the descend-
ants of Bebai, Zechariah, the son of Bebai, and with him twenty-eight
12 males; of the descendants of Azgad, Johanan, the son of Hakkatan,
13 and with him a hundred and ten males; of the descendants of Adoni-
kam, those who came last, and these are their names: Eliphelet, Jeuel,
14 and Shemaiah, and with them sixty males; and of the descendants of
Bigvai, Uthai and Zabbub, and with him seventy males.
15 Accordingly I gathered them together to the river that flows toward
Ahava, and there we encamped three days, while I inspected the peo-
ple and the priests and found there none of the descendants of Levi.
16 Then I sent for Eleazer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan,
Nathan, Zechariah, and Meshullam, leading men; also for Joiarib
17 and Elnathan, who were teachers. And I sent them forth to Iddo, the
chief of the place Casiphia. And I put in their mouths the words they
were to speak to Iddo and his kinsmen the temple servants at the place
Casiphia, namely, that they should bring us ministrants for the house
18 of our God. Moreover because the good hand of our God was with us,
they brought us a man of discretion, of the descendants of Mahli, the
son of Levi, the son of Israel, and Sherebiah, with his sons and his
19 kinsmen, eighteen; and Hashabiah and Jeshaiah of the descendants
20 of Merari, their kinsmen and their sons, twenty; and of the temple
servants, whom David and the princes had given for the service of the
Levites, two hundred and twenty temple servants: all of them were
21 mentioned by name. Then I proclaimed there a fast at the river
Ahava, that we might humble ourselves before our God to seek of
him a safe journey for us and for our little ones and for all our pos-
22 sessions. For I was ashamed to ask of the king an armed force and
horsemen to help us against the enemy in the way, because we had
said to the king thus,

"The hand of our God is with all who seek him for good, but his power and his wrath are against all who forsake him."

23 So we fasted and besought our God for this; and he was entreated by us.

24 Then I set apart twelve of the chiefs of the priests, even Sherebiah,
25 Hashabiah and ten of their kinsmen with them, and weighed to them the silver, and the gold and the utensils, even the offering for the house of our God, which the king and his counsellors, and his princes
26 and all Israel there present had offered. Thus I weighed into their hands six hundred and fifty talents of silver, and utensils of silver a
27 hundred talents, of gold one hundred talents; and twenty bowls of
28 gold of a thousand darics; two vessels of fine burnished bronze, precious as gold; and I said to them,

"You are holy to the LORD, and the vessels are holy, and the silver and gold are a free-will offering to the LORD, the God of your fathers.
29 Watch and keep them until you weigh them before the chiefs of the priests and the Levites and chiefs of the families of Israel at Jerusalem in the chambers of the house of the LORD."

30 So the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them to Jerusalem to the house of
31 our God. Then we departed from the River Ahava on the twelfth day of the first month to go to Jerusalem.

And the hand of our God was upon us and he delivered us from
32 the hand of the enemy and the lier-in-wait by the way. And when
33 we arrived at Jerusalem, we remained there three days. Then on the fourth the silver, the gold, and the vessels were weighed in the house of our God into the hands of Meremoth, the son of Uriah, the priest; and with him Eleazar, the son of Phineas, and with them was Jozabad, the son of Jeshua, and Noadiah, the son of Binnui, the Levites.
34 The whole was numbered and weighed, and the weight of everything
35 was recorded. At that time those who had come from the captivity, the returned exiles, offered burnt-offerings to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats for a sin-offering; the whole was a burnt-offering
36 to the LORD. Moreover they delivered the king's commissions to the king's satraps and to the governors of the provinces beyond the River. And they gave support to the people and the house of God.

THE EXPULSION OF FOREIGN WIVES, 9:1—10:17

9 Now when these things had been completed the princes approached
me and said,
"The people of Israel and the priests and the Levites have not sepa-
rated themselves from the peoples of the lands, from their abomina-
tions, even from the Canaanites, the Hittites, the Perizzites, the Jebu-
sites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
2 For they have taken wives of their daughters for themselves and their
sons, so that the holy race has mixed itself with the peoples of the
lands, and the hands of the princes and the rulers have been foremost
in this inconstancy."
3 Now when I heard this thing, I rent my garment and my mantle,
and tore the hair from my head and my beard, and sat down appalled.
4 Then were assembled to me all who trembled at the words of the God
of Israel, because of the inconstancy of the exiles gathered about me
5 as I sat appalled until the evening oblation. But at the evening obla-
tion I arose from my self-abasement, and having torn my inner gar-
ment and my mantle, I fell upon my knees and spread out my hands
6 to the LORD my God and said,
"O my God, I am ashamed and blush to lift up my face to thee,
my God, for our iniquities have risen higher than our heads and our
7 guilt has grown even to the heavens. Since the days of our fathers
even to this day we have been involved in great guilt, and for our
iniquities we, our kings, and our priests have been delivered into the
hand of the kings of the lands, to the sword, captivity, plunder, and
8 confusion of face as it is this day. And now for a little while there
has been favor from the LORD our God, in that he has left us an
escaped remnant and given us a stake in his holy place that our God
may lighten our eyes, and give us a little reinvigoration in our bond-
9 age. For we are slaves; yet in our bondage our God has not forsaken
us, but has extended to us grace in the sight of the kings of Persia, to
give us a reinvigoration to raise up the house of our God, to repair its
10 ruins, and to give us a wall in Judah and Jerusalem. And now, O
our God, what shall we say after this? For we have forsaken thy
11 commandments, which thou hast commanded by thy servants the
prophets, saying, 'The land which you go to possess is an unclean land
because of the uncleanness of the peoples of the lands, through their
abominable rites, which have filled it from one end to the other with
12 their uncleanness. Now therefore do not give your daughters to their

sons, nor take their daughters as wives for your sons, nor seek their peace nor their prosperity forever, that you may be strong, and enjoy
13 the good of the land and cause your children to inherit it forever.'
Now after all that has come upon us for our evil deeds and our great guilt, inasmuch as thou, O our God, hast punished us less than our in-
14 iquities deserve, and hast given us a remnant such as this, shall we again break thy commandments, and make marriage alliances with the peoples who perform these abominable rites? Wouldst thou not be enraged at us until thou hadst consumed us, until neither remnant nor
15 survivor was left? O LORD, the God of Israel, thou are righteous; for we are left a remnant that has escaped as it is this day. Behold we are before thee in our guilt, for none can stand before thee because of this."

10 Now while Ezra was praying and making confession, weeping and casting himself down before the house of God, there was gathered together to him out of Israel a very great assembly of men, women,
2 and children; for the people wept bitterly. Then Shecaniah, the son of Jehiel, one of the sons of Elam, spoke up and said to Ezra,

"We have acted unfaithfully against our God and have married foreign wives of the people of the land, yet now there is hope for Is-
3 rael concerning this thing. Now therefore let us make a covenant with our God to put away all the wives and those born of them, according to the counsel of my lord and of those who tremble at the
4 command of our God, and let it be done according to the law. Arise, for it is your task, and we are with you; be strong and act."

5 Then Ezra arose and made the chiefs of the priests, the Levites and all Israel swear that they would do according to this proposal.
6 So they took oath. Thereupon Ezra rose up from before the house of God and went into the chamber of Jehohanan, the son of Eliashib, and when he came there he neither ate bread nor drank water, for he con-
7 tinued to mourn because of the unfaithfulness of the exiles. Then they issued a proclamation throughout Judah and Jerusalem to all the
8 returned exiles to gather themselves together at Jerusalem. And that whoever did not come within three days, according to the counsel of the princes and the elders, all his property should be confiscated and he himself be excluded from the assembly of the exiles.

9 Then all the men of Judah and Benjamin gathered themselves to Jerusalem within the three days (this was in the twentieth day of the ninth month). And all the people sat in the open space before the house of God, trembling on account of the occasion itself and also

10 because of the pouring rain. Thereupon Ezra the priest arose and
said to them,
"You have broken faith and have married foreign wives to in-
11 crease the guilt of Israel. Now therefore make confession to the
LORD, the God your fathers, and do his will and separate yourselves
from the peoples of the land and from the foreign wives."
12 Then all the assembly answered and said with a loud voice,
13 "It is necessary to do as you have said concerning us. But the peo-
ple are many, and it is the rainy season, and we cannot stand outside,
and this is not a task of one day or two, for we have lamentably trans-
14 gressed in this matter. Let now our princes represent the whole as-
sembly and let all those in our cities who have married foreign wives
come at appointed times and with the elders of each city and its
judges, in order to turn aside the fierce wrath of our God from us
because of this matter."
15 Only Jonathan, the son of Asahel and Jahzeiah, the son of Tikvah,
opposed this, and Meshullam and Shabbethai the Levite supported
16 them. Then the returned exiles took action thus: Ezra the priest and
certain heads of families according to their fathers' houses, and all of
them by their names were selected; and they held a sitting on the first
17 day of the tenth month to examine the matter. Accordingly they fin-
ished dealing with all the men who had married foreign wives by the
first day of the first month.

LISTS OF MEN MARRIED TO FOREIGNERS, 10:18–44

18 Now among the descendants of the priests who had married foreign
women were found the sons of Jeshua, the sons of Jozadak, and his
19 clansmen: Maaseiah, Eliezer, Jarib, and Gedaliah. And they gave
their hand that they would divorce their wives; and their guilt-offer-
20 ing was a ram of the flock for their guilt. Also the sons of Immer:
21 Hanani and Zebadiah; of the sons of Harim: Maaseiah, Elijah,
22 Shemaiah, Jehiel and Uzziah; of the sons of Pashur: Elioenai,
23 Maaseiah, Ishmael, Nethanel, Jozabad, and Elasah; of the Levites:
Jozabad, Shimei, Kelaiah (the same is Kelita), Pethahiah, Judah, and
24 Eliezer; of the singers: Eliashib and Zaccur; and of the doorkeepers,
Shallum, Telem, and Uri.
25 Finally of Israel: of the sons of Parosh: Ramiah, Izziah, Malchi-
26 jah, Mijamin, Eleazer, Malchijah, and Benaiah; of the sons of
Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Elijah;
27 of the sons of Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Za-

28 bad, and Aziza; of the sons of Bebai: Jehohanan, Hananiah, Zabbai,
29 Athlai; of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub,
30 Sheal and Jeremoth; of the sons of Pahath-moab: Adna, Chelal,
31 Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manasseh; of
32 the sons of Harim: Eliezer, Isshijah, Malchijah, Shemaiah, Shimeon,
33 Benjamin, Malluch, Shemariah; of the sons of Hashum: Mattenai,
34 Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei; of the sons
35 of Bani: Maadai, Amram, Joel, Benaiah, Bedeiah, Cheluhi, Vaniah,
36 Meremoth, Eliashib, Mattaniah, Mattenai, Jaasu; of the sons of
37 Binnui: Shimei, Shelemiah, Nathan, Adaiah, Machnadebai, Shashai,
38 Sharai, Azarel, Shelemiah, Shemariah, Shallum, Amariah, Joseph;
39 of the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Iddo, Joel,
40 Benaiah. All these had taken foreign wives; and they cast off the
41 wives and the children.
42
43
44

THE BOOK OF NEHEMIAH

NEHEMIAH'S PRAYER FOR JERUSALEM, 1:1–11

1 The account of Nehemiah, the son of Hacaliah.

Now it happened in the month of Chislev, in the twentieth year,
2 as I was in the citadel of Shushan, that Hanani, one of my kinsmen,
came, together with certain men from Judah, and I asked them con-
cerning the Jews who had escaped, who were left from the captivity,
3 and concerning Jerusalem. Accordingly they said to me,

"The survivors who are left from the captivity there in the prov-
ince are in great misery and reproach, and the wall of Jerusalem is
broken down and its gates have been destroyed by fire."

4 Now when I heard these words, I sat down and wept and mourned
certain days; and I fasted and prayed before the God of the heavens,
and I said,

"I beseech thee, O LORD, the God of the heavens, the great and
terrible God, who keeps his gracious covenant with those who love
6 him and keep his commandments. Let thine ears now be attentive and
thine eyes open, to hear the prayer of thy servant, which I am making
before thee, day and night, for the Israelites thy servants, while I
confess, concerning the sins of the Israelites, which we have sinned
against thee, as I myself also and my father's family have sinned.
7 We have acted corruptly against thee, and have not kept thy com-
mandments, nor thy statutes, nor the ordinances, which thou didst
8 command Moses thy servant. Remember now the word which thou
didst command Moses, thy servant, saying, 'If you trespass, I will scat-
9 ter you among the peoples; but if you return to me, and keep my com-
mandments and do them, though your outcasts be under the remotest
skies, yet will I gather them thence and bring them to the place that
10 I have chosen, there to cause my name to dwell.' Now these are thy
servants and thy people, whom thou hast redeemed by thy great power
11 and by thy mighty hand. O LORD, I beseech thee, let thine ear now
be attentive to the prayer of thy servant and to the prayer of thy
servants, who delight to fear thy name; and prosper, I pray thee, thy
servant this day, and grant him mercies in the sight of this man."

NEHEMIAH SENT TO JERUSALEM AS ROYAL COMMISSIONER, 2:1–10

2 Now I was cupbearer to the king. Accordingly it was in the month
Nisan in the twentieth year of Artaxerxes the king, when the wine
was served, that I took up the wine and gave it to the king. And I
2 had not formerly been sad. Therefore the king said to me,
"Why is your countenance sad, since you are not ill? This is noth-
ing else but sorrow of heart."
3 Then I was exceedingly frightened, and I said to the king,
"Let the king live forever: Why should not my countenance be
sad, when the city, the place of my fathers' sepulchres is desolate, and
its gates have been destroyed by fire."
4 Thereupon the king said to me,
"For what then do you make request?"
5 So I prayed to the God of the heavens. And I said to the king,
"If it please the king, and if your servant is acceptable in your
sight, that you would send me to Judah to the city of my fathers'
sepulchres, that I may rebuild it."
6 Then the king said to me, the queen also being seated beside him,
"For how long will your journey be? And when will you return?"
However it pleased the king to let me go; for I proposed to him a
7 time limit. Moreover I said to the king,
"If it please the king, let letters be given me to the governors of
the provinces beyond the River, that they may let me pass through
8 until I come to Judah, and a letter to Asaph, the keeper of the king's
park, that he may give me timber to furnish the beams for the gates
of the citadel, which belongs to the temple, and for the walls of the
city, and for the house that I shall enter."
And the king granted my request, according to the good hand of
my God that was upon me.
9 Then I came to the governors of the provinces beyond the River,
and gave them the king's letters. Moreover the king had sent with
10 me army officers and horsemen. But when Sanballat the Horonite
and Tobiah the Ammonite slave heard of it, it caused them great
irritation that a man had come to seek the welfare of the Israelites.

NEHEMIAH BEGINS REBUILDING THE CITY WALLS, 2:11–20

11 So I came to Jerusalem and was there three days. Then I arose in
12 the night, I and a few men with me, and I told no man what my God
had put in my heart to do for Jerusalem, neither was there any beast

13 with me except the beast on which I rode. Accordingly I went out
by night through the Valley Gate, even toward the Serpent's Well and
to the Refuse Gate, and I examined in detail the walls of Jerusalem,
14 which were broken down, and its gates destroyed by fire. So I passed
on to the Fountain Gate and to the King's Pool, but there was no
15 place for the beast that was under me to pass. Then I went on up in
the night by the valley carefully examining the wall, whereupon I
16 turned back and entered by the Valley Gate and so returned. And the
rulers did not know whither I had gone or what I had been doing,
neither had I as yet told it to the Jews nor to the priests nor to the
nobles, nor to the rulers nor to the rest who did the work.

17 Then I said to them,

"You see the serious condition in which we are, how Jerusalem is desolate and its gates are destroyed by fire. Come and let us rebuild the wall of Jerusalem, that we be no longer an object of reproach."

18 Then I told them of the good hand of my God that was with me, and also of the king's words that he said to me. Thereupon they said,

"Let us arise and build."

19 So they took courage for the good work. But when Sanballat the Horonite, and Tobiah the Ammonite slave, and Geshem the Arabian heard it they derided and despised us, and said,

"What is this thing that you are doing? Are you about to rebel against the king?"

20 Then I answered and said to them,

"The God of the heavens, he will prosper us, therefore we his servants will arise and build; but you have no portion nor right nor memorial in Jerusalem."

THE DISTRIBUTION OF THE WORK, 3:1–32

3 Then Eliashib the high priest arose with his kinsmen the priests
and built the Sheep Gate; they sanctified it and set up its doors, even
to the Tower of the Hundred they sanctified it, and to the tower of
2 Hananel. And next to him the men of Jericho built. And next them
Zaccur, the son of Imri, built.

3 The sons of Hassenaah built the Fish Gate; they laid its beams
4 and set up its doors, its bolts and its bars. Next to them Meremoth,
the son of Uriah, the son of Hakkoz, made repairs; and next to them
Meshullam, the son of Berachiah, the son of Meshezabel, made re-
5 pairs. And next to them repaired Zadok, the son of Baana. Next to

them repaired the Tekoites; but their nobles did not bend their necks
in the service of their lord.
6 The Old Gate Joiada, the son of Paseah, and Meshullam, the son
of Besodeiah, repaired. They laid its beams and set up its doors, and
7 its bolts, and its bars. Next to them Melatiah the Gibeonite and Jadon
the Meronothite, the men of Gibeon and Mizpeh belonging to the
goldsmiths; and next to him Hananiah, one of the perfumers, re-
8 paired. Next to them repaired Uzziel, the son of Harhaiah, one of the
goldsmiths; and next to him Hananiah, one of the perfumers, re-
9 paired. Thus they fortified Jerusalem even to the broad wall. Then
next to them Rephiah, the son of Hur, the ruler of half the district
10 of Jerusalem, repaired. Next to them repaired Jedaiah, the son of
Harumaph, opposite his house; and next to him Hattush, the son of
11 Hashabneiah, repaired. Malchijah, the son of Harim, and Hasshub,
the son of Pahath-moab, repaired another section even to the Tower
12 of the Furnaces. Next to him Shallum, the son of Halohesh, the ruler
of half the district of Jerusalem, together with his daughters, re-
13 paired. The Valley Gate Hanun and the inhabitants of Zanoah re-
paired; they built it and set up its doors, its bolts, and its bars, as well
14 as fifteen hundred feet of the wall to the Refuse Gate. The Refuse
Gate itself Malchijah, the son of Rechab, the ruler of the district of
Beth-cherem, repaired; he built it and set up its gates, its bolts, and
its bars.
15 The Fountain Gate Shallum, the son of Colhozeh, the ruler of the
district of Mizpeh repaired; he built it and covered it, and set up its
doors, its bolts and its bars, he too built the wall of the pool of Siloam
by the King's Garden even to the stairs that go down from the city
16 of David. After him Nehemiah, the son of Azbuk, the ruler of half
the district of Bethzur, repaired to the place opposite the sepulchres
of David, even to the artificial pool and the House of the Heroes.
17 After him repaired the Levites, including Rehum, the son of Bani;
next to him Hashabiah, the ruler of half the district of Keilah, re-
18 paired for his district. After him their kinsmen, Bennui, the son of
19 Henadad, the ruler of half the district of Keilah, repaired. Ezer, the
son of Jeshua, the ruler of Mizpeh, repaired next to him another sec-
20 tion opposite the ascent to the armory at the corner buttress. After
him Baruch, the son of Zabbai, repaired in the direction of the hill
another section from the corner buttress to the entrance of the house
21 of Eliashib, the high priest. After him Meremoth, the son of Uriah,
the son of Hakkoz, repaired another section, from the entrance of the

22 house of Eliashib even to the end of the house of Eliashib. And after
23 him the priests, the men of the Plain, repaired. After them Benjamin and Hasshub repaired opposite their house; and after them Azariah, the son of Maaseiah, the son of Ananiah, repaired beside his house.
24 After him Binnui, the son of Henadad, repaired another section, from
25 the house of Azariah to the corner buttress and to the corner. Palal, the son of Uzai, repaired opposite the corner buttress and the upper tower that extends out from the king's house, which is toward the court of the guard. After him Pedaiah, the son of Parosh, repaired.
26 (Now the temple servants dwelt in Ophel as far as the place over the
27 Water Gate eastward and the projecting tower.) After him the Tekoites repaired another section opposite the great projecting tower as far as the wall of Ophel.
28 The priests repaired above the Horse Gate, each one opposite his
29 own house. After them Zadok, the son of Immer, repaired opposite his house. And after him Shemaiah, the son of Shechaniah, the keeper
30 of the East Gate, repaired. After him Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, repaired another section. After him Meshullam, the son of Berachiah, repaired opposite his
31 chamber. After him Malchijah, one of the goldsmiths, repaired as far as the house of the temple servants and the merchants, opposite
32 the Gate of the Muster and the ascent of the corner. And between the ascent of the corner and the Sheep Gate the goldsmiths and the merchants repaired.

OPPOSITION TO THE BUILDING ENTERPRISE, 4:1–9

4 Now when Sanballat heard that we were rebuilding the wall, he
2 was enraged and very indignant and derided the Jews. Accordingly he spoke before his kinsmen and the army of Samaria and said,

"What are these feeble Jews doing? Will they fortify themselves? Will they sacrifice? Will they finish it in a day? Will they revive the stones out of the rubbish heaps, although they are burned?"

3 Now Tobiah the Ammonite was with him, and he said,

"Even that which they are building, if a fox should go up he would break down their stone wall."

4 "Hear, O our God—for we are despised—and turn back their re-
proach upon their own head, and make them an object of plunder in
5 a land of captivity, and cover not their iniquity and let not their sin be blotted out from thy sight, for they have provoked thee to anger before the builders."

6 So we built the wall; and all the wall was joined together to half
7 its height, for the people had a mind to work. But when Sanballat,
and Tobiah and the Arabians, and the Ammonites, and the Ashdodites
heard that the restoration of the walls of Jerusalem was going for-
ward so that the breaches began to be stopped, they were in a great
8 rage. Accordingly all of them conspired together to come and make
9 war on Jerusalem, and make confusion therein. But we made suppli-
cation to our God, and set a watch as a protection against them day
and night.

MEASURES OF PROTECTION, 4:10–23

Then Judah said,

10 "The strength of the burden-bearers is overtaxed, for there is much
rubbish; so that we are not able to go on with the wall."

11 Moreover our adversaries said,

"They shall neither know nor see, until we come into their midst,
and slay them and cause the work to cease."

12 And when the Jews came who dwelt beside them, they said to us
ten times,

"From all the places where they dwell they will come up against
us."

13 Therefore I assigned some of the lowest parts of the space behind
the wall in the exposed places, and appointed the people according to
14 families with their swords, their spears, and their bows. And when I
saw, I arose and said to the nobles and to the rulers and to the rest of
the people,

"Be not afraid of them. Remember the LORD, who is great and
terrible, and fight for your kinsmen, your sons and your daughters,
your wives and your houses."

15 Now when our enemies heard that it was known to us, and that
God had frustrated their counsel, we all returned to the wall, each to
16 his own task. Moreover from that day forth while half of my men
went on with the work half of them held the spears, the shields, the
bows and the coats of mail; and the rulers supported all the house of
17 Judah. The builders on the wall and those who bore burdens were
also armed, each with one hand carried on the work and with the
18 other held his weapon; and each of the builders had his sword girded
19 by his side as he built. And the trumpeter was by me. Moreover I
said to the nobles and to the rulers and to the rest of the people,

"The work is great and far-extended, and we upon the wall are

20 separated far from each other. In whatever place you hear the sound
of the trumpet, rally to us there; our God will fight for us."
21 Thus we went on with the work, while half of them held the
22 spears from the beginning of dawn until the stars came out. Also at
that time I said to the people,
"Let each man with his servant lodge within Jerusalem, that they
may be a guard to us by night and ready for the work by day."
23 So neither I, nor my kinsmen, nor my servants, nor the men of the
guard who escorted me, none of us took off our clothes, each kept his
weapon in his hand.

NEHEMIAH REBUKES THE RICH OPPRESSORS BY PRECEPT AND EXAMPLE, 5:1–19

5 Now there arose a great outcry of the people and their wives against
2 their Jewish kinsmen. For there were those who said,
"We are giving our sons and our daughters in pledge in order to
secure grain that we may eat and live."
3 There were also those who were saying,
"We are giving our fields and our vineyards and our houses in
pledge that we may secure grain because of the famine."
4 There were those too who were saying,
5 "We have borrowed money for the king's tribute. Now our flesh
is as the flesh of our kinsmen, our children are as their children; but
here we are bringing our sons and our daughters into slavery, and
some of our daughters are already enslaved; neither is it in our power
to help it, for others possess our fields and our vineyards."
6 Then I was exceedingly angry when I heard their complaint and
7 these assertions. Thereupon after thinking it over, I contended with
the nobles and governors and said to them,
"You are taking interest each of his own kinsmen."
8 So I held a great assembly against them. And I said to them,
"We have, according to our ability, redeemed our Jewish kinsmen
who have been sold to the nations; and would you yourselves even sell
your kinsmen and should they sell themselves to us?"
9 Then they were silent and had nothing to say. Therefore I said,
"The thing that you are doing is not good. Ought you not to walk
in the fear of our God, because of the reproach of the nations our
10 enemies? For I also, my kinsmen and my servants, lend them money
11 and grain. Let us, I pray you, leave off this interest. Restore now to
them at once their fields, their vineyards, their olive yards, and their

houses, the hundredth part of the money, the grain, the new wine and the oil that you exact of them."

12 Then they said,

"We will restore and will require nothing of them; we will do precisely as you say."

Then I called the priests and made them take oath to do according
13 to this promise. Also I shook out the bosom of my garment, and said,

"So may God shake out every man from his house and from the fruit of his labor who does not keep this promise; even thus may he be shaken out and emptied."

And all the assembly said,

"Amen."

And they praised the LORD, and the people did according to this promise.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year and even to the thirty-second year of Artaxerxes the king, that is for twelve years, neither
15 I nor my kinsmen had eaten the bread due the governor. But the former governors who were before me laid a heavy burden on the people, and took of them bread and wine, besides forty shekels of silver, also their servants domineered over the people. But I did
16 not do so, because of the fear of God. Also I was occupied with the work of this wall, and we bought no land; and all my servants gath-
17 ered there for the work. Moreover the Jews and the rulers, a hundred and fifty men, besides those who came to us from the surround-
18 ing nations, were at my table. Now that which was prepared for each day was one ox and six choice sheep and fowls. They were prepared for me, and once in ten days skins of wine in abundance. But even so I did not exact the bread due the governor, because the service was
19 burdensome upon this people. Remember to my credit, O my God, all that I have done for this people.

FUTILE EFFORTS TO FRUSTRATE NEHEMIAH, 6:1–19

6 Now when it was reported to Sanballat and Tobiah and to Geshem, the Arabian, and to the rest of our enemies, that I had rebuilt the wall and that there was no breach left in it—though even at that time I
2 had not set up the doors in the gates—Sanballat and Geshem sent to me, saying,

"Come and let us meet together in one of the villages in the plain of Ono."

3 But they intended me harm. So I sent messengers to them, saying,
"I am doing a great work, so that I cannot come down; why should
the work cease, while I leave it and come down to you?"
4 But they sent to me four times in this manner, and I replied in the
5 same manner. Then Sanballat sent his servant to me in the same
6 manner a fifth time with an open letter in his hand, in which was
written,
"It is reported among the nations, and Geshem affirms it, that you
and the Jews are planning to rebel, therefore you are rebuilding the
7 wall, and that you would be their king, and that you have also ap-
pointed prophets to preach of you at Jerusalem, saying, 'There is a
king in Judah.' And now it will be reported to the king according to
these words. Come now, therefore, and let us take counsel together."
8 Then I sent to him, saying,
"No such things as you say have been done, but you have invented
them in your own mind."
9 For they all would terrify us, saying,
"Their hands shall be weakened from the work, that it may not be
done."
But do thou strengthen my hands.
10 Moreover when I went to the house of Shemaiah, the son of De-
laiah, the son of Mehetabel, who was confined at home, he said,
"Let us meet together in the house of God, within the temple, and
let us shut the doors of the temple, for they are coming to slay you,
and they are going to slay you by night."
11 But I said,
"Should a man like me flee? And how should any one like me enter
into the temple to save his life? I will not enter."
12 Then I perceived clearly that God had not sent him; but he de-
clared his prophecy concerning me because Tobiah and Sanballat had
13 hired him, that I might be afraid and act accordingly and sin; and
furnish them an evil report, in order that they might reproach me.
14 Remember, O my God, Tobiah and Sanballat according to these their
works, and also the prophets, Noadiah and the rest of the prophets who
would have frightened me.
15 So the wall was finished in the twenty-fifth day of Elul, in fifty-
16 two days. And when all our enemies heard, all the nations round
about us feared and fell decidedly in their own esteem, for they per-
ceived that this work had been done with the help of our God.
17 Moreover in those days the nobles of Judah sent many letters to

18 Tobiah, and those of Tobiah came to them. For many in Judah were
under oath to him, because he was the son-in-law of Shechaniah, the
son of Arah, and his son Jehohanan had married the daughter of Me-
19 shullam, the son of Berachiah. Also they were praising his good deeds
before me and reporting my words to him. Then Tobiah sent letters
to frighten me.

LISTS OF THE POPULATION OF JUDEA, 7:1–73

7 Now when the wall had been rebuilt and I had set up the doors,
and the doorkeepers and the singers and the Levites had been ap-
2 pointed, I put Hanani my brother and Hananiah, the commander of
the castle, in charge of Jerusalem; for he was a faithful man and
3 feared God more than many. Then I said to them,

"Let not the gates of Jerusalem be opened until the sun is hot, and
while they are still on guard let them shut the doors and bar them;
and appoint watches of the inhabitants of Jerusalem, each to his watch
and each opposite his own house."

4 Now the city was wide and large; the people therein were few and
5 the houses were not built. Accordingly my God put it into my mind
to gather together the nobles and the rulers and the people, in order
to reckon them by genealogies. And I found the book of the geneal-
ogy of those who came up first. And I found written therein:

6 These are the inhabitants of the province, who went up out of the
captivity of those who had been carried away, whom Nebuchadnezzar
king of Babylon had carried away, and who returned to Jerusalem
7 and Judah, each to his city, who came with Zerubbabel, Jeshua, Nehe-
miah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth,
Bigvai, Nehum, Baanah. The number of men of the people of Israel
was:

8 The descendants of Parosh, two thousand one hundred and sev-
9 enty-two; the descendant of Shephetaiah, three hundred and seventy-
10 11 two; the descendants of Arah, six hundred and fifty-two; the de-
scendants of Pahath-moab, of the descendants of Jeshua and Joab,
12 two thousand eight hundred and eighteen; the descendants of Elam,
13 one thousand two hundred and fifty-four; the descendants of Zattu,
14 eight hundred and forty-five; the descendants of Zaccai, seven hun-
15 dred and sixty; the descendants of Binnui, six hundred and forty-
16 17 eight; the descendants of Bebai, six hundred and twenty-eight; the
descendants of Azgad, two thousand three hundred and twenty-two;
18 19 the descendants of Adonikam, six hundred and sixty-seven; the de-

20 scendants of Bigvai, two thousand sixty-seven; the descendants of
21 Adin, six hundred and fifty-five; the descendants of Ater, of Heze-
22 kiah, ninety-eight; the descendants of Hashum, three hundred and
23 twenty-eight; the descendants of Bezai, three hundred and twenty-
24 four; the descendants of Hariph, one hundred and twelve; the de-
25 26 scendants of Gibeon, ninety-five; the men of Bethlehem and Netoph-
27 ah, one hundred and eighty-eight; the men of Anathoth, one hundred
28 and twenty-eight; the men of Beth-azmaveth, forty-two; the men of
29 Kirjath-jearim, Chephirah, and Beeroth, seven hundred and forty-
30 three; the men of Rama and Geba, six hundred and twenty-one;
31 32 the men of Michmas, one hundred and twenty-two; the men of
33 Bethel and Ai, one hundred and twenty-three; the men of the other
34 Nebo, fifty-two; the descendants of the other Elam, one thousand
35 two hundred and fifty-four; the descendants of Harim, three hun-
36 dred and twenty; the men of Jericho, three hundred and forty-five;
37 the men of Lod, Hadid, and Ono, seven hundred and twenty-one;
38 the descendants of Senaah, three thousand nine hundred and thirty.
39 The priests were: the descendants of Jedaiah, of the house of
40 Jeshua, nine hundred and seventy-three; the descendants of Immer,
41 one thousand and fifty-two; the descendants of Pashur, one thousand
42 two hundred and forty-seven; the descendants of Harim, one thou-
sand and seventeen.
43 The Levites were: the descendants of Jeshua, namely, of Kadmiel
44 of the descendants of Hodevah, seventy-four; the singers: the de-
45 scendants of Asaph, one hundred and forty-eight; the doorkeepers:
the descendants of Shallum, the descendants of Ater, the descendants
of Talmon, the descendants of Akkub, the descendants of Hatita, the
descendants of Shobai, one hundred and thirty-eight.
46 The temple servants were: the descendants of Ziha, the descend-
47 ants of Hasupha, the descendants of Tabbaoth, the descendants of
48 Keros, the descendants of Sia, the descendants of Padon, the descend-
ants of Lebana, the descendants of Hagaba, the descendants of Sal-
49 mai, the descendants of Hanan, the descendants of Giddel, the de-
50 scendants of Gahar, the descendants of Reaiah, the descendants of
51 Rezin, the descendants of Nekoda, the descendants of Gazzam, the
52 descendants of Uzza, the descendants of Paseah, the descendants of
Besai, the descendants of Meunim, the descendants of Nephushesim,
53 the descendants of Bakbuk, the descendants of Hakupha, the descend-
54 ants of Harhur, the descendants of Bozlith, the descendants of Me-

55 hida, the descendants of Harsha, the descendants of Barkos, the de-
56 scendants of Sisera, the descendants of Temah, the descendants of
Neziah, the descendants of Hatipha.
57 The descendants of Solomon's servants were: the descendants of
58 Sotai, the descendants of Sophereth, the descendants of Perida, the
descendants of Jaala, the descendants of Darkon, the descendants of
59 Giddel, the descendants of Shephatiah, the descendants of Hattil, the
60 descendants of Pochereth-hazzebaim, the descendants of Amon. All
the temple servants and the descendants of Solomon's servants were
61 three hundred and ninety-two. And these were they who went up
from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they
could not show their fathers' lineage nor their descent, whether
62 they were of Israel. These were the descendants of Delaiah, the
descendants of Tobiah, the descendants of Nekoda, six hundred and
63 forty-two. Also of the priests: the descendants of Hobaiah, the de-
scendants of Hakkoz, the descendants of Barzillai, who took a wife
of the daughters of Barzillai, the Gileadite, and was called by their
64 name. These sought their register among those reckoned by geneal-
ogy, but it was not found; therefore they were deposed from the
65 priesthood as unclean. And the governor said to them, that they
should not eat of the most holy things, until a priest stood up with the
Urim and Thummin.
66 The whole assembly together was forty-two thousand three hun-
67 dred and sixty, besides their male and female slaves of whom there
were seven thousand three hundred and thirty-seven. They also had
68 two hundred and forty-five singing men and singing women. Their
horses were seven hundred and thirty-six; their mules, two hundred
69 and forty-five; camels, four hundred and thirty-five; asses, six thou-
70 sand seven hundred and twenty. Now some from among the heads of
families gave to the work. The governor gave to the treasury a thou-
sand darics of gold, fifty basins, five hundred minas of silver, and
71 thirty priests' garments. And some of the heads of families gave into
the treasury for the work twenty-two thousand darics of gold and two
72 thousand two hundred minas of silver. And that which the rest of
the people gave was twenty-two thousand darics of gold, and two
73 thousand minas of silver, and sixty-seven priestly garments. So the
priests, the Levites, and the doorkeepers, the singers, the common peo-
ple, the temple servants, and all Israel dwelt in their cities.

THE JEWS BIND THEMSELVES TO THE OBSERVANCE OF EZRA'S LAW, 8:1—10:39

8 And when the seventh month drew near, the Israelites were in their
cities, and all the people gathered themselves together as one man to
the broad place that was before the Water Gate, and they told Ezra
the scribe to bring the book of the law of Moses, which the LORD had
2 commanded Israel. Then Ezra the priest brought the law before the
assembly of men and women, and all that could hear discerningly,
3 upon the first day of the seventh month. Moreover he read from it
before the open place that was before the Water Gate from daylight
until midday, in the presence of the men and women and of those who
could understand; and the ears of all the people were attentive to the
4 book of the law. Now Ezra the scribe stood upon a raised wooden
platform which they made for the purpose; and beside him stood
Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, on his
right hand, and on his left Pedaiah, Mishael, Malchijah, Hashum,
5 Hashbaddanah, Zechariah, and Meshullam. Then Ezra opened the
book in the sight of all the people—for he was above all the people—
6 and when he opened it all the people stood up. Thereupon Ezra blessed
the LORD, the great God. And all the people answered, "Amen,
Amen," with uplifted hands as they bowed with their faces to the
7 ground and worshipped the LORD. Also Jeshua, Bani, Sherebiah, Ja-
min, Akkub, Shabbethai, Hodiah, Masseiah, Kelita, Azariah, Jozabad,
Hanan, Pelaiah, and the Levites instructed the people in the law, and
8 the people remained in their place. Thus they read in the book of the
law of God distinctly, and gave the sense so that they understood the
reading.

9 Then Nehemiah, who was the governor, and Ezra the priest, the
scribe, and the Levites who taught the people said to all the people,

"This day is holy to the LORD your God; do not mourn nor weep."

For all the people wept when they heard the words of the law.
10 Thereupon he said to them,

"Go your way, eat the fat and drink the sweet, and send portions to
him for whom nothing is prepared, for this day is holy to the LORD;
and do not be depressed, for the joy of the LORD is your refuge."

11 So the Levites quieted all the people, saying,

"Be still, for the day is holy, and do not be depressed."

12 Then all the people departed to eat and drink and to send portions
and to make a great celebration, for they had understood the words
which had been made known to them.

13 Now on the second day the heads of families of all the people, the
priests and the Levites were gathered together to Ezra the scribe, in
14 order to comprehend the words of the law. And they found written
in the law how the LORD had commanded by Moses that the Israel-
15 ites should dwell in booths at the feast of the seventh month; and
that they should announce and make a proclamation throughout all
their cities as well as in Jerusalem, saying,

"Go forth to the mountain and bring olive foliage and leafy
branches of wild olive and myrtle and palm branches, and branches of
thick trees to make booths, as it is written."

16 So the people went forth and brought them and made for themselves
booths, each upon the roof of his house and in their courts and in the
courts of the house of God and in the open place at the Water Gate
17 and in the open place at the Gate of Ephraim. Thus all the assembly
of returned exiles made booths and lived in the booths; for since the
days of Jeshua, the son of Nun, to that day the Israelites had not done
18 so, and there was very great gladness. Accordingly, day by day, from
the first to the last day, he read in the book of the law of God. And
they kept the feast seven days, and in the eighth day, there was a
sacred assembly according to the ordinance.

9 Now on the twenty-fourth day of this month, the Israelites were
assembled with fasting, and with sackcloth and earth upon their heads.
2 Moreover the descendants of Israel separated themselves from all for-
eigners, and stood and confessed their sins and the iniquities of their
3 fathers. And they stood up in their place and read in the book of the
law of the LORD their God a fourth part of the day; and a fourth
4 part they confessed and worshipped the LORD their God. Then Jesh-
ua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chen-
ani, stood on the stairs of the Levites and cried with a loud voice to
5 the LORD their God. Also the Levites Jeshua, Kadmiel, Bani, Hash-
abneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah said,

"Arise and bless the LORD your God from everlasting to everlast-
ing; and blessed be thy glorious name which is exalted above all bless-
ing and praise."

And Ezra said,

6 "Thou art the LORD, even thou alone; thou hast made the heavens
and the heaven of heavens, with all their host, the earth and all things
upon it, the seas and all that is in them, and thou preservest them all
7 and the host of heaven worships thee. Thou art the LORD God, who
didst choose Abraham and brought him out of Ur of the Chaldees,

8 and didst give him the name of Abraham, and didst find his heart
faithful before thee and madest a covenant with him to give the land
of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebu-
sites, and the Girgashites, to give it to his descendants, and hast ful-
filled thy words, for thou art righteous.
9 "Moreover thou didst see the affliction of our fathers in Egypt and
10 hear their cry by the Red Sea, and didst show signs and wonders upon
Pharaoh and upon all his servants, and upon all the people of his
land; for thou knewest that they acted insolently toward them; and
11 didst get thee a name as it is this day. Thou didst also divide the sea
before them, so that they passed through the sea on the dry land; and
thou didst cast their pursuers into the depths as a stone into the mighty
waters.
12 "Furthermore by a pillar of cloud by day thou leddest them and by
a pillar of fire by night, thou didst illumine the way in which they
13 should go. Thou camest down also upon Mount Sinai, and spakest with
them from the heavens, and gavest them right ordinances and true
14 laws, good statutes and commandments, and madest known to them
thy holy sabbath, and gavest them commandments and statutes and a
15 law by Moses thy servant, and gavest them bread from the heavens for
their hunger, and broughtest forth water for them out of the rock for
their thirst, and commandedst them that they should go in to possess
the land which thou hadst sworn to give them.
16 "But they and our fathers acted arrogantly and stubbornly and
17 heeded not thy commandments, and refused to listen, neither were
mindful of thy wonders which thou didst among them, but acted stub-
18 bornly, and set their head to return to their bondage in Egypt. Yea,
when they had made for themselves a molten calf and said, 'This is
thy God that brought thee out of Egypt,' and wrought great blas-
19 phemies, yet thou in thy great mercy didst not forsake them in the
desert; the pillar of cloud departed not from over them by day to lead
them in the way, nor the pillar of fire by night to illumine the way in
20 which they should go. Thou gavest also thy good spirit to instruct
them, and withheldest not thy manna from their mouth, and gavest
21 them water for their thirst. Yea, forty years didst thou sustain them
in the desert, and they lacked nothing: their clothes did not wear
out nor did their feet blister.
22 "Moreover thou gavest them kingdoms and peoples, which thou
didst allot according to their territory, so they possessed the land of
23 Sihon, king of Heshbon, and the land of Og, king of Bashan. Thou

didst also increase their children as the stars of the heavens, and broughtest them into the land concerning which thou didst say to their
24 fathers, that they should go in to possess it. So the children went in and possessed the land, and thou didst subdue before them the Canaanite population of the land, and didst give them into their hand, with their kings and the peoples of the land, that they might do with them
25 as they would. Accordingly they took fortified cities and a fertile land, and possessed houses full of all good things, and cisterns hewn out, vineyards, oliveyards, and fruit trees in abundance. So they ate and were filled, and became fat and lived bountifully in thy great
26 goodness. Nevertheless they were disobedient and rebelled against thee and cast thy law behind their back and slew thy prophets, who testified against them to turn them again to thee and committed great
27 blasphemies. Therefore thou didst deliver them into the hands of their adversaries, who tormented them. Then in the time of their distress, when they cried to thee, thou heardest from the heavens and according to thy manifold mercy thou didst give them deliverers who saved
28 them out of the hand of their adversaries. But as soon as they had rest, they did evil again before thee; therefore thou didst leave them in the hands of their enemies, so that they ruled over them, yet when they again cried to thee, thou didst hear from the heavens, and many
29 times didst thou deliver them in accordance with thy mercy, and testified against them, in order to restore them to thy law. Yet they acted insolently and did not heed thy commandments, but sinned against thy ordinances—which if a man keep he shall live—and turned a stub-
30 born shoulder and acted obstinately and would not listen. Yet many years thou didst bear with them, and didst testify against them by thy spirit through thy prophets, still they would not listen. Therefore
31 thou gavest them into the hands of the peoples of the lands. Nevertheless in thy manifold mercy thou didst not annihilate them nor forsake them, for thou art a gracious and merciful God.

32 "Now therefore, our God, the great, the mighty and the terrible God, who keepest covenant and grace, let not all the distress seem insignificant before thee, that has come on us, on our kings, our princes, our priests, our prophets, our fathers, and on all thy people, since the
33 days of the kings of Assyria to this day. However thou art just in all that has come upon us; for thou hast exemplified the truth, but we
34 have done wickedly, neither have our kings, our princes, our priests, nor our fathers, kept thy law nor observed thy commandments nor thy
35 testimonies with which thou didst testify against them. For they did

not serve thee in their kingdom and in spite of thy great goodness
which thou didst bestow on them, and the large and fat land thou
36 gavest them they have not turned from their evil deeds. Behold, we
this day are slaves, and as for the land that thou gavest to our fathers
37 to enjoy its fruit and its good gifts, we are only slaves in it. Moreover
it yields a large income to the kings whom thou hast set over us because
of our sin; also they have power over our bodies and over our cattle
according to their pleasure, and we are in great distress.

38 "Now in view of all this we make and sign a binding covenant and
our nobles, our Levites, and our priests are enrolled upon the sealed
document."

10 Those included in the sealed document were Nehemiah, the gov-
2 ernor, the son of Hachaliah, and Zedekiah, Seraiah, Azariah, Jere-
3 4 miah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch,
5-7 Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshul-
8 lam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah; these were the
9 priests. And the Levites were: Jeshua the son of Azaniah, Binnui of
10 the sons of Henadad, Kadmiel; also their kinsmen, Shechaniah, Hoda-
11 12 viah, Kelita, Pelaiah, Hanan, Mica, Rehob, Hashabiah, Zaccur, Shere-
13 14 biah, Shebaniah, Hodijah, Bani, Beninu. The chiefs of the people
15 were: Parosh, Pahath-moab, Elam, Zattu, Bani, Bunni, Azgad,
16-18 Bebai, Adonijah, Bigvai, Adin, Ater, Hezekiah, Azzur, Hodiah,
19 20 Hashum, Bezai, Hariph, Anathoth, Nobai, Magpiash, Meshullam,
21-23 Hezir, Meshezabel, Zadok, Jaddua, Pelatiah, Hanan, Anaiah, Ho-
24 25 shea, Hananiah, Hasshub, Hallohesh, Pilha, Shobek, Rehum, Hashab-
26 27 nah, Maaseiah, Ahiah, Hanan, Anan, Malluch, Harim, Baanah.

28 "Moreover the rest of the people, the priests, the Levites, the door-
keepers, the singers, the temple servants, and all those who had sepa-
rated themselves from the peoples of the lands to the law of God, their
wives, their sons, and their daughters, everyone who had knowledge
29 and insight, are supporting their kinsmen, their nobles, and take oath,
under penalty of a curse, to walk in the law of God which was given
by Moses the servant of God, and to observe and do all the command-
ments of the LORD our lord, and his ordinances and his statutes;
30 and that we refuse to give our daughters to the peoples of the land
31 nor will we take their daughters as wives for our sons; and that, if
the peoples of the land bring wares or any grain on the Sabbath day to
sell we will not buy of them on the sabbath or on a holy day; and that
in the seventh year we will leave the land fallow and refrain from
the exaction of any debt.

32 "We also lay upon ourselves the charge to give the third part of a
33 shekel yearly for the service of the house of our God, for the sacred
bread, and for the continual burnt-offering, for the sabbaths, the new
moons, the fixed festivals, and the holy things and for the sin-offer-
ings to make atonement for Israel, and for all the work of the house
34 of our God. Moreover we cast lots, the priests, the Levites, and the
people concerning the wood-offering, to bring it into the house of our
God, according to our fathers' houses, at appointed times year by year,
to burn upon the altar of the LORD our God, as it is written in the
35 law; and to bring the first produce of our ground and the first of all
fruit of every kind of tree year by year to the house of the LORD;
36 also the first-born of our sons and of our cattle, as it is written in the
law, and the firstlings of our herds and our flocks, to bring to the house
37 of our God to the priests who minister in the house of our God; and
that we will bring the best product of our kneading troughs, the fruit
of every kind of tree, the new wine and the oil, to the priests in the
chambers of the house of our God; and the tithes of our ground to
the Levites; and that they, the Levites, shall take the tithes in all the
38 cities dependent on our agriculture; and that the priest, the son of
Aaron, shall be with the Levites, when the Levites tithe, and the Le-
vites shall bring up the tithe of the tithes to the house of our God, to
39 the chambers into the treasure house. For the Israelites and the mem-
bers of the Levites shall bring the gifts of grain, of new wine, and of
oil, into the chambers, where are the vessels of the sanctuary, and the
priests who minister and the doorkeepers and the singers, and that we
will not neglect the house of our God."

THE POPULATION OF JERUSALEM, 11:1—12:26

11 Also the princes of the people cast lots, to bring one out of every
ten to dwell in Jerusalem the holy city, while nine-tenths remained in
2 the other cities. The people also blessed all the men who volunteered
to dwell in Jerusalem.

3 Now these are the chief men of the provinces who dwelt in Jeru-
salem; but in the cities of Judah every man dwelt in his own posses-
sion in their cities; Israel, the priests, the Levites, the temple servants,
4 and the descendants of Solomon's servants. Also in Jerusalem dwelt
some Judahites and some Benjaminites. Of the Judahites: Athaiah,
the son of Uzziah, the son of Zechariah, the son of Amariah, the son
6 of Shephatiah, the son of Mahalalel, of the descendants of Perez, all
the descendants of Perez who dwelt in Jerusalem were four hundred

5 and sixty-eight able men. And Maaseiah the son of Baruch, the son
of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joia-
rib, the son of Zechariah, the son of the Shilonite.
7 These are the Benjaminites: Sallu, the son of Meshullam, the
son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maase-
8 iah, the son of Ithiel, the son of Jeshaiah. And his kinsmen were
9 able-bodied warriors, nine hundred and twenty-eight. And Joel, the
son of Zichri, was appointed over them; and Judah, the son of Has-
senuah, was second in charge of the city.
10 11 Of the priests: Jedaiah, the son of Joiarib, Jachin, and Seraiah, the
son of Hilkiah, the son of Zadok, the son of Meraioth, the son of Ahi-
12 tub, the ruler of the house of God, and their kinsmen who did the
work of the house, eight hundred and twenty-two; and Adaiah, the
son of Jeroham, the son of Pelaliah, the son of Amzi, the son of
13 Zechariah, the son of Pashur, the son of Malchijah, and his kinsmen,
chief men of families, two hundred and forty-two, and Amasai, the
son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of
14 Immer, and his kinsmen, able-bodied warriors, one hundred and
twenty-eight; and Zabdiel, the son of Haggedolim, was appointed
over them.
15 And of the Levites: Shemaiah, the son of Hasshub, the son of
16 Azrikam, the son of Hashabiah, the son of Bunni; and Shabbethai and
Jozabad, of the chief men of the Levites, who were in charge of the
17 outside work of the house of God; and Mattaniah, the son of Mica,
the son of Zabdi, the son of Asaph, was the chief who led the song of
praise for the prayer, and Bakbukiah was second among his kinsmen;
and Abda, the son of Shammua, the son of Galal, the son of Jeduthun.
18 All the Levites in the holy city were two hundred and eighty-four.
19 Also the doorkeepers, Akkub, Talmon, and their kinsmen, who
20 kept the watch at the gates, were one hundred and seventy-two. And
the rest of Israel, of the priests, the Levites, were in all the cities of
21 Judah, each man in his own inheritance. Moreover the temple serv-
ants dwelt in Ophel; and Ziha and Gishpa were over the temple
servants.
22 Now the overseer of the Levites at Jerusalem was Uzzi, the son of
Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica,
of the sons of Asaph, the singers, over the work of the house of God.
23 For there was a command from the king concerning them, and a fixed
24 provision for the singers, as each day required. Moreover Pethahiah,

the son of Meshezabel, of the descendants of Zerah, the son of Judah, was the king's agent in all matters concerning the people.

25 Now as to the villages with their fields, some of the Judahites dwelt in Kirjath-arba and its dependent towns, in Dibon and its de-
26 pendent towns, in Jekabzeel and its villages, in Jeshua, in Moladah,
27 in Bethpelet, in Hazar-shual, and in Beersheba and its dependent
28 towns, and in Ziklag and in Meconah and its dependent towns, in
29 30 En-rimmon, in Zorah, in Jarmuth, Zanoah, Adullam and their villages, Lachish and its fields, Azekah and its dependent towns. So they encamped in the region between Beersheba and the valley of Hinnom.
31 The Benjaminites also dwelt at Geba, Michmash, Aija, Bethel, and its
32 33 dependent towns, at Anathoth, Nob, Ananiah, Hazor, Ramath, Git-
34 35 taim, Hadid, Zeboim, Naballat, Lod, and Ono, the valley of the
36 craftsmen. And of the Levites, certain divisions belonged to Judah and to Benjamin.

12 Now these are the priests and the Levites who came up with Zerub-
2 babel, the son of Shealtiel and Jeshua, Seraiah, Jeremiah, Ezra, Ama-
3 4 riah, Malluch, Hattush, Shecaniah, Rehum, Meremoth, Iddo, Gin-
5 6 nethoi, Abijah, Mijamin, Maadiah, Bilgah, Shemaiah and Joiarib,
7 Zedaiah, Sallu, Amok, Hilkiah, Jedaiah. These were the chief men of the priests and of their kinsmen in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah and Mattaniah, he and his kinsmen were in charge of the thanksgiv-
9 ing. Also Bakbukiah and Unno, their kinsmen, stood opposite them in the execution of their official duties.

10 Now Jeshua was the father of Joiakim, and Joiakim was the fa-
11 ther of Eliashib, and Eliashib was the father of Joiada, and Joiada was the father of Jonathan, and Jonathan was the father of Jaddua.

12 And in the days of Joiakim the priests, the heads of families, were:
13 of Seraiah, Meraiah; of Jeremiah, Hananiah; of Ezra, Meshullam;
14 of Amariah, Jehohanan; of Malluchi, Jonathan; of Shebaniah, Jo-
15 16 seph; of Harim, Adna; of Meraioth, Helkai; of Iddo, Zechariah;
17 of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of
18 Moadiah, Piltai; of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 20 of Joiarib, Mattenai; of Jedaiah, Uzzi; of Sallai, Kallai; of Amok,
21 Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

22 As for the Levites, in the days of Eliashib, Joiada, Johanan, and Jaddua, were recorded as heads of families, also the priests until the
23 reign of Darius the Persian. The descendants of Levi, heads of families were recorded in the Book of Chronicles, even until the days of

24 Johanan, the son of Eliashib. Also the chief men of the Levites
were: Hashabiah, Sherebiah, Jeshua, Bennui, and Kadmiel and their
kinsmen opposite them to praise and give thanks, according to the
25 command of David, the man of God, watch succeeding watch. Mat-
taniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub were
26 porters keeping watch at the stores of the gates. These were in the
days of Joiakim, the son of Jeshua, the son of Jozadak, and in the
days of Nehemiah the governor, and of Ezra the priest, the scribe.

THE DEDICATION OF THE CITY WALL, 12:27–47

27 Now at the dedication of the wall of Jerusalem they sought the
Levites out of all their places, to bring them to Jerusalem to celebrate
the dedication with all gladness, with thanksgiving and with song,
28 with cymbals, harps and lyres. So the members of the guilds of sing-
ers were gathered together from the plains of the Jordan and from
the environs of Jerusalem and from the villages of the Netophathites,
29 also from Beth-gilgal and from the fields of Geba and Azmaveth;
for the singers had built for themselves villages round about Jerusa-
30 lem. Accordingly the priests and the Levites purified themselves; and
they purified the people and the gates and the wall.
31 Then I brought up the princes of Judah upon the wall, and I ap-
pointed two great companies that gave thanks, and the one went to the
32 right upon the wall to the Refuse Gate. And behind them went Ho-
33 shaiah and half of the princes of Judah, and Azariah, Ezra, and
34 Meshullam, Judah, Benjamin, Shemaiah, Jeremiah, and certain of
35 the priests' sons with trumpets: Zechariah the son of Jonathan, the
son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son
36 of Zaccur, the son of Asaph, and his kinsmen, Shemaiah, Azarel,
Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, with the musi-
cal instruments of David, the man of God. And Ezra the scribe was
37 before them. And by the Fountain Gate, they went straight up the
stairs of the city of David at the ascent of the wall above the house of
David, even to the Water Gate on the east.
38 Now the other company that gave thanks went to the left, and I
after them, with half of the people upon the wall, above the Tower of
39 the Furnaces, even to the Broad-Wall, and above the Gate of Ephraim
and by the Old Gate and by the Fish Gate and the Tower of Hananel
and the Tower of The Hundred, even to the Sheep Gate; and they
40 halted in the Gate of the Guard. So both companies that gave thanks
halted at the house of God, and I, and the half of the officials with

41 me; and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai,
42 Zechariah, and Hananiah, with trumpets; and Maaseiah, Shemaiah,
Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer, and the sing-
43 ers raised their voices following Jezrahiah their leader. And they
offered great sacrifices that day and rejoiced; for God had made them
rejoice with great joy, and the women also and the children rejoiced,
so that the joy of Jerusalem was heard far away.

44 Moreover on that day men were appointed over the chambers for
the treasures, for the gifts, for the first fruits, and for the tithes, to
gather into them, for the chiefs of the cities, the portions of thanks-
giving for the priests and the Levites. For Judah rejoiced in the
45 priests and the Levites who served. And they kept the charge of their
God, and the charge of the purification, as did the singers and the
gate-keepers, according to the command of David and of Solomon
46 his son. For in the days of David and Asaph of old there was a chief
47 of the singers, and songs of praise and thanksgiving to God. More-
over all Israel, in the days of Zerubbabel and in the days of Nehe-
miah, gave the portions of the singers and the gate-keepers, as each day
required; and they set apart what was for the Levites, and the Le-
vites set apart what was for the sons of Aaron.

NEHEMIAH'S REFORM MEASURES, 13:1–31

13 On that day they read in the book of Moses in the hearing of the
people, and it was found written therein that no Ammonite or Moab-
2 ite should ever enter into the assembly of God; for they did not meet
the Israelites with bread and water, but hired Balaam against them to
3 curse them; but our God turned the curse into a blessing. Accordingly
when they heard the law they separated from Israel all the mixed
multitude.

4 Now before this, Eliashib the priest, who was appointed over the
5 chambers of the house of our God, being related to Tobiah, had pre-
pared for him a great chamber, where formerly they had put the cer-
eal-offerings, the incense, the vessels, and the tithes of grain, the new
wine, and the oil, which were given by command to the Levites, the
6 singers, and the gate-keepers, and the gifts for the priests. But during
all this time I had not been at Jerusalem; for in the thirty-second year
of Artaxerxes, king of Babylon, I went to the king. But after some
7 time, I asked leave of the king. And I came to Jerusalem and I dis-
covered the evil that Eliashib had done for Tobiah, in preparing him
8 a chamber in the court of the house of God. And it greatly displeased

me; therefore I cast all of Tobiah's household property out of the
9 chamber. Then I spoke and they cleansed the chambers, and I brought
back there the vessels of the house of God, with the cereal-offerings
and the incense.
10 I also learned that the portions of the Levites had not been given
them; so that the Levites and the singers who conducted the service
11 had fled each to his own field. Then I contended with the rulers and
said,

"Why is the house of God forsaken?"

So I gathered them together and restored them to their posts.
12 Thereupon all Judah brought the tithe of the grain and the new wine
13 and the oil to the store-rooms. Moreover I appointed in charge of the
treasuries: Shelemiah the priest and Zadok the scribe, and of the Le-
vites, Pedaiah; and next to them was Hanan, the son of Zaccur, the
son of Mattaniah; for they were considered faithful, and it was their
14 task to distribute to their kinsmen. Remember me, O my God, con-
cerning this and wipe not out my good deeds that I have done for the
house of my God, and for its services.
15 In these days I saw in Judah men treading wine-presses on the Sab-
bath and bringing in heaps of grain loaded on asses, also wine, grapes,
figs, and all kinds of burdens which they brought into Jerusalem on
the Sabbath day; and I protested on the day when they sold provisions.
16 Tyrians also dwelt therein, who brought in fish and all kinds of wares,
17 and sold them on the Sabbath to the Judahites and in Jerusalem. Then
I contended with the nobles of Judah and said to them,

"What evil thing is this that you are doing, and thereby profaning
18 the Sabbath day? Did not your fathers do this and did not our God
bring all this misfortune upon us and upon this city? Yet you are
bringing more wrath upon Israel by profaning the Sabbath."
19 Accordingly when the gates of Jerusalem began to be in darkness,
before the Sabbath, I commanded and the gates were shut; and I gave
orders that they should not be opened until after the Sabbath. And I
put some of my servants in charge of the gates, that none should bring
20 in a burden on the Sabbath day. So the traders and sellers of all kinds
21 of wares lodged outside Jerusalem once or twice. Then I warned
them and said to them,

"Why do you lodge before the wall? If you repeat it, I shall ar-
rest you."
22 From that time on they came no more on the Sabbath. Moreover I
gave orders to the Levites that they should purify themselves and that

they should come and guard the gates, to keep the Sabbath day holy. Remember, O my God, this also to my account and have compassion upon me according to the greatness of thy grace.

23 In those days also I saw the Jews who had married women of Ash-
24 dod, of Ammon, and of Moab, and their children spoke half in the language of Ashdod, and none of them could speak in the Jews' lan-
25 guage, but according to the language of each people. Therefore I contended with them and cursed them and beat some of them and pulled out their hair and made them swear by God, saying,

"You shall not give your daughters to their sons nor take their
26 daughters as wives for your sons or for yourselves. Did not Solomon, king of Israel, sin by these means? Yet among many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel; nevertheless foreign wives were the cause of his
27 sin; and shall it be reported of you that you do all this great evil, and break faith with our God in marrying foreign women?"

28 Now one of the sons of Joiada, the son of Eliashib, the high priest, was the son-in-law of Sanballat, the Horonite; therefore I chased him
29 from me. Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood and of the Levites.
30 Thus I cleansed them from all foreigners and established the duties
31 for the priests and the Levites, each for his own task, and for the wood-offering at appointed times, and the first-fruits. Remember it, O my God, to my credit.

THE BOOK OF ESTHER

QUEEN VASHTI'S DISMISSAL, 1:1–22

1 Now it was in the days of Ahasuerus—that is, the Ahasuerus who
reigned from India even to Ethiopia, over a hundred and twenty-
2 seven provinces. In those days when King Ahasuerus sat on the
3 throne of his kingdom, which was in the castle in Shushan, in the
third year of his reign, he made a feast for all his princes and his
servants. The commanders of the army of Persia and Media, the
4 nobles and rulers of the provinces were before him, while he showed
the riches of his glorious kingdom and the precious things of his great
5 majesty many days, even a hundred and eighty days. And when these
days were completed, the king made for all the people who were pres-
ent in the castle at Shushan, both great and small, a seven days' feast
6 in the court of the garden of the king's palace. There was white stuff
of cotton, and blue hangings, fastened with cords of fine linen and
purple to silver rings and columns of marble; couches of gold and sil-
ver were upon a pavement of porphyry and marble and mother-of-
7 pearl and precious stones. And they served them in golden beakers
and no two were alike and the royal wine was abundant according to
8 the liberality of the king. The drinking also was according to the
law; none could compel, for so the king had decreed to all the officers
of his house, to do according to each man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal pal-
10 ace which belonged to King Ahasuerus. On the seventh day, when the
king's heart was joyous with wine, he commanded Mehuman, Biztha,
Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven eunuchs
11 who ministered in the presence of Ahasuerus the king, to bring
Vashti the queen before the king with the royal crown, to show the
12 peoples and the princes her beauty, for she was beautiful. But Queen
Vashti refused to come at the king's command by the eunuchs; there-
fore the king was greatly enraged and his anger burned within him.

13 Then the king said to the wise men who knew the times—for so
the king was accustomed to speak before all who knew law and gov-
14 ernment; and those next to him were Carshena, Sethar, Admatha,
Tarshish, Meres, Marsena, and Memucan, the seven princes of Per-

sia and Media who saw the king's face and held the first place in the kingdom—

15 "What shall we do to Queen Vashti according to law, because she has not done the bidding of King Ahasuerus by the eunuchs?"

16 Then Memucan replied before the king and the princes,

"Vashti the queen has not done wrong to the king only, but also to all the princes and to all the peoples, that are in all the provinces of 17 King Ahasuerus. For this behavior of the queen will be reported to all women, making their husbands contemptible in their sight, when it shall be said, 'King Ahasuerus commanded that Vashti the queen be 18 brought before him; but she did not come.' Even this day the princesses of Persia and Media who have heard of the queen's behavior will relate it to all the king's princes and there will be a surfeit of contempt and 19 rage. If it please the king, let there go forth from him, and let it be written among the laws of the Persians and the Medes so that it may not be altered, that Vashti the queen come no more before King Ahasuerus, and that the king give her royal position to another who is 20 better than she. So when the king's decree which he shall make shall be published throughout all his kingdom—great though it is—all the women will give honor to their husbands both to high and low."

21 Accordingly the proposal seemed good in the sight of the king and the princes, and the king did according to the counsel of Memucan; 22 and he sent letters to all the royal provinces, into every province according to its form of writing and to every people according to its language, that every man should be master in his own house and should speak whatever seemed proper to him.

ESTHER, THE JEWESS, CHOSEN QUEEN, 2:1–18

2 After these things, when the wrath of King Ahasuerus was pacified, he remembered Vashti and what she had done and what was decreed 2 against her. Then the king's servants who ministered to him said,

3 "Let beautiful young maidens be sought out for the king, and let the king appoint officers in all the provinces of his kingdom that they may gather together all the beautiful young maidens to the castle in Shushan, to the harem under the custody of Hegai, the king's eunuch, keeper of the women, and let the cosmetics for their beautifying be 4 given them. And let the maiden who pleases the king be queen instead of Vashti."

And the proposal pleased the king, and he did so.

5 There was a certain Jew in the castle at Shushan whose name was

Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Ben-
6 jaminite, who had been carried away from Jerusalem with the cap-
tives who had been carried away with Jeconiah, king of Judah, whom
7 Nebuchadnezzar, the king of Babylon, had carried away. Moreover
he had brought up Hadassah, that is, Esther, his uncle's daughter, for
she had neither father nor mother; and the maiden was fair and beau-
tiful and when her father and mother died, Mordecai took her as his
own daughter.

8 So when the king's command and his decrees were reported, and
when many maidens were gathered together to the castle in Shushan
under the custody of Hegai, Esther was also taken into the king's pal-
9 ace under the custody of Hegai, keeper of the women. Moreover the
maiden pleased him and she met with kindness at his hands, and he
hastened to give her cosmetics for beautifying herself, with her por-
tions, and seven picked maidens who were to be given her from the
king's palace. And he removed her and her maidens to the best apart-
10 ments in the harem. Esther had not made known her people nor her
kindred; for Mordecai had charged her that she should not make it
11 known. Moreover Mordecai used to walk to and fro every day be-
fore the court of the harem, to learn how Esther was and how she was
faring.

12 Now when the time for each maiden came to visit King Ahasuerus,
after it had been done to her according to the law for the women
twelve months—for so long the days of their beautifying lasted, six
months with oil of myrrh, and six months with spices and with prep-
13 arations for beautifying of the women—in this wise the maiden came
to the king; whatever she mentioned was given to her to go with her
14 from the harem to the king's palace. In the evening she went in and
in the morning she returned to the second harem to the custody of
Shaashgaz, the king's eunuch, who kept the concubines. She did not
again visit the king, unless the king delighted in her and she was sum-
15 moned by name. Now when the turn of Esther, the daughter of
Abihail, the uncle of Mordecai, who had taken her for his own
daughter, came to visit the king, she asked for nothing except what
Hegai, the king's eunuch, the keeper of the women, prescribed. And
Esther won favor in the sight of all who saw her.

16 So Esther was taken to King Ahasuerus into his royal place in the
tenth month, that is, the month Tebet, in the seventh year of his reign.
17 Moreover the king loved Esther more than all the women, and she
won favor and kindness in his presence more than all the maidens;

so that he set the royal crown upon her head and made her queen in-
18 stead of Vashti. Then the king made a great feast for all his princes
and his servants, even Esther's feast; and he made it a holiday for the
provinces and gave gifts, according to the liberality of the king.

MORDECAI'S OPPORTUNITY, 2:19–23

19 Now when the maidens were gathered together a second time Mor-
20 decai was sitting in the gate of the king. Esther had not as yet made
known her kindred nor her people, as Mordecai had charged her, for
Esther kept the command of Mordecai just as when she was being
21 reared by him. In those days, as Mordecai was sitting in the king's
gate, two of the king's eunuchs who guarded the threshold, Bigthan
and Teresh, became enraged and sought to do violence to King Ahas-
22 uerus; but the plot became known to Mordecai, who revealed it to
23 Esther the queen; and Esther told the king in Mordecai's name. Ac-
cordingly the matter was investigated and when it was found to be so,
they were both hanged on a tree; and it was written in the book of the
chronicles in the king's presence.

HAMAN'S CRUEL PURPOSE, 3:1–15

3 After these things King Ahasuerus promoted Haman, the son of
Hammedatha, the Agagite, and advanced him and placed his seat
2 above all the princes who were with him. Thus all the king's serv-
ants who were in the king's gate bowed down and did obeisance to
Haman; for the king had so commanded concerning him. But Mor-
3 decai would not bow down nor do obeisance. Then the king's serv-
ants who were in the king's gate, said to Mordecai,

"Why do you transgress the king's command?"

4 Now when they thus spoke to him daily and he did not listen to
them, they told Haman, to see whether Mordecai's conduct would
5 stand, for he had told them that he was a Jew. So when Haman saw
that Mordecai did not bow down nor do obeisance to him, Haman
6 was filled with rage. But he thought it beneath him to lay hands on
Mordecai alone; for they had told him Mordecai's race. Therefore
Haman sought to destroy all the Jews who were throughout the whole
kingdom of Ahasuerus, even the people of Mordecai.

7 In the first month, which is the month Nisan, in the twelfth year
of King Ahasuerus, one cast Pur, that is, the lot, before Haman from
day to day and from month to month, to the twelfth month, which is
8 the month Adar. And Haman said to King Ahasuerus,

"There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the
9 king's laws; therefore it is not fitting to leave them alone. If it please the king, let it be prescribed that they be destroyed; and I will pay ten thousand talents of silver into the hands of those who do the accounting, that they may bring it into the king's treasuries."
10 Then the king took his signet-ring from his hand and gave it to
11 Haman, the son of Hammedatha, the Agagite, the Jews' enemy. The king also said to Haman,

"The silver is yours and the people too, to do with them as seems good to you."

12 Then the king's scribes were summoned on the thirteenth day of the first month, and it was written according to all that Haman commanded to the king's satraps and to the governors who were over every province and to the princes of every people, to every province according to its form of writing, and to every people according to their language. In the name of King Ahasuerus it was written and it was
13 sealed with the king's signet. These letters were sent by couriers into all the king's provinces, to destroy, slay and wipe out all the Jews, both young and old, infants and women in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take
14 the spoil of them as plunder. A copy of the writing to be given out as a decree in every province was published to all the peoples that they
15 should be ready for that day. The couriers went forth in haste at the king's command, and the decree was given out in the castle at Shushan. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

MORDECAI'S APPEAL TO ESTHER, 4:1–17

4 Now when Mordecai knew all that had been done, Mordecai tore his garments and put on sackcloth with ashes, and went out into the midst of the city and cried out with a loud and bitter lamentation.
2 And he came even before the king's gate; for none might enter the
3 king's gate clothed with sackcloth. Moreover in every province wherever the king's command and his decree came, there was great mourning among the Jews, and fasting, weeping and wailing; and many lay
4 in sackcloth and ashes. And Esther's maidens and her eunuchs came and told her; and the queen was exceedingly distressed. And she sent garments to clothe Mordecai that he might take off his sackcloth; but

5 he did not accept them. Then Esther called for Hathach, one of the
king's eunuchs, who had been appointed to attend her, and ordered
6 him to go to Mordecai, to learn what this was and why it was. So
Hathach went forth to Mordecai to the broad place of the city which
7 was before the king's gate. Then Mordecai told him all that had hap-
pened to him and the exact sum of money that Haman had promised
8 to pay to the king's treasuries for the destruction of the Jews. He also
gave him a copy of the writing of the decree that was given out in
Shushan to destroy them, that he might show it to Esther and inform
her and charge her to go into the king to implore him and to make
request before him for her people.

9 10 So Hathach came and told Esther the words of Mordecai. Then
Esther spoke to Hathach, and gave him a message to Mordecai, saying,

11 "All the king's servants and the people of the king's provinces know
that whoever, whether man or woman, comes to the king into the
inner court who is not summoned, there is one law for him, that he be
put to death, except those to whom the king shall hold out the golden
scepter, that he may live; but I have not been summoned to come to
the king these thirty days."

12 Accordingly they told Mordecai Esther's words.

13 Then Mordecai bade them return answer to Esther,

"Think not to yourself that you will escape inside the royal palace
14 any more than all the rest of the Jews. For if you altogether remain
silent at this time, then relief and deliverance will rise up for the
Jews from another quarter, but you and your father's house will
perish; and who knows whether you have not come to the kingdom
for such a time as this."

15 Thereupon Esther bade them return answer to Mordecai,

16 "Go, gather together all the Jews that are to be found in Shushan
and fast for me, and neither eat nor drink for three days, night or day.
I also and my maidens will likewise fast and so will I go to the king,
which is not according to the law; and if I perish, I perish."

17 So Mordecai went his way and did just as Esther commanded him.

HAMAN'S RISE AND FALL, 5:1—7:10

5 So it came about on the third day that Esther put on her royal robes,
and stood in the inner court of the king's palace directly opposite the
king's apartment. And the king was sitting upon his royal throne in
2 the royal palace opposite the entrance of the palace. And when the
king saw Esther the queen standing in the court she met with favor in

his sight, and the king extended to Esther the golden scepter that was in his hand. So Esther drew near and touched the top of the scepter.

3 Thereupon the king said to her,

"What is your wish, Queen Esther, and what is your request? It shall be given you even to the half of the kingdom."

4 And Esther said,

"If it please the king, let the king and Haman come today to a banquet that I have prepared for him."

5 Then the king said,

"Bring Haman in haste that he may fulfil Esther's wish."

So the king and Haman came to the banquet that Esther had prepared.

6 Accordingly the king said to Esther at the banquet of wine,

"What is your petition? And it shall be granted you; and what is your request, even to the half of the kingdom? and it shall be performed."

7 Accordingly Esther answered and said,

8 "My petition and my request is: If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to my banquet that I shall prepare for them, and tomorrow I will do as the king has said."

9 Then Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, and he neither stood up nor moved for him, Haman was filled with wrath against Mor-
10 decai. Nevertheless Haman restrained himself and returned home,
11 and sent and brought in his friends and Zeresh his wife. Thereupon Haman recounted to them the glory of his riches and the multitude of his children and every instance where the king had promoted him, and how he had advanced him above the princes and the servants of
12 the king. Haman also said,

"Even Esther the queen has permitted no man to come in with the king to the banquet that she has prepared but me, and tomorrow also
13 I am invited by her together with the king. Yet all this suffices me not so long as I see Mordecai the Jew sitting at the king's gate."

14 Then Zeresh his wife and all his friends said to him,

"Let a gallows seventy-five feet high be erected and in the morning speak to the king that Mordecai may be hanged thereon. Then go in merrily with the king to the banquet."

And the idea pleased Haman; and he had the gallows made.

6 On that night sleep forsook the king, and he commanded to bring

the book of records of the chronicles, and they were read before the
2 king. And there was found written what Mordecai had told concerning Bigthana and Teresh, two of the king's eunuchs, of those who guarded the threshold, who had sought to lay hands on King Ahas-
3 uerus. Whereupon the king said,

"What honor and dignity have been bestowed on Mordecai for this?"

Then the king's servants who ministered to him said,

"Nothing has been done for him."

4 At this juncture the king said,

"Who is in the court?"

Now Haman had entered the outer court of the king's house to request the king to hang Mordecai on the gallows that he had prepared
5 for him. Accordingly the king's servants said to him,

"Behold, Haman is standing in the court."

And the king said,

"Let him enter."

6 So Haman came in. And the king said to him,

"What shall be done to the man whom the king delights to honor?"

Now Haman said to himself,

"Whom would the king delight to honor more than myself?"

7 Therefore Haman said to the king,

8 "For the man whom the king delights to honor, let royal garments be brought, which the king has worn, and a horse which the king has
9 ridden, and on the head of which a royal crown is set. And let the garments and the horse be delivered to one of the king's most noble princes, and let them clothe the man whom the king delights to honor and cause him to ride on horseback through the street of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor.' "

10 Then the king said to Haman,

"Make haste, and take the garments and the horse, as you have said, and do even so to Mordecai the Jew who sits in the king's gate. Let nothing fail of all that you have spoken."

11 So Haman took the garments and the horse and clothed Mordecai and caused him to ride through the streets of the city and proclaimed before him,

"Thus shall it be done to the man whom the king delights to honor."

12 Then Mordecai returned to the king's gate. But Haman hurried

13 home, mourning and with his head covered. Haman also related to
Zeresh his wife and to all his friends all that had befallen him. Then
his wise men and Zeresh his wife said to him,
"If Mordecai before whom you have begun to fall be of the Jewish
race, you will make no headway against him but will surely fall be-
fore him."
14 While they were still speaking with him, the king's eunuch ar-
rived and hurriedly brought Haman to the banquet that Esther had
prepared.
7 So the king and Haman went in to drink with Esther the queen.
2 And the king said again to Esther on the second day of the banquet of
wine,
"What is your petition, Queen Esther? And it shall be granted
you. Indeed what is your request even to the half of the kingdom?
And it shall be performed."
3 Then Esther the queen answered, saying,
"If I have found favor in the sight of the king, and if it please the
king, let my life be given me at my petition and my people at my re-
4 quest; for we are sold, I and my people, to be destroyed, to be slain,
and to perish. But if we had been sold as male and female slaves, I
would have held my peace since the distress would not have been
worthy of disturbing the king."
5 Then King Ahasuerus spoke and said to Esther the queen,
"Who is he and where is he who dares presume in his heart to do
so?"
6 Thereupon Esther said,
"An adversary and an enemy, this wicked Haman."
7 Then Haman was terrified before the king and queen. And when
the king arose in his wrath from the banquet of wine and went into
the palace garden, Haman stood up to beg for his life from Esther the
queen; for he saw that evil was determined against him by the king.
8 Accordingly when the king returned from the palace garden to the
apartment of the banquet of wine, Haman was prostrate upon the
couch upon which Esther was. Then the king said,
"Will he violate the queen in my presence in the house?"
9 And as the words left his lips they covered Haman's face. Then
Harbonah, one of the eunuchs who was before the king said,
"There are also the gallows seventy-five feet high, which Haman
has made for Mordecai, who spoke good for the king, standing in the
house of Haman."

And the king said,
"Hang him thereon."
10 So they hanged Haman on the gallows that he had prepared for
Mordecai. Then the king's wrath abated.

THE TRIUMPH OF ESTHER AND MORDECAI, 8:1–17

8 On that day King Ahasuerus gave the house of Haman, the Jew's
enemy, to Esther the queen. And Mordecai came before the king,
2 for Esther had told what he was to her. Then the king took off his
ring, which he had taken from Haman and gave it to Mordecai. And
3 Esther set Mordecai over the house of Haman. Moreover Esther
spoke yet again before the king, and fell at his feet and besought him
with tears to avert the evil plan of Haman, the Agagite, and his
4 scheme which he had against the Jews. Thereupon the king held out
to Esther the golden scepter. So Esther arose, and stood before the
5 king. And she said,
"If it please the king, and if I have found favor in his sight, and
the thing seem right before the king, and I am pleasing in his sight,
let it be written to reverse the letters devised by Haman, the son of
Hammedatha, the Agagite, which he wrote that the Jews who are in
6 all the king's provinces might be destroyed. For how can I endure
to see the calamity that will come upon my people? Or how can I endure
to see the destruction of my kindred?"
7 Then King Ahasuerus said to Esther the queen and to Mordecai
the Jew,
"Behold, I have given Esther the house of Haman, and him they
have hanged upon the gallows, because he laid his hands upon the
8 Jews. Write also concerning the Jews as it please you, in the king's
name and seal it with the king's signet; for the writing which is writ-
ten in the king's name and sealed with the king's signet, may no man
reverse."
9 Then the king's scribes were called at that time in the third month,
which is the month Sivan, on the twenty-third day; and it was writ-
ten according to all that Mordecai commanded the Jews, and the
satraps and the governors and princes of the provinces which are
from India to Ethiopia, a hundred and twenty-seven provinces, to
every province according to its script and to every people according to
its language, and to the Jews according to their script and according
10 to their language. He also wrote in the name of King Ahasuerus, and
sealed it with the king's signet and sent the letters by swift couriers on

11 horseback, riding on steeds bred of the royal stud. Wherein the king
granted to the Jews who were in every city to gather themselves to-
gether and to fight for their lives, to destroy, to slay and to wipe out
all the armed forces of the people and provinces that would attack
them, their little ones and women, and to take the spoil of them as
12 plunder upon one day in all the provinces of King Ahasuerus, namely,
on the thirteenth day of the twelfth month, which is the month Adar.
13 A copy of the writing, that the decree should be given out in every
province, was published to all the peoples, and that the Jews should
14 be ready on that day to avenge themselves on their enemies. So the
couriers riding on the royal steeds went out, being hastened and pressed
on by the king's command; and the decree was given out in the castle
at Shushan.
15 Moreover Mordecai went from the presence of the king in royal
garments of blue and white stuff, and with a great crown of gold,
and with a robe of fine linen and purple. And the city of Shushan
16 shouted and was glad. The Jews had light and gladness and joy and
17 honor. Likewise in every province and in every city, wherever the
king's command and his decree came, there was gladness and joy for
the Jews, a feast and a holiday, and many from among the peoples of
the land became Jews; for the fear of the Jews had fallen upon them.

THE JEWS TURN UPON THEIR FOES, 9:1–16

9 Now in the twelfth month, which is the month Adar, on the thir-
teenth day of the same, when the king's command and his decree was
about to be enforced, on the day that the enemies of the Jews hoped to
lord it over them, whereas the contrary happened so that the Jews
2 themselves got the mastery over those who hated them, the Jews
gathered together in their cities throughout all the provinces of King
Ahasuerus, to lay hands on such as sought their hurt; and no one could
stand before them, for the fear of them had fallen upon all the
3 peoples. Moreover all the princes of the provinces and the satraps and
the governors and they who did the king's business aided the Jews, be-
4 cause the fear of Mordecai had fallen upon them. For Mordecai was
great in the king's palace and his fame spread throughout all the prov-
5 inces; for the man Mordecai constantly grew more powerful. So
the Jews vanquished all their enemies with the drawn sword, and with
slaughter and destruction, and had their own way with those who
6 hated them. Likewise in the castle in Shushan the Jews slew and de-
7 stroyed five hundred men. They also slew Parshandatha, Dalphon,

8 9 Aspatha, Poratha, Adalia, Aridatha, Parmashta, Arisai, Aridai and
10 Vaizatha, the ten sons of Haman, the son of Hammedatha, the Jews'
11 enemy; but they did not lay their hand on any spoil. On that day the
number of those that were slain in the castle at Shushan was reported
12 to the king. And the king said to Esther the queen,

"The Jews have slain and destroyed in the castle at Shushan five hundred men, and the ten sons of Haman; what must they have done in the rest of the king's provinces! Now what is your petition, and it shall be granted you? and what is your request further, and it shall be performed?"

13 Then Esther said,

"If it please the king, let it be granted to the Jews who are in Shushan to do tomorrow according to this day's decree, and let Haman's ten sons be hanged upon the gallows."

14 Accordingly the king ordered it so to be done. And a decree was
15 given out in Shushan; and they hanged Haman's ten sons. Likewise
the Jews who were in Shushan gathered themselves together on the
fourteenth day of the month Adar, and slew three hundred men in
16 Shushan; but they did not lay their hands on the spoil. Also the other
Jews who were in the king's provinces gathered themselves together
and fought for their lives and had relief from their enemies, and
slew of those who hated them seventy-five thousand; but they did not
lay hands on the spoil.

THE FEAST OF PURIM, 9:17–31

17 On the thirteenth day of the month Adar and the fourteenth day
18 of the same, they rested and made a day of feasting and gladness. But
the Jews who were in Shushan assembled themselves together on the
thirteenth and on the fourteenth, and on the fifteenth day of the same
19 they rested and made it a day of feasting and gladness. Therefore the
Jews who are village dwellers, who live in the unwalled towns, make
the fourteenth day of the month Adar an occasion of gladness and
feasting and holiday-making, and a day in which they send portions of
food to each other.

20 Moreover Mordecai wrote these things and sent letters to all the
Jews who were in all the provinces of King Ahasuerus, both near and
21 far, to enjoin them that they should keep the fourteenth day of the
22 month Adar and the fifteenth day of the same yearly, as the days
wherein the Jews had rest from their enemies, and the month which
was changed for them from sorrow to gladness and from mourning to

a holiday, that they should make them days of feasting and gladness
and of sending portions to one another, and of gifts to the poor.
23 So the Jews adopted as a custom what they had begun to do, and
24 what Mordecai had written to them. For Haman, the son of Ham-
medatha, the Agagite, the enemy of all the Jews, had plotted against
the Jews to destroy them, and had cast Pur, that is the lot, to consume
25 and to destroy them. But when the matter came before the king, he
commanded by letters that his wicked scheme which he had devised
against the Jews should come upon his own head, and that he and his
26 sons should be hanged on the gallows. Hence they called these days
Purim, after the name of Pur. Therefore because of all the words of
this letter, and of that which they had seen concerning this matter, and
27 that which had come to them, the Jews ordained and took upon them
and upon their descendants and upon all those who joined themselves
to them, so that it should not fail, that they should observe these two
days as feasts according to the written command and according to the
28 time appointed every year, and that these days should be remembered
and kept throughout every generation, every family, every province,
and every city. And these days of Purim should not lapse from among
the Jews nor the remembrance of them be cut off from their descend-
29 ants. Then Esther the queen, the daughter of Abihail, and Mordecai
the Jew wrote with all authority to confirm this second letter of Pu-
30 rim. Also the latter sent letters to all the Jews, to the hundred and
twenty-seven provinces of the kingdom of Ahasuerus, containing the
31 words of peace and truth, to confirm these days of Purim in their
appointed times, according as Mordecai, the Jew, and Esther, the
queen, had imposed them upon them, and as they had ordained for
themselves and for their descendants, in the matter of the fastings
32 and their cry of lamentation. The command of Esther also con-
firmed these matters of Purim; and it was written in a book.

THE POWER OF MORDECAI, 10:1–3

10 Now King Ahasuerus laid a tribute on the land and the isles of the
2 sea. And all the acts of his power and of his might, and the full
account of the greatness of Mordecai to which the king advanced
him, are they not written in the Book of the Chronicles of the Kings
3 of Media and Persia? For Mordecai the Jew was next in rank to
King Ahasuerus, and great among the Jews, and a favorite with the
mass of his fellow-countrymen, for he sought the good of his people
and voiced the welfare of his entire race.

PART III

THE POETICAL BOOKS

JOB, PSALMS, AND ECCLESIASTES; Translated by J. M. Powis Smith

PROVERBS; Translated by Alex. R. Gordon

SONG OF SONGS; Translated by Theophile J. Meek

THE BOOK OF JOB

JOB'S CALAMITIES, 1:1—3:1

1 There was a man in the land of Uz whose name was Job; and that
2 man was perfect and upright, and he feared God and shunned wick-
3 edness. Now there were born to him seven sons and three daughters.
And his property was seven thousand sheep and three thousand camels
and five hundred yoke of oxen and five hundred she-asses and a very
4 large number of slaves. So that man was the greatest of all the peo-
ple of the East. His sons would go and hold a feast in the house of
each one on his day; and they would send and invite their three sisters
5 to eat and drink with them. When the days of feasting had gone
round, Job would send and sanctify them, and he would get up early
in the morning and offer sacrifices according to the number of them
all; for Job said,

"Perhaps my children have sinned,
And cursed God in their thoughts."

Thus would Job do always.

6 Now one day when the heavenly beings had come to stand in the
7 presence of the LORD, and the Satan too had come among them, the
LORD said to the Satan,

"Whence do you come?"

And the Satan answered the LORD, saying,
"From roaming in the earth and from going to and fro therein."

8 And the LORD said to the Satan,

"Have you noticed my servant Job,
That there is none like him in the earth,
A man perfect and upright, who fears God and shuns wickedness?"

9 But the Satan answered the LORD, saying,

"Has Job feared God for nothing?
10 Hast thou not hedged him round about,
And his house and all that belongs to him?
Thou hast blessed the labor of his hands;
And his wealth has spread abroad in the land.
11 But now, put forth thy hand,
And touch whatsoever he has:

He will curse thee to thy face!"
12 And the LORD said to the Satan,
"Well, all that he has is in your power;
Only upon himself thou shalt not lay thy hand."
Then the Satan went out from the presence of the LORD.
13 Now one day when his sons and daughters were eating and were
14 drinking wine in the house of their oldest brother, a messenger came
to Job, saying,
"While the oxen were plowing,
And the she-asses grazing close by,
15 The Sabeans fell upon them and seized them;
They smote the servants with the edge of the sword;
And I only have escaped alone to tell you."
16 While he was yet speaking, another came, saying,
"The fire of God fell down from the heavens,
And burned up the flocks and the servants and consumed them;
And I only have escaped alone to tell you."
17 While he was yet speaking, another came, saying,
"The Chaldeans formed three divisions,
And swooped down upon the camels and seized them,
And smote the servants with the edge of the sword;
And I only have escaped alone to tell you."
18 While he was yet speaking, another came, saying,
"As your sons and your daughters were eating
And were drinking wine in the house of their oldest brother,
19 A mighty wind came from beyond the wilderness,
And smote the four corners of the house,
So that it fell upon the young folks and they died.
And I only have escaped alone to tell you."
20 Then Job arose and tore his mantle and shaved his head and fell to
21 the earth and worshipped; and he said,
"Naked did I come forth from my mother's womb,
And naked shall I return thither.
The LORD gave and the LORD has taken away;
Blessed be the name of the LORD."
22 Notwithstanding all this, Job did not sin; nor did he charge anything unseemly against God.

2 One day when the heavenly beings had come to present themselves before the LORD, and when the Satan too had come among them to
2 present himself before the LORD, the LORD said to the Satan,

"Whence do you come?"
The Satan answered the LORD, saying,
"From roaming in the earth and from going to and fro therein."
3 And the LORD said to the Satan,
"Have you noticed my servant Job,
That there is none like him in the earth,
A perfect and upright man, who fears God and shuns wickedness?
He still holds fast to his integrity,
Though you incited me against him, to ruin him without cause."
4 Then the Satan answered the LORD, saying,
"Skin for skin!
All that a man has will he give for his life.
5 Now, just put forth thy hand,
And touch his bone and his flesh:
He will curse thee to thy face!"
6 And the LORD said to the Satan,
"Behold, he is in your power; but preserve his life."
7 Then the Satan went forth from the presence of the LORD, and
8 smote Job with a bad leprosy from the sole of his foot to the crown of his head; so that he took a potsherd with which to scrape himself as he
9 sat in the midst of the ash-heap. So his wife said to him,
"Do you yet hold fast to your integrity?
Curse God and die!"
10 But he said to her,
"You speak as one of the foolish women might speak.
Should we, indeed, receive good from God,
And should we not receive evil?"
Notwithstanding all this, Job did not sin with his lips.
11 When the three friends of Job heard all this disaster that had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; for they had ar-
12 ranged together to come to condole with him and to comfort him. When they lifted up their eyes from afar, they did not recognize him;
13 so they raised their voices and wept. Then they tore, each one, his mantle, and they cast dust over their heads toward the heavens. Then they sat down with him upon the ground for seven days and seven nights; and no one spoke a word to him, for they saw that his affliction was very severe. 3 Afterwards Job opened his mouth and cursed his day.

JOB'S LAMENT THAT HE WAS EVER BORN, 3:2–26

2 Then Job spoke, saying,
3 "Perish the day wherein I was born,
And the night which said, 'A man is conceived.'
4 May that day be darkness;
May God on high not search for it;
May light not shine upon it;
5 May the blackest darkness reclaim it;
May a cloud drop down thereon;
May the blackening of the day terrify it.
6 That night—may blackness seize it;
May it not rejoice among the days of the year;
Into the number of the months may it not come.
7 So, that night—may it be barren;
May no sound of joy enter it.
8 May they curse it who curse the day,
Who are skilled in arousing Leviathan.
9 May the stars of its twilight be darkened;
May it wait for light and there be none;
And may it not see the eyelids of the dawn.
10 Because it did not shut the doors of my mother's womb,
And so conceal trouble from my eyes.

11 "Why did I not die at birth,
Come forth from the womb and expire?
12 Why did the knees receive me?
Or why the breasts, that I should suck?
13 For then I had lain down and been quiet,
I had slept; then were I at rest
14 With kings and counsellors of the earth,
Who rebuild ruins for themselves;
15 Or with nobles who have gold,
Who fill their houses with silver.
16 Or like a hidden untimely birth I should not be,
Like babes that never saw light.
17 There the wicked cease from troubling;
There the tired out are at rest.
18 The prisoners also are at ease;
They hear not the voice of the overseer.

19 The small and the great are there,
And the slave is free from his master.

20 "Why is light given to the wretched,
And life to the bitter of spirit;
21 Who long for death, but it comes not,
And hunt for it more than for buried treasures,
22 Those who would rejoice exultingly,
And would be glad, if they could find the grave?
23 To a man whose way is hidden,
Whom God has fenced in?
24 For my sighing comes in place of my food,
And my groans are poured forth like water.
25 If I entertain a fear, then it comes upon me;
And what I was afraid of befalls me.
26 I am not at ease, nor am I quiet,
Nor am I at rest; for trouble keeps coming."

THE DEBATE BETWEEN THE FRIENDS AND JOB, CHAPTERS 4–31

THE FIRST CYCLE, CHAPTERS 4–14

THE SPEECH OF ELIPHAZ, 4:1—5:27

4 Then Eliphaz, the Temanite, replied, saying,
2 "If one should venture a word with you, would you be bored?
Yet who can refrain from speech?
3 Verily, you have instructed many,
And you have strengthened drooping hands.
4 Your words have upheld the one who was falling,
And you have supported the bending knees.
5 But now that it comes upon you, you lose heart;
It touches you and you are dismayed.
6 Is not your religion your confidence,
And the integrity of your ways, your hope?
7 Recall now—who that was innocent ever perished?
And where were the upright cut off?
8 As I have seen, those who plow guilt
And sow sorrow reap it.
9 Through the breath of God they perish,
And through his angered spirit they are destroyed.
10 The roar of the lion and the voice of the roarer—
And the teeth of the young lion are knocked out.

11 The lion perishes for lack of prey,
And the cubs of the lioness are scattered.

12 "Now to me there came a word stealthily,
So that my ear caught just a whisper from it,
13 In thoughts from visions of the night,
When sound sleep falls upon men;
14 Fear fell upon me, and trembling,
And filled all my bones with dread.
15 And a breath swept over my face.
The hair of my flesh stood on end.
16 It stood: but I could not discern its appearance.
A form was before my eyes.
I heard a gentle voice:
17 'Can a mortal be righteous before God,
Or a man be pure before his Maker?
18 Even in his servants he does not trust,
And his angels he charges with error.
19 How much less them that dwell in houses of clay,
Whose foundation is in the dust,
Who are crushed before the moth!
20 Between morning and evening they are crushed;
Without anyone noticing, they perish forever.
21 If their tent-rope is torn up within them,
Do they not die, and not with wisdom?'

5 "Call now; is there anybody to answer you?
Or to which of the holy ones will you turn?
2 Indeed, vexation slays the fool;
And passion kills the simpleton.
3 I have observed the fool taking root;
But I cursed his habitation suddenly.
4 His children were far from safety,
And were crushed in the gate with none to rescue them.
5 Their harvest, the hungry did eat,
And even from thorns he took it.
And snares gaped for their wealth.
6 Surely misfortune does not come forth from the dust,
Nor does trouble sprout forth from the ground;
7 But man is born for trouble,
Even as sparks fly upward.

8 "I, however, would seek for God,
And to God I would state my case,
9 Who does great things past searching out,
Wonders beyond number;
10 Who sends rain upon the surface of the earth,
And sends forth water upon the surface of the fields;
11 Setting the lowly on high,
And mourners are exalted to safety;
12 Who frustrates the plans of the crafty,
So that their hands accomplish no success;
13 Who catches the wise in their own tricks,
So that the counsel of schemers is confused;
14 In the daytime they meet with darkness,
And at noon they grope as in the night;
15 So that he saves the needy from the sword of their mouth,
And from the hand of the strong.
16 Then there is hope for the poor,
And iniquity shuts its mouth.

17 "Happy, indeed, is the man whom God reproves;
So do not reject the instruction of the Almighty.
18 For he wounds, but he binds up;
He smites, but his hands heal.
19 In six dangers he will rescue you,
And in seven, evil will not touch you.
20 In famine, he will redeem you from death;
And in war, from the power of the sword.
21 During the scourge of the tongue you will be concealed,
And you will not be afraid of destruction when it comes.
22 At destruction and at famine you will laugh,
And you will not fear the beasts of the earth;
23 For you will have a covenant with the stones of the field,
And the beasts of the field will be at peace with you.
24 And you will know that your tent is prosperous;
And when you inspect your homestead, you will miss nothing.
25 You will know also that your descendants are many,
And your progeny like the grass of the earth.
26 You will come to the grave in ripe old age,
As a shock of grain comes up in its season.

27 "There it is! We have investigated it; it is so!
Hear it, and know it for your very self!"

JOB'S REPLY TO ELIPHAZ, 6:1—7:21

6 And Job replied, saying,
2 "Oh that my vexation were carefully weighed,
And that my calamity were also laid on the scales!
3 For then it would be heavier than the sand of the seas.
Therefore my words are wild.
4 For the arrows of the Almighty are with me,
And their poison my spirit is drinking.
The terrors of God beset me.
5 Does the wild ass bray over grass?
Or does the ox low over his fodder?
6 Is a tasteless thing eaten without salt?
Or is there taste in the slime of purslain?
7 My appetite refuses to touch them!
They are like uncleanness of my food.

8 "O that my request might come to pass,
And that God would grant my hope!
9 O that God would consent to crush me,
That he would let loose his hand and cut me off!
10 Then I should still have the consolation—
And I would exult in pain unsparing—
That I had not hidden the words of the Holy One.
11 What is my strength that I should wait?
And what is my end that I should be patient?
12 Is my strength the strength of stones?
Is my flesh bronze?
13 Verily, there is no help in me,
And effective aid is removed far from me.

14 "To him who is dissolving there should be kindness from his friend,
Though he forsake the fear of the Almighty.
15 My friends have been faithless like a torrent,
Like the bed of rivers which pass away,
16 That run black because of ice;
In them the snow hides itself.

17 When it becomes hot, they are cut off;
When it warms up, they dry up from their place.
18 The caravans divert their route;
They go up into the waste and perish.
19 The caravans of Tema look,
The companies of Sheba wait for them;
20 They are ashamed because they trusted.
They come to them and they are disappointed.
21 So now have you become to me;
You see a terror, and you are afraid.
22 Have I said, 'Give to me,'
Or 'from your substance offer a bribe for me,'
23 Or 'rescue me from the hand of an enemy,'
Or 'from the hand of brigands ransom me'?
24 Teach me, and I will be silent.
Make clear to me wherein I have erred.
25 How forceful are honest words!
But what does your reproving reprove?
26 Do you mean to reprove words?
But for wind are the words of one in despair.
27 Even upon an orphan you would cast lots,
And you would bargain over your friend!

28 "Now, be pleased to look me in the face,
And to your faces, I will not lie!
29 Turn back, now; let there be no injustice.
O, turn again! My justification is in it.
30 Is there injustice in my tongue?
Or, is my palate insensible to calamities?
7 Is there not hard labour for man upon earth,
And are not his days like the days of a hireling?
2 Like a slave who longs for the evening,
And like a hireling who waits for his wages,
3 So I am made to possess months of emptiness,
And nights of trouble are allotted me.
4 When I lie down, I say, 'When can I arise?'
But the evening is prolonged;
And I am satiated with tossings until dawn.
5 My flesh is clothed with worms and clods of dust;
My skin hardens and runs.

6 My days are swifter than a weaver's shuttle,
And they come to an end without hope.
7 Remember that my life is a breath;
My eye will not again see good,
8 The eye of him who looks at me will not see me.
Thine eye will be upon me, but I shall not be.
9 A cloud dissolves and it is gone;
So is the one who descends to Sheol; he will not ascend.
10 He will not return again to his house;
Nor will his place recognize him again.
11 I, then, will not restrain my mouth;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my being.
12 Am I the sea, or a dragon,
That thou appointest a watch over me?
13 When I think my couch may comfort me,
Or my bed relieve my complaint,
14 Then thou dost terrify me with dreams,
Thou dost startle me by nightmares;
15 So that I prefer strangling,
Death rather than my bones.
16 I refuse; I shall not live forever.
Let me alone! For my days are but a breath.
17 What is man that thou shouldst magnify him,
And shouldst set thy mind upon him,
18 And shouldst inspect him every morning,
And test him every moment?
19 How long wilt thou not look away from me,
Nor let me alone till I swallow my saliva?
20 Have I sinned? What do I unto thee, O thou keeper of man?
Wherefore dost thou make me a target for thyself,
So that I am become a burden to thee?
21 Wherefore dost thou not forgive my transgression,
And make my guilt to pass away?
For soon I shall lie down in the dust;
And thou wilt search for me, but I shall not be."

THE SPEECH OF BILDAD, 8:1–22

8 Then Bildad, the Shuhite, replied, saying,
2 "For how long will you utter such things,

And the words of your mouth be a strong wind?
3 Does God pervert justice?
Or the Almighty pervert the right?
4 If your sons have sinned against him,
He has but delivered them into the power of their transgression.
5 If you yourself would seek God,
And make supplication to the Almighty—
6 If you were but pure and straight,
Then, indeed, he would bestir himself in your behalf,
And he would protect your righteous dwelling;
7 And though your beginning were small,
He would make your end very great.
8 But inquire now of the previous generation,
And apply yourself to what their fathers discovered;
9 (For we are of yesterday, and we know nothing;
For our days upon the earth are but a shadow.)
10 Will they not teach you and speak to you,
And bring forth words from their minds?

11 "Will papyrus grow where there is no mire,
Or the rush grow tall without water?
12 While it is still in its greenness and not plucked,
Before any other herb, it withers.
13 So are the paths of all who forget God,
And the hope of the irreligious man perishes;
14 For his confidence breaks,
And the object of his trust is a spider's house.
15 If he leans upon his house, it will not stand;
If he lays hold of it, it will not endure.
16 Green is he before the sun;
And over his garden his shoots go forth;
17 Over the roof his roots are intertwined;
He penetrates between the stones;
18 If he be destroyed from his place,
Then it will repudiate him, 'I have not seen you.'
19 That, then, is the joy of his way!
And from the dust another springs forth.
20 Verily, God will not reject a perfect man.
Nor will he lay hold of the hand of evil-doers.
21 He will yet fill your mouth with laughter,

And your lips with shouting.
22 Those who hate you will be clothed with shame;
And the tent of the wicked will not be."

JOB'S REPLY TO BILDAD, 9:1—10:22

9 Then Job replied, saying,
2 "Of course, I know that it is so.
But how can a man be right with God?
3 If he should be willing to debate with him,
He could not answer him once in a thousand times.
4 The wisest of mind and stoutest in strength—
Who ever resisted him and succeeded?—
5 Him, who removes mountains, they know not how,
Who overturns them in his anger;
6 Who shakes the earth from its place,
And its pillars are shattered;
7 Who speaks to the sun, and it does not rise;
And he seals up the stars;
8 Who stretched out the heavens by himself,
And treads upon the billows of the sea.
9 Who made the Bear, Orion,
The Pleiades, and the Chambers of the South;
10 Who does great things past finding out,
And wonders without number.

11 "Lo, he passes by me and I see him not,
And he glides past and I do not perceive him.
12 If he should break through, who could turn him back?
Who could say to him, 'What are you doing?'
13 God will not turn back his anger.
Under him the helpers of Rahab bowed;
14 How much less could I answer him,
Or choose my words with him,
15 Whom, though I be innocent, I could not answer?
I should be making entreaty to my judge!
16 Were I to call and he to answer me,
I could not believe that he would give ear to my voice;
17 For he crushes me with a tempest,
And multiplies my wounds without cause.
18 He does not let me draw my breath,

But surfeits me with bitterness.
19 If it were a question of the strength of the mighty, there is he!
And if of judgment, who could summon me?
20 Though I be innocent, my mouth would declare me guilty;
Though I be perfect, he would declare me crooked.
21 I am perfect; I do not know myself; I loathe my life.
22 It is all one—therefore I say,
The perfect and the wicked he destroys.
23 If the scourge kills instantly,
He mocks at the despair of the guiltless.
24 The earth is given into the hand of the wicked.
He covers the faces of its judges.
If it is not he—who then is it?
25 My days are swifter than a runner;
They speed away; they see no good thing.
26 They follow one another like boats of papyrus,
Like a vulture swooping upon prey.
27 If I say, 'I will forget my complaint,
I will change my appearance and be cheerful';
28 I fear all my pains.
I know that thou dost not hold me innocent.
29 I am declared guilty.
Why, then, should I toil in vain?
30 If I should wash myself in snow,
And clean my hands with lye,
31 Then thou wouldst plunge me into the cesspool,
And my clothes would abhor me.
32 For he is not a man like myself whom I could answer,
That we could come together in the court.
33 O that there were an umpire between us,
That he might lay his hand upon both of us,
34 That he might turn aside his rod from upon me,
And that fear of him might not terrify me;
35 That I might speak and not be afraid of him.
For I am not so with myself.

10 "I myself loathe my life.
I will make complaint freely;
I will speak of my own bitterness,
2 I will say unto God, 'Do not condemn me;

Tell me why thou dost quarrel with me.
3 Does it seem good to thee that thou shouldst oppress,
That thou shouldst reject the work of thine own hands,
And shine upon the counsel of the wicked?
4 Hast thou eyes of flesh,
Or dost thou see as men see?
5 Are thy days like the days of a mortal,
Or thy years like the years of a man,
6 That thou seekest for my guilt,
And searchest for my sin,
7 Although thou knowest that I am not guilty,
And none can deliver from thy hand?
8 Thy hands did form me and make me;
And afterwards wouldst thou turn and destroy me?
9 Recall, now, that thou didst make me like clay;
And wilt thou return me to the dust?
10 Didst thou not pour me out like milk,
And curdle me like cheese?
11 With skin and flesh thou didst clothe me,
And with bones and muscles thou didst knit me together.
12 Life and love hast thou exercised with me,
And thy watch-care has preserved my spirit;
13 While these things thou didst hide in thy heart.
I know that this is in thy mind:
14 If I sin, then thou wilt watch me,
And wilt not absolve me from my guilt.

15 'If I be guilty, woe is me.
And if I be innocent, I may not lift up my head,
Being sated with shame and drenched with misery.
16 Should it lift itself up, thou wouldst hunt me like the lion,
And thou wouldst again deal wondrously with me.
17 Thou wouldst renew thy witnesses before me.
And thou wouldst increase thine anger with me,
And new hardships for me.
18 Wherefore didst thou bring me forth from the womb?
I should have expired and no eye have seen me.
19 I should have been as though I had not been.
From the womb to the grave I should have been carried.
20 Are not the days of my life few?'

Let him leave me alone, that I may cheer up a little,
21 Before I go not to return,
To a land of darkness and blackness,
22 A land of shadow, like gloom,
Of blackness without order,
And when it shines, it is like gloom."

THE SPEECH OF ZOPHAR, 11:1–20

11 Then Zophar, the Naamathite, replied, saying,
2 "Should not one of many words be answered?
Or is a man of ready lips in the right?
3 Shall your boastings put men to silence?
And when you scoff, is no one to rebuke you?
4 For you have said, 'My teaching is pure,
And I am clean in thy sight.'
5 But would that God might speak,
That he might open his lips with you,
6 And tell you the secrets of wisdom;
For insight is a wonderful thing.
Know then that God reckons not against you all of your guilt.
7 Can you find out the limits of God?
Or can you attain unto the boundary of the Almighty?
8 It is higher than the heavens—what can you do?
Deeper than Sheol—what can you know?
9 Longer than the earth is its extent,
And broader than the sea.
10 If he glide by and deliver up,
And call an assembly, who can turn him back?
11 For he knows worthless men;
And he sees iniquity and gives heed to it.
12 But an inane man will get intelligence,
When a wild ass's colt is born a man.

13 "If you would apply your mind,
And spread out your hands unto him!
14 If iniquity be in your hand, put it far away.
Let not perversity dwell in your tent.
15 Then, indeed, you might lift up your face without blemish,
And you would be steadfast, and would not fear.
16 For then you would forget trouble,

You would recall it like waters that have passed on.
17 And life would rise up brighter than the noon-day;
Darkness would be like the morning;
18 And you would trust because there was hope,
And you would search and in confidence go to rest;
19 You would lie down, with none to disturb.
Many would pay court to you.
20 But the eyes of the wicked will grow dim;
And refuge will fail them;
And their hope is an expiring breath."

JOB'S REPLY TO ZOPHAR, 12:1—14:22

12 Then Job replied, saying,
2 "No doubt but you are the people,
And wisdom will die with you!
3 But I too have a mind as well as you,
I am not inferior to you!
Who has not things like these?
4 I am become 'a laughing-stock to his friend,'
One whom God answered when he called;
A laughing-stock is the righteous, the perfect one.
5 For the unfortunate there is contempt in the thought of him who is prosperous,
Ready for those whose feet slip.
6 The households of spoilers prosper,
And those who provoke God are secure,
Those whom God brings into his power.

7 "But now ask the beasts and let them teach you,
And the fowl of the heavens and let it tell you,
8 Or speak to the earth and let it teach you,
And let the fish of the sea recount to you.
9 Which among all these does not know
That the hand of the LORD has done this,
10 In whose hand is the life of every living thing,
And the breath of all human beings.
11 Does not the ear try words,
And the palate taste its own food?
12 'With the aged is wisdom,
And length of days is understanding.'

13 With Him are wisdom and power,
He has counsel and understanding.
14 If he destroys, it cannot be rebuilt;
When he shuts up a man, it cannot be reopened.
15 If he restrains the waters, they dry up;
If he send them forth, they overturn the earth.
16 With him are strength and sure insight;
The misled and the misleader are his,
17 Who makes counsellors walk barefoot,
And renders judges foolish.
18 He looses the bond of kings,
And binds a waist-cloth on their loins.
19 He makes priests walk barefoot,
And overthrows them that are permanent.
20 He deprives the self-confident of speech,
And takes away the discretion of elders.
21 He pours contempt upon nobles,
And he brings low the pride of the learned.
22 He uncovers the depths of darkness,
And brings forth dense darkness to the light.
23 He makes the nations great, and he destroys them;
He expands the nations, and leads them away.
24 He takes away the intelligence of the chiefs of the people of the earth,
And makes them wander in a pathless waste.
25 They grope in darkness with no light,
And he makes them wander like a drunken man.

13 "Lo, my eye has seen it all;
My ear has heard and understood it.
2 I too know just as much as you;
I am not inferior to you.
3 But I would speak to the Almighty,
And I desire to argue with God.
4 But you—forgers of lies,
Worthless physicians are you all.
5 Oh, that you would keep strict silence,
And that it might be your wisdom!
6 Hear, now, my argument;
And listen to the pleadings of my lips.

7 Is it for God that you speak falsehood,
And for him do you speak deceit?
8 Will you be partial toward him?
Or will you strive for God?
9 Will it be well when he shall examine you?
Or will you deceive him as one deceives a man?
10 He will severely rebuke you,
If you are secretly partial.
11 Should not his majesty terrify you,
And awe of him fall upon you?
12 Your maxims are proverbs of ashes;
Your defences are become defences of clay.
13 Keep silent before me, that I myself may speak,
Whatever may befall me.
14 I will take my flesh in my teeth,
And my life I will take in my hand.
15 Lo! He will slay me; I have no hope;
Yet I will defend my ways to his face.
16 But this will be my deliverance,
That an impious man would not come before him.
17 Listen closely to my speech,
And my declaration in your hearing.
18 See, now, I draw up my case;
I know that I am innocent.
19 Who is there to contend with me?
For then I would keep silence and die.
20 Yet two things do not do to me—
Then I will not conceal myself from before thee.
21 Remove thy hand from upon me,
And let not the dread of thee terrify me!
22 But call, and I will reply;
Or I will speak, and do thou answer me.
23 How many are my iniquities and sins?
Tell me my offense and my sin.
24 Wherefore dost thou hide thy face,
And reckon me as thy foe?
25 Wilt thou scare a driven leaf,
And chase the dry stubble,
26 That thou writest bitter charges against me,
And dost make me inherit the faults of my youth,

27 And puttest my feet in the stocks,
And watchest all my paths?
Thou drawest a line about the soles of my feet.

14 "Man, that is born of woman,
Is of few days and full of trouble.
2 Like a blossom he comes forth and is withered,
And he flees like the shadow and does not endure.
28[1] And he wastes away like a rotten thing,
Like a garment which the moth has eaten.
3 Yet upon such an one thou openest thine eye,
And bringest me into judgment with thyself.
4 O that there were a pure one among the impure! There is not one.
5 If his days are decreed,
And the number of his months is with thee;
If thou hast established his bounds so that he may not pass over,
6 Look away from him that he may cease,
Until he enjoy, like a hireling, his day.

7 "For there is hope for the tree;
If it be cut down, then it will sprout again,
And its shoots will not cease.
8 If its root becomes old in the ground,
And its trunk dies in the soil,
9 At the scent of water it will bud,
And put forth shoots like a young plant.
10 But man dies, and is powerless.
And man expires, and where is he?
11 Water departs from the lake,
And a stream parches and dries up;
12 So man lies down and does not rise.
Until the heavens are no more they will not awake,
Nor will they be roused from their sleep.
13 O that thou wouldst hide me in Sheol,
That thou wouldst conceal me until thy wrath turn,
That thou wouldst set me a time and remember me!
14 If a man dies, does he live?
All the days of my service I would wait

[1] This verse does not belong in chap. 13 where it is placed in the Hebrew text.

Until my turn should come;
15 Thou wouldst call and I would answer thee;
Thou wouldst yearn for the work of thy hands.
16 But now thou dost number my steps;
Dost thou not watch over my sin?
17 My transgression is sealed up in a bag,
And thou dost plaster over my guilt.
18 But if a mountain falls, it crumbles away;
And a rock moves from its place;
19 Water wears away stones;
Its torrent sweeps away the soil of the earth;
So thou destroyest the hope of man.
20 Thou dost overpower him forever and he passes on.
Thou dost change his looks and send him away.
21 His children come to honor, but he does not know it;
And they sink into insignificance, but he does not perceive them.
22 But he grieves over himself,
And he mourns over himself."

THE SECOND CYCLE OF THE DEBATE, 15:1—21:34

THE SPEECH OF ELIPHAZ, 15:1–35

15 Then Eliphaz, the Temanite, replied, saying,
2 "Should a wise man answer with windy knowledge,
And fill his breast with the east wind?
3 Should he argue with speech that is not profitable,
And words which are of no value?
4 Yet you destroy reverence,
And you do away with meditation before God.
5 For your guilt instructs your mouth,
And you choose the tongue of the crafty.
6 Your own mouth condemns you, and not I;
And your own lips witness against you.
7 Were you the first one that was born a man?
Were you brought forth before the hills?
8 Do you listen in the secret council of God?
And have you a monopoly of wisdom?
9 What do you know that we do not?
What do you understand that is not ours?
10 The gray-headed and aged are with us,
Older than your father in days.

11 Are the consolations of God too slight a thing for you,
And a word that deals gently with you?
12 Why does your heart carry you away,
And what do your eyes suggest,
13 That you turn your breath against God,
And send forth words from your mouth?

14 "What is man, that he should be pure,
And the child of a woman, that he should be innocent?
15 Lo, he puts no trust in his holy ones,
And the heavens are not pure in his eyes;
16 How much less one who is loathsome and foul,
A man who drinks down wickedness like water!
17 I will tell you; listen to me!
And this that I have seen I will relate,
18 What the wise declare,
Without hiding it, from their fathers,
19 To whom alone the land was given,
And no alien passed among them.
20 All the days of the wicked he writhes in pain;
And but few years are in store for the tyrant.
21 Dreadful sounds are in his ears;
In the midst of peace, the spoiler comes upon him.
22 He does not believe that he will return from darkness;
And he is watched for by the sword.
23 He wanders about for bread; 'where is it?'
He knows that a day of darkness is ready at hand.
24 Distress and anguish terrify him;
They overpower him like a king ready for the fray,
25 Because he has stretched out his hand against God,
And conducts himself arrogantly toward the Almighty.
26 He runs upon him with a stubborn neck,
With the thick bosses of his shields.
27 For he has covered his face with his fat,
And amassed fat upon his loins.
28 And he has dwelt in ruined cities,
In houses wherein no one lives,
Which are destined for ruins.
29 He will not get rich, nor will his wealth endure.
Nor will he strike root in the earth.

30 He will not turn aside from darkness;
The flame will shrivel his shoots,
And his blossom will be blown away by the wind.
31 Let him not trust in emptiness, being misled,
For his reward will be emptiness.
32 Before his time it will be fulfilled,
And his palm-branch will not be fresh.
33 He will mar, like a vine, his green grapes,
And he will cast, like an olive, his blossom.
34 For the assembly of the godless is barren,
And fire devours the tents of bribery.
35 They conceive trouble and bring forth misery,
And their womb prepares deception."

JOB'S REPLY TO ELIPHAZ, 16:1—17:16

16 Then Job replied, saying,
2 "I have heard many things like these.
Troublesome comforters are you all!
3 Is there any end to words of wind?
Or what provokes you that you answer?
4 I too could speak like you,
If you were in my place.
I could compose words against you,
And I could shake my head at you.
5 I could strengthen you with my mouth,
And the comfort of my lips would assuage.
6 If I speak, my suffering is not restrained;
And if I am silent, what departs from me?
7 But now, he has tired me out.
Thou hast laid waste all my company,
8 And thou hast shrivelled me up; it has become a testimony!
And my leanness has risen against me; it answers to my face.
9 His wrath has torn and attacked me;
He has gnashed upon me with his teeth.
My enemy looks daggers at me.
10 They gape upon me with their mouths;
In scorn they smite my cheeks.
They mass themselves together against me.
11 God delivers me over to the unjust,
And into the hands of the wicked he surrenders me.

12 I was at ease, but he broke me up.
And he seized me by the neck and smashed me;
And set me up as his target.
13 His arrows encircle me about;
He splits my kidneys without mercy;
He pours my gall on the ground.
14 He breaks me with breach upon breach;
He runs upon me like a warrior.
15 I have sewed sackcloth upon my sores;
And I have laid my horn in the dust.
16 My face is flushed from weeping,
And black shadows are on my eyelids;
17 Although there is no violence on my hands,
And my prayer is pure.
18 O earth, cover not my blood,
That there be no place for my cry.
19 Yet now; lo, my witness is in the heavens,
And he who testifies for me is on high.
20 My thoughts are my intercessors.
Unto God my eye weeps,
21 That one might plead for a man with God,
Even as with a man for one's friend.
22 For a few years will come,
And I shall go the way that I shall not return.
17 My spirit is broken, my days are snuffed out;
The grave is mine.
2 Surely mockery is with me,
And my eye dwells on their obstinacy.
3 Give surety for me, now, with thyself.
Who is there that will strike hand in mine?
4 Because thou hast closed their mind against reason,
Therefore thou wilt not exalt them.
5 He who denounces friends for a portion—
The eyes of his children will fail.
6 He has made me a byword of the peoples,
And one before whom men spit am I become.
7 My eye is dim because of grief,
And all my members are like a shadow.
8 The upright are amazed at this,
And the innocent bestirs himself against the godless;

9 But the righteous will hold to his way,
And the clean-handed will grow stronger.
10 But all of you, return and come now:
I shall not find a wise man among you!
11 My days have passed on; my plans are broken,
The desires of my heart.
12 They turn night into day,
And declare light near in the face of darkness.
13 If I wait for Sheol as my house,
If I spread out my couch in darkness,
14 If I address the pit, 'You are my father,'
And say to the worm, 'My mother and my sister,'
15 Where then is my hope?
And who will see my prosperity?
16 Will they go down to Sheol with me?
Or shall we descend together to the dust?"

THE SPEECH OF BILDAD, 18:1–21

18 Then Bildad, the Shuhite, replied, saying,
2 "How long will you set snares for words?
Understand, and afterwards we will speak.
3 Why are we estimated like beasts?
Why are we stupid in your eyes?
4 You who tear yourself in your anger—
Is the land to be forsaken on your account,
Or the rock to be moved from its place?

5 "Now, the light of the wicked goes out,
And the flame of his fire does not shine.
6 The light grows dark in his tent;
And his lamp goes out above him.
7 His strong steps are narrowed,
And his own counsel casts him out.
8 For he is hurled into the net by his own feet,
And he walks upon a pit-fall.
9 A trap seizes him by the heel;
A snare lays hold upon him.
10 A noose is concealed for him in the ground,
And a springe for him upon the path.
11 All around terrors startle him,

And dog his footsteps.
12 His strength is famished,
And calamity is ready at his side.
13 By sickness his skin is consumed.
The first-born of death devours his limbs.
14 He is snatched away from his tent in which he trusted,
And thou dost march him to the king of terrors.
15 There dwells in his tent nothing of his,
Brimstone is strewn upon his habitation.
16 His roots dry up under him,
And his branches are cut off from above.
17 Memory of him perishes from the land,
And he has no name upon the surface of the plain.
18 They drive him from light into darkness,
And chase him from the world.
19 He has no kith nor kin among his people,
Nor is there a survivor in his haunts.
20 At his day younger men will be appalled,
And horror will seize upon older ones.
21 But such are the dwellings of the wicked,
And such is the place of him who knows not God."

JOB'S REPLY TO BILDAD, 19:1–29

19 Then Job replied, saying,
2 "How long will you torment me,
And crush me with words?
3 Now ten times you abuse me;
You wrong me shamelessly.
4 But suppose, indeed, I have erred;
With myself my error dwells.
5 If, indeed, you magnify yourselves against me,
And argue my disgrace against me,
6 Know, then, that God has overturned me,
And has inclosed me in his net.
7 Lo, I cry 'Murder,' but I am not answered;
I call for help, but there is no justice.
8 My way he has walled up that I may not pass on;
And upon my paths he sets darkness.
9 My glory he has stripped from upon me,
And has taken the crown off my head.

10 He has broken me down on every side, and I am gone;
And he has torn up my hope like a tree.
11 His anger burns against me,
And he reckons me as one of his foes.
12 His troops also come,
They cast up their way against me,
And they have encamped around my tent.
13 He has put my brothers far from me;
And my friends are wholly estranged from me.
14 My intimates have ceased to be,
And my cronies have forgotten me.
15 The guests of my house and my maids reckon me a stranger;
An alien am I become in their eyes.
16 I call my servant, but he will not answer;
With my mouth I must implore him.
17 My breath is offensive to my wife;
And I am loathsome to my brothers.
18 Even the urchins despise me;
When I arise, they talk about me.
19 All the men of my circle abhor me;
And those whom I have loved have turned against me.
20 My bone cleaves to my skin,
And I am escaped with my flesh in my teeth.

21 "Have pity on me, have pity on me, O you, my friends,
For the hand of God has struck me!
22 Wherefore do you pursue me like God,
And are not satisfied with my flesh?
23 Would, then, that my words were written!
Would that they were inscribed in a scroll!
24 That with an iron pen and lead
They were hewn in the rock forever!
25 But I know, my Vindicator lives;
And hereafter he will rise up upon the dust;
26 And after my skin has been torn off,—like this!—
And from my flesh, I shall see God;
27 Whom I shall see on my side,
And my eyes will see unestranged.
My emotions are spent within me!
28 If you say, 'How we will pursue him,

For the root of the matter is found in him!'
29 Tremble for yourselves before the sword;
For such things are crimes deserving the sword;
That you may know that there is judgment."

THE SPEECH OF ZOPHAR, 20:1–29

20 Then Zophar, the Naamathite, replied, saying,
2 "Therefore, my thoughts answer me;
And because of the agitation within me,
3 I hear the rebuke that would put me to shame,
And my intelligent spirit replies to me.

4 "Do you know this as from of old,
Since man was placed upon earth,
5 That the triumph of the wicked is but short,
And the mirth of the ungodly is but for a moment?
6 If his pride mount up to the heavens,
And his head touch the clouds,
7 He will perish forever like his own dung;
Those that saw him will say, 'Where is he?'
8 Like a dream he will fly away and they will not find him,
And he will flee like a vision of the night;
9 The eye that saw him will see him no more,
Nor will his place see him again.
10 His sons will conciliate the poor,
And his own hands will give back his wealth.
11 While his bones are full of his youth,
With him it will lie down in the dust.

12 "If wickedness be sweet in his mouth,
If he hide it under his tongue;
13 If he be sparing of it and will not let it go,
But withhold it in his palate;
14 His food in his bowels is turned
Into the gall of asps within him.
15 He swallows down riches but vomits them up;
God drives them forth from his belly.
16 He sucks the poison of asps;
The tongue of the adder slays him.
17 Never shall he gaze upon rich meadows,

Upon valleys of honey and clotted milk.
18 He gives back the product of toil and cannot consume it;
He does not rejoice in proportion to the wealth he gains by trade.
19 Because he has oppressed and forsaken the poor,
And has seized a house that he did not build;
20 Because he knew no peace of mind,
But in his greed spared none,
21 And there is nothing left of his meal;
Therefore his prosperity will not endure.
22 In the fullness of his abundance he will be in straits,
All the force of trouble will come upon him;
23 May his belly be filled!
He will send forth upon him the heat of his anger,
And rain down his war upon him.
24 He will flee from the weapon of iron;
And the bow of bronze will pierce him through!
25 He draws it forth and it comes out of his back,
And the glittering sword out of his gall.
Terror comes upon him.
26 All darkness is stored up for his treasures,
A fire that is not blown will devour him;
It will feed on what is left in his tent.
27 The heavens will disclose his guilt,
And the earth will rise up against him.
28 The increase of his house will go into exile,
Like things melting away in the day of his wrath.

29 "This is the portion of a wicked man from God,
And the inheritance allotted him from God."

JOB'S REPLY TO ZOPHAR, 21:1–34

21 Then Job replied, saying,
2 "Listen closely to my speech,
And let this be your consolation to me.
3 Suffer me while I speak,
And after I have spoken, you may jeer.

4 "Is my complaint regarding man?
Or, why should I not be impatient?
5 Look at me and be dumbfounded,
And lay your hand upon your mouth.

6 "When I think of it, I am amazed;
And shuddering lays hold of my flesh.
7 Why do the wicked live,
Grow old, and amass wealth?

8 "Their children are established in their presence along with them,
And their offspring before their eyes.
9 Their houses are safe from terror;
And the rod of God is not upon them.

10 "His bull genders without fail,
His cow brings forth without miscarriage.
11 They send forth their little ones like a flock,
And their children skip about.

12 "They sing to the timbrel and harp,
And they make merry to the sound of the flute.
13 They complete their days in prosperity,
And in a moment they go down to Sheol.

14 "Yet they say to God, 'Depart from us;
We do not want to know thy ways.
15 What is the Almighty, that we should serve him?
And what does it profit us that we pray to him?'

16 "Behold, their prosperity is not in their power;
The counsel of the wicked is far from me.

17 "How often is it that the lamp of the wicked is put out,
Or that their calamity comes upon them?
That he apportions snares in his anger,
18 That they are like straw before the wind,
Or like chaff that the whirlwind carries away?

19 " 'God stores up his trouble for his sons!'
Let him requite it unto him himself that he may know,
20 That his own eyes may see his ruin,
And that he may drink of the wrath of the Almighty.
21 For what does he care about his house after him,
When the number of his months is reckoned up?

22 "Can anyone teach God knowledge?
He judges the highest!

23 One man dies at the height of his powers,
Wholly at ease and satisfied;
24 His vessels are full of milk,
And the marrow of his bones is moistened.
25 Another dies in a mood of bitterness,
Never having enjoyed good.
26 They both lie down in the dust
And the worm covers them over.

27 "Indeed I know your plans,
And the purposes you meditate against me.
28 For you say, 'Where is the house of the noble?
And where is the tent of the dwellings of the wicked?'

29 "Have you not asked those that pass by on the road?
And do you not recognize their evidence,
30 That the wicked is spared in the day of disaster,
That they are led away on the day of wrath?

31 "Who declares his way to his face?
And who requites to him what he has done?
32 He is led along to the grave,
And watch is kept over the tomb.
33 The clods of the valley are sweet to him;
And all men follow after him,
Even as they are innumerable before him.

34 "How then do you offer me futile comfort?
For your answers are nothing but pretexts."

THE THIRD CYCLE, 22:1—31:40

THE SPEECH OF ELIPHAZ, 22:1–30

22 Then Eliphaz, the Temanite, replied, saying,
2 "Can man be of value to God,
That a wise man should be of value to him?
3 Is it of any concern to the Almighty that you are righteous?
Or is it of any gain to him that you should make your ways perfect?
4 Is it because of your piety that he chastens you,
And enters into judgment with you?

5 Is not your wickedness great?
There is no end to your guilt.
6 For you take pledges of your brothers for nothing;
You strip the clothes off the naked;
7 You do not give the thirsty water to drink;
And you withhold food from the hungry;
8 But the man of power may have the earth,
And the favoured man may dwell therein.
9 Widows you have sent empty away,
And the arms of the fatherless are crushed.
10 Therefore snares are round about you,
And terror will suddenly overwhelm you;
11 Or darkness so that you cannot see,
And a flood of water will cover you.

12 "Is not God high as the heavens?
And see the top of the stars, that they are high.
13 Yet you say, 'What does God know?
Can he judge through deep darkness?
14 Thick clouds conceal him so that he cannot see,
And he walks upon the vault of the heavens.'
15 Will you keep to the old path,
Which wicked men have trod,
16 Who were snatched away before their time,
Whose foundation was poured out like a river;
17 Who said to God, 'Depart from us,'
And, 'What does the Almighty do for us?'
18 Yet it was he who filled their houses with good things.
The counsel of the wicked be far from me!
19 The righteous see and are glad,
And the innocent scoffs at them:
20 'Surely our enemies are destroyed,
And their surplus the fire has devoured.'

21 "Acquaint yourself, now, with him and be at peace;
Thereby will your increase be good.
22 Receive instruction, now, from his mouth,
And place his words in your heart.
23 If you return to the Almighty and humble yourself,
If you put injustice far from your tent,

24 And lay gold in the dust,
And gold of Ophir among the rocks of the wadys;
25 The Almighty will be your gold,
And your shining silver.
26 For then you will delight yourself in the Almighty,
And you will lift up your face unto God.
27 You will pray to him and he will hear you.
And you will fulfill your vows.
28 You will decide a matter, and it will stand for you;
And light will shine upon your ways.
29 For God will abase the high and proud,
And will deliver him that is lowly of eye.
30 He will free the innocent man,
And he will be freed through the purity of his hands."

JOB'S REPLY TO ELIPHAZ, 23:1—24:25

23 Then Job replied, saying,
2 "Today also is my complaint defiant.
His hand is heavy upon my groaning.
3 O, that I knew where I might find him,
That I might come to his dwelling!
4 I would set my case in order before him,
And I would fill my mouth with arguments.
5 I would know the words he would answer me,
And understand what he would say to me.
6 Would he contend with me in his great strength?
No; but he would pay heed to me.
7 Then an upright man would argue with him;
And I should deliver myself forever from my judge.
8 Lo, I go forward, but he is not;
And backward, but I perceive him not;
9 On the left I seek him, but cannot see him;
I turn to the right, and do not behold him.
10 When he knows my manner of life,
When he has tested me, I shall come forth like gold.
11 My foot has held fast to his step;
I have kept to his way, and not turned aside,
12 To the command of his lips, and do not recede.
I have treasured up in my breast the words of his mouth.
13 But he has chosen and who can turn him back?

And what he himself desires, he does.
14 For he will complete what he has decreed for me;
And many such things are in his mind.
15 Therefore I am dismayed before him;
When I consider, I am in terror of him.
16 But God has weakened my heart;
And the Almighty has overwhelmed me;
17 For I am overcome because of darkness,
And blackness has covered my face.

24 "Why are not times stored up by the Almighty?
And why have not those who know him seen his days?
2 Men remove boundaries;
They steal flocks and pasture them;
3 They lead away the ass of the fatherless;
They take as a pledge the ox of the widow;
4 They turn aside the needy from the way;
Moreover the needy of the land hide themselves.

5 "Indeed, like wild-asses in the wilderness,
They go forth to their work, seeking for food;
The steppe furnishes them bread for the children.
6 They make harvest in the field by night;
And they glean the vineyard of the wicked.
7 Naked they pass the night without clothing,
And they have no covering against the cold.
8 They are drenched by the rain from the mountains,
And for lack of refuge they cleave to the rocks.
9 They snatch the fatherless from the breast,
And they take the infant of the poor as security.
10 Naked they go about, without clothing,
And hungry, they carry sheaves.
11 Between their rows they make oil;
They tread the wine-presses, but are thirsty.
12 From the city the dying groan,
And those who are wounded call for help;
But God does not hear their prayer.

13 "They are enemies of the light;
They do not know its ways;
Nor do they dwell in its paths.

14 At daylight the murderer arises,
That he may kill the poor and needy;
And in the night he is like the thief.
15 The eye of the adulterer watches for the twilight,
Saying, 'no eye shall see me;'
And he puts a veil over his face.
16 He digs through houses in the darkness;
By day they shut themselves up;
They do not know light.
17 Furthermore, midnight is morning to them,
For they are acquainted with the terrors of midnight.

18 ["They are accursed in the sight of the heavens;
Cursed is their portion in the earth.
No treader turns toward their vineyard.
19 Drought and heat snatch away snow water;
So does Sheol those who have sinned.
20 The womb forgets him; the worm sucks him;
He is no longer remembered;
And untruth is broken like a tree."]

21 "He feeds on the barren woman with no child,
And he does no good to the widow.
22 He prolongs the life of the mighty by his power;
He arises with no hope of life;
23 But he gives him confidence and he is sustained;
And his eyes are upon their ways.

24 ["They are exalted for a little, and then they are not;
And they are brought low and like all things they are plucked off;
And like the top of the ear of grain they are cut off.]
25 If it is not so, then who will prove me wrong,
And show my speech to be nothing?"

THE SPEECH OF BILDAD, 25:1–6, AND 26:5–14

25 Then Bildad, the Shuhite, replied, saying,
2 "Dominion and fear are with him;
He dispenses prosperity in his high places.
3 Is there any limit to his troops?
And upon whom does not his light arise?

4 How can a man be justified with God?
Or how can he be pure that is born of a woman?
5 Verily, even the moon does not shine brightly,
Nor are the stars bright in his eyes.
6 How much less man that is a maggot,
And the son of man that is a worm.

26 5 "The shades quake,
The waters and their inhabitants from beneath;
6 Sheol lies bare before him;
And Abaddon has no covering.
7 He stretches out the north over the void,
He hangs the earth upon nothing.
8 He binds up the water in his clouds,
And the cloud is not split under its weight.
9 He enclosed the front of his throne,
Spreading out his cloud over it.
10 He inscribed a circle upon the surface of the water,
Unto the limits of light and darkness.
11 The pillars of the heavens tottered,
And were dazed at his rebuke.
12 Through his power the sea was stilled,
And by his skill he smote through Rahab.
13 By his wind the skies were cleared;
His hand slew the fleeing serpent.

14 "Behold these are the outskirts of his way;
And how slight a whisper do we hear of him!
But the thunder of his power, who could comprehend?"

JOB'S REPLY TO BILDAD, 26:1–4 AND 27:1–6

26 Then Job replied, saying,
2 "How you have helped him that was powerless;
And saved the arm that was not strong!
3 How you have counselled him that was without wisdom,
And abundantly made known sound wisdom!
4 Whom have you told mere words,
And whose breath issued from you?"[1]
27 Then Job again took up his discourse, saying,
2 "As God lives, who has put away my right;

[1] For 26:5–14, see on this page after 25:6.

And the Almighty, who has embittered my disposition;
3 (For my breath is yet all in me,
And the breath of God is in my nostrils;)
4 My lips do not speak untruth,
Nor my tongue utter deceit.
5 Far be it from me that I should justify you;
Till I die I will not put my integrity from me.
6 I will hold on to my innocence and will not let it go.
My conscience does not reproach any of my days."

THE SPEECH OF ZOPHAR (?), 27:7–23

7 "May my enemy be like the wicked,
And my adversary like the unjust.
8 For what is the hope of the irreligious when he cuts off,
When God draws out his life?
9 Will God hear his request,
When trouble comes upon him?
10 Does he delight in the Almighty?
Does he call upon God at all times?
11 I will teach you concerning the power of God;
What is with the Almighty I will not hide.
12 Indeed you yourselves have all seen;
Wherefore, then, are you wholly futile?
13 This is the lot of a wicked man with God,
And the heritage which tyrants receive from the Almighty.
14 If his sons be many, they are for the sword;
And his offspring have not enough bread.
15 Those who survive him are buried in death,
And there will be no widows to weep.
16 Though he heap up silver like dust,
And prepare clothes like the clay;
17 He may prepare—but the righteous will wear it;
And silver—the pure will divide it.
18 He has built his house like a spider's web,
And like a booth that the watchman makes.
19 He lies down rich, but does so no more;
He opens his eyes, and it is gone.
20 Terrors overtake him like water,
A storm snatches him away in the night.
21 The sirocco picks him up and he goes,

And it whirls him away from his place.
22 And God hurls at him unsparingly;
From his hand he flees precipitously.
23 Men clench their fists at him,
And hiss him from his place."

THE PRAISE OF WISDOM, 28:1–28

28 "Surely there is a mine for silver,
And a place where they refine gold.
2 Iron is taken from the dust,
And from the stone copper is smelted.
3 Man sets an end to darkness,
To the full limit he searches out
The ore from the blackness and dense darkness.
4 He breaks open a shaft far from the traveller;
In places forgotten by men's feet,
They hang far from men, they swing to and fro.
5 The earth—bread comes forth from it,
But underneath it is turned into what looks like fire.
6 Its stones are the source of sapphires,
And it has dust of gold.
7 The path to it no bird of prey knows,
Nor has the vulture's eye seen it.
8 The beasts of prey have not trodden it,
Nor has the lion passed upon it.
9 Man puts forth his hand to the rocks;
He turns the mountains upside down.
10 He cleaves rivers in the rocks;
And all precious things his eye sees.
11 He binds up the streams that they do not flow;
And what is hidden he brings forth to the light.

12 "But where can wisdom be found?
And where is the place of understanding?
13 Man knows not the way of it,
Nor is it found in the land of the living.
14 The abyss says, 'It is not in me';
And the sea says, 'It is not with me.'
15 Pure gold cannot be given for it,
Nor can silver be weighed out as its price.

16 It cannot be bought with gold of Ophir,
With precious onyx and sapphires.
17 Gold and glass cannot equal it,
Nor can articles of fine gold be exchanged for it.
18 No mention may be made of coral and crystal;
The acquisition of wisdom is above that of corals.
19 The topaz of Ethiopia does not equal it;
Nor can it be valued in terms of pure gold.

20 "Whence does wisdom come?
And where is the place of understanding?
21 It is hidden from the eyes of all the living,
And from the fowl of the heavens it is concealed.
22 Abaddon and Death say,
'With our ears we have but heard the report of it.'
23 God understands its way,
And he knows its location.
24 For he looks to the ends of the earth;
Beneath the whole heavens he sees.
25 When he made a weight for the wind,
And meted out the waters by measure;
26 When he made a law for the rain,
And a way for the thunderbolt;
27 Then did he see it and declare it;
He established it and investigated it.
28 Then he said to man:
'Behold the fear of the Lord, that is wisdom;
And to depart from evil is understanding.' "

JOB'S REPLY TO ZOPHAR, 29:1—31:40

29 Then Job again took up his discourse and said:
2 "Oh that I were as in months of old,
As in the days when God guarded me;
3 When his lamp shone over my head,
And by its light I walked in darkness;
4 Even as I was in the days of my prime,
When the friendship of God was over my tent;
5 When the Almighty was still with me,
And my young ones were around me;
6 When my goings were bathed in curds,

And the rock poured out for me streams of oil.
7 When I went forth from my gate up to the city,
And prepared my seat in the square,
8 Young men saw me and withdrew,
And old men arose and stood;
9 Princes stopped talking,
And placed their hands upon their mouths.
10 The voice of the nobles was silent,
And their tongues clove to their palates.
11 For when the ear heard, it called me happy;
And when the eye saw, it testified for me:
12 That I delivered the poor who cried for help,
And the fatherless, and him that had no helper.
13 The blessing of him that was ready to perish came upon me,
And the heart of the widow I made glad.
14 I put on righteousness, and it clothed me;
Like a robe and a turban was my justice.
15 Eyes was I to the blind,
And feet was I to the lame.
16 I was a father to the needy;
And I investigated the cause which I did not know.
17 I broke the talons of the wicked,
And I drew the prey out of his teeth.
18 And I said, 'I shall die with my nestlings,
And make my days as many as the sand;
19 My root open to the water,
And dew lying on my boughs,
20 My glory new with me,
And my bow renewed in my hand.'
21 For me men listened and waited,
And kept silence for my counsel;
22 After my speech, they did not reply,
And my word dropped upon them.
23 They waited for me as for the rain,
And opened their mouths as for the latter rain.
24 I laughed at them when they did not believe,
And the light of my countenance they could not cast down.
25 I chose their way and sat as chief,
And I dwelt like a king in a host,
Like one who comforts mourners.

30 "But now they laugh at me,
Those who are younger than I,
Whose fathers I disdained
To set with the dogs of my flock.
2 The strength of their hands, too—of what use is it to me?
Within them manly vigour has perished;
3 With want and hunger they are spent;
They gnaw the dry ground,
The source of dearth and desolation;
4 They pluck salt-wort by the bushes,
And their food is the root of the broom:
5 From the group they are driven forth,
(Men cry out against them as against the thief.)
6 To dwell in a gully of the wadys,
In holes of the earth and rocks;
7 Among the bushes they howl,
Beneath the scrub they huddle together:
8 Worthless and nameless,
They are scourged out of the land.

9 "And now, I am become their song,
And I am a by-word unto them.
10 They loathe me, they stay far from me,
They do not refrain from spitting in my face.
11 Because he has loosened my bowstring and humiliated me,
They have cast off restraint in my presence.
12 On the right they rise up in swarms;
And they grade up against me their ways of destruction.
13 They break up my path,
They help on my ruin,—
Men who have no helper.
14 As through a wide breach they advance;
Under the crash they roll on.
15 Terrors are turned upon me;
My honour flees like the wind,
And like a cloud my welfare has passed away.
16 But now my grief pours itself out upon me;
The days of my trouble lay hold of me.
17 The night racks my bones from upon me;

And my bare bones cannot lie down.
18 With great force he seizes me by the clothing;
He lays hold of me by the neck of my tunic;
19 He hurls me to the ground;
And I am made like dust and ashes.

20 "I cry to thee for help, but thou dost not answer me;
I stand, and thou dost not heed me.
21 Thou art turned into one that is cruel to me;
With the strength of thy hand thou dost attack me.
22 Thou dost pick me up, on the wind thou dost cause me to ride;
And thou dost dissolve me in the uproar.
23 For I know that thou wilt turn me over to Death,
And to the house of assembly for all living.
24 Yet will not a man in trouble stretch forth his hand,
Or in his misfortune utter a cry for help for such things?
25 I have certainly wept for him whose times were hard;
I was grieved for the needy.
26 But I hoped for good, and evil came;
And I waited for light, but darkness came.
27 My bowels rumble and are not silent;
The days of my affliction have come to meet me.
28 I go about in black, without the sun;
I arise in the assembly, calling for help.
29 I have been a brother to jackals,
And a companion of ostriches.
30 My skin has grown black upon me,
And my bones burn from the heat.
31 And my harp has become mourning,
And my flute the voice of those who weep.

31 "I made a contract for my eyes:
How, then, could I give heed to a virgin?
2 And what is the portion of God from above,
And the heritage of the Almighty from the heights?
3 Is it not calamity for the unrighteous,
And disaster for wrong-doers?
4 Does he not see my ways,
And number all my steps?
5 If I walk with falsehood,

And my foot hastens toward deceit;
6 (Let him weigh me in just scales,
And may God know my integrity!)
7 If my step turn from the way,
And my heart walk after my eyes,
And a spot stick to my hands;
8 May I sow, but another eat;
And may my crops be uprooted!

9 "If my heart be enticed after a woman,
And I lie in wait at the door of my friend;
10 May my wife grind for another man,
And may others bend over her!
11 For that is a crime,
And it is a heinous sin.
12 For it is a fire that would devour unto Abaddon;
And it would uproot all my increase.

13 "If I set at nought the cause of my manservant or my maidservant
When they strove with me;
14 Then what shall I do when God arises?
And when he inquires, what can I answer him?
15 Did not he who made me in the body make him?
And did not one prepare us in the womb?

16 "If I withheld from the desire of the poor,
And caused the eyes of the widow to grow dim;
17 Or ate my portion alone,
And the fatherless did not eat of it,—
18 For from my youth he reared me like a father,
And from my mother's body he led me,—
19 If I saw any perishing for lack of clothing,
And there was no covering for the needy;
20 If his loins did not bless me,
And from the fleece of my sheep he did not keep himself warm;
21 If I shook my fist at the fatherless,
Because I saw my help in the gate;
22 May my shoulder-blade drop from the shoulder,
And my arm be broken from the socket.
23 For calamity from God was a terror to me,

And because of his majesty I was powerless.
24 If I made gold my confidence,
And called fine gold my trust;
25 If I rejoiced because my wealth was great,
Or because my hand came upon great riches;
26 If I looked upon the great light when it shone,
Or the moon moving along majestically,
27 And my heart was secretly seduced,
And my hand kissed my mouth;
28 That too were a heinous crime,
For I had been false to God on high.

29 "If I rejoiced at the calamity of him who hated me,
And was elated when evil came upon him;—
30 I did not let my palate sin
By calling down curses upon him.
31 Verily the men of my household said,
'Is there anyone that has not been satisfied from his meat?'
32 The stranger did not lodge in the street;
I opened my doors to the wayfarer.

33 "If I covered up my transgressions from men,
Hiding my guilt in my bosom;
34 Because I dreaded the great crowd,
And the contempt of the clans terrified me,
So that I was silent, not going forth from the door.

35 "O that one would listen to me!
Here is my signature! Let the Almighty answer me!
And the scroll which my opponent has written,—
36 Surely I would carry it upon my shoulder.
I would wind it around me as my diadem.
37 The number of my steps I would declare,
Like a prince would I present it.

38 "If my land cried out against me,
And its furrows also wept;
39 If I ate its product without paying,
And snuffed out the life of its owners;
40 Instead of wheat, let thorns grow up;
And weeds instead of barley."

The words of Job are finished.

THE INTERLUDE OF ELIHU, 32:1—37:24

32 Then these three men ceased answering Job, because he was right-
2 eous in his own eyes. Then the anger of Elihu, the son of Barachel,
the Buzite, of the clan of Ram, was kindled; against Job was his
anger kindled, because he held himself in the right, rather than God.
3 And against his three friends was his wrath kindled, because they had
4 found no answer; and so had put God in the wrong. And Elihu had
awaited Job while they were speaking, because they were older than
5 he. When Elihu saw that there was no answer in the mouth of the
three men, his anger was kindled.

THE FIRST SPEECH OF ELIHU, 32:6—33:33

6 Then Elihu, the son of Barachel, the Buzite, replied, saying:
7 "I am of few days, while you are aged;
Therefore I feared and was afraid
To show you my knowledge.
8 I thought days should speak,
And many years should teach wisdom.
9 However, it is a spirit in man,
And the breath of the Almighty, that makes them intelligent;
10 It is not the old that are wise,
Nor the elders who understand justice.
11 Therefore I say 'Hear me;
I will declare my knowledge, even I.'

12 "Behold, I waited for your words,
I listened for your wisdom,
Until you should find words;
13 And unto you I gave heed.
But indeed there is no one confuting Job,
No one of you that answers his words.
14 Lest you say, 'We have met with wisdom;
God may rout him not man';
15 He has not arrayed words against me;
And with your arguments I will not answer him.

16 "They are dismayed; they answer no more;
Words have failed them.
17 And am I to wait, because they do not speak,
Because they stop, and answer no more?

18 I also will answer my share,
I too will declare my knowledge.
19 For I am full of words,
The spirit within me constrains me.
20 Behold, my bosom is like wine that has no vent;
Like skins of new wine it is ready to burst.
21 Let me speak, that I may get relief;
Let me open my lips, and reply.

22 "Let me not be partial toward anybody,
Nor flatter any man;
23 For I do not know how to flatter;
Else would my Maker soon take me away.

33 "But hear now, O Job, my words;
And listen to all my sayings.
2 Lo now, I have opened my mouth;
My tongue in my palate has spoken.
3 My words are straight from my heart;
And the knowledge of my lips they speak sincerely.
4 The spirit of God made me,
And the breath of the Almighty gave me life.
5 If you can, answer me;
Draw up before me; take your position.
6 Behold, I am just like you with God;
From clay I too was nipped off.
7 Lo, dread of me will not overwhelm you;
Nor will care of me be heavy upon you.

8 "Yet you have said in my hearing,
And I heard the sound of the words:
9 'I am pure, without transgression;
Clean am I, and without guilt.
10 Behold, he finds pretexts against me;
He holds me as his enemy.
11 He sets my feet in the stocks,
He watches all my paths.'

12 "But in this you are not right; I will answer you;
For God is greater than man.
13 Why do you make accusations against him,

That 'he answers none of my arguments'?
14 For God speaks in one way,
And in two, though one heeds it not.
15 In a dream, a vision of the night,
When sound sleep falls upon men,
In slumbers upon the bed;
16 Then he uncovers the ear of men,
And seals up their instruction,
17 To turn man aside from his work,
And to hide pride from man;
18 That he may hold him back from the pit,
And his life from passing into Sheol.
19 And he is chastened with pain upon his bed,
And the strife of his bones is perpetual;
20 So his life loathes bread,
And his appetite the daintiest food.
21 His flesh wastes away out of sight,
And bare are his bones which were not seen.
22 And so he himself draws near to the pit,
And his life to the destroyers.

23 "If there be by him an angel,
A mediator, one of a thousand,
To declare to man what is his right;
24 And if he be gracious to him, and say:
'Deliver him from going down into the pit;
I have found a ransom;
25 Let his flesh become fresher than a child's,
Let him return to the days of his youth';
26 Then he prays to God and he accepts him;
And he sees his face with joy;
And he restores to a man his righteousness.
27 He sings to men and says:
'I sinned and I distorted that which was straight,
And he did not requite it to me.
28 He rescued me from going down into the pit;
And my life gazes upon the light.'

29 "Lo, all such things does God do
Twice, three times with a man;

30 To turn him back from the pit,
That he may see the light of life.
31 Give heed Job; listen to me,
Be silent, while I speak.
32 If you have anything to say, answer me;
Speak, for I desire to acquit you.
33 If not, then do you listen to me.
Keep silent, that I may teach you wisdom."

ELIHU'S SECOND SPEECH, 34:1–37

34 Then Elihu replied, saying:
2 "Hear, O wise men, my words,
And you learned ones, give ear to me;
3 (For the ear should test words,
Even as the palate tastes food).
4 Let us choose for ourselves what is right,
Let us know among us what is good.
5 For Job says, 'I am innocent,
And God has taken away my right.
6 Against my right shall I lie?
Incurable is my wound—and no fault of mine.'

7 "What man is there like Job?
He drinks up scorn like water!
8 And he walks in company with doers of evil,
And goes with wicked men.
9 For he says, 'A man gains nothing
By being on good terms with God.'

10 "Therefore, O men of understanding, hear me:
Far be it from God to do wickedness,
And from the Almighty to do wrong.
11 But a man's work he requites to him,
And he makes it befall each according to his way.
12 Of a surety then God does not put in the wrong,
And the Almighty does not distort the right.

13 "Who gave him authority over the earth?
And who gave him charge of the whole world?
14 If he were to withdraw his spirit to himself,
And to gather in his breath to himself,

15 All flesh would expire at once,
And man would return to the dust.

16 "If you have insight, hear this;
Give ear to the sound of my words.
17 Can one who hates right govern?
Or can you declare guilty the mighty just one;
18 Him who says to a king, 'You villain!'
And to nobles, 'You wicked!'
19 Him who is not partial to princes,
Who does not favour the prosperous above the poor;
For they are all the work of his hands?

20 "In a moment they die, and in the middle of the night
People are shaken violently and pass away;
The mighty are removed by an unseen hand.
21 For his eyes are upon the ways of a man,
And all his steps he sees.
22 There is no darkness and no dense blackness
Where doers of evil can hide themselves.
23 For he does not make an appointment for a man
To go unto God in judgment.

24 "He breaks down the mighty, without investigation;
And he sets others in their place.
25 Therefore he knows their works,
And overturns them in the night and they are crushed.
26 Therefore he shatters the wicked;
He smites them in the sight of the public.
27 Because they turned aside from following him,
And heeded none of his ways;
28 So that they caused the cry of the poor to come unto him,
And the cry of the needy he heard.

29 "Should he keep quiet, who may condemn?
And should he hide his face, who may see him?
He watches over a nation and over man alike,
30 Setting up a godless man as king,
Because of the stubbornness of the people.

31 "For unto God has he said,
'Forgive me, I will not act wickedly;

32 In addition to what I see, do thou teach me;
If I have done wrong, I will do so no more'?
33 Will he requite it according to your standard,
That you reject it?
For you must choose, and not I;
And what you know, declare.

34 "Men of understanding will say to me,
And a wise man who listens to me:
35 'Job speaks without knowledge,
And his words are without discernment.'
36 Would that Job might be tried unto the end,
For his answers among wicked men.
37 For he adds rebellion unto his sin.
He clenches his fists at us,
And he multiplies his charges against God."

ELIHU'S THIRD SPEECH, 35:1–16

35 Then Elihu replied, saying:
2 "Do you consider this to be just,
Do you say, 'it is my righteousness before God'?
3 That you say, 'what does it profit me?
What do I gain more than if I had sinned'?

4 "I will answer you with words,
And your friends along with you.
5 Look to the heavens, and see;
And gaze upon the clouds—they are higher than you!
6 If you have sinned, how does it affect him?
And if your offences be many, what do you do to him?
7 If you are righteous, what do you give to him?
Or what does he take from your hand?
8 Your wickedness concerns a man like yourself,
And your righteousness, a human being.

9 "Because of many deeds of oppression men cry out;
They call for help because of the strength of the mighty.
10 And nobody has said, 'Where is God my Maker,
Who gives songs in the night,
11 Who teaches us more than the beasts of the earth,
And makes us wiser than the fowl of the heavens?'

12 Then they cry, but he does not answer,
Because of the pride of the wicked.

13 "But God will not hear falsehood,
Nor will the Almighty look upon it.
14 How much less when you say you do not behold him;
The case is before him, and you wait for him.
15 And now because his anger does not punish,
And he does not notice folly much,
16 Job opens his mouth emptily,
He multiplies words without knowledge."

ELIHU'S FOURTH SPEECH, 36:1—37:24

36 Then Elihu spoke again:
2 "Wait for me a little, that I may show you
That there are yet things to be said in God's behalf,
3 I will fetch my knowledge from afar,
And ascribe righteousness to my Maker.
4 For of a truth my words are not false;
One who is perfect in knowledge is with you.

5 "Lo, God is mighty and does not despise,
Mighty in strength of understanding.
6 He will not keep the wicked alive;
And he grants the right of the poor.
7 He does not withdraw his eyes from the righteous,
But with kings on the throne
He makes them sit forever, and they are exalted.

8 "And if they are bound in chains,
And they be caught in the cords of trouble,
9 Then he makes known to them their works;
And their transgressions, that they magnify themselves.
10 And he uncovers their ear to instruction,
And commands that they turn from wrong.

11 "If they hear and serve him,
They fulfill their days in prosperity and their years in pleasure.
12 But if they do not hear, they pass away into Sheol,
And they expire without knowledge.
13 The impious in heart lay up anger;

They do not call for help when he chastises them.
14 They die in youth,
And their life ends prematurely.

15 "He rescues the poor through his poverty,
And uncovers their ear through their oppression.
16 Furthermore, he enticed you from the mouth of straits,
And instead, you have unlimited room,
And your table is filled with fat.
17 And you are full of the judgment of the wicked,
Judgment and justice lay hold of you.

18 "But beware, lest he allure you with riches,
And let not a heavy bribe mislead you.
19 Will your wealth that is without stint compare,
Or all your reinforcements of strength?
20 Long not for the night,
That peoples may go up in their place.
21 Be careful that you turn not to wrong;
Because for this you were tried by suffering.

22 "Lo, God is exalted in his might;
Who is a teacher like him?
23 Who has ever appointed unto him his way?
Or who has said, 'Thou hast done injustice'?
24 Remember that you extol his work,
Whereof men have sung.
25 All men have beheld it,
Man looks upon it from afar.

26 "Lo, God is exalted, and we cannot know;
The number of his years is unsearchable.
27 For he draws up the drops of water;
They distill rain for his mist,
28 Which the clouds pour down;
They drop down upon many men.
29 Can anyone understand the spreading out of the clouds,
The crashings of his covert?

30 "Lo, he spreads his mist about him,
And covers the tops of the mountains.

31 For therewith he judges peoples;
He gives food in abundance.
32 He covers his two hands with lightning,
And commands it concerning the mark.
33 The thunder declares regarding him,
The cattle also concerning what is coming up.

37 "At this also my heart is disturbed,
And leaps from its place.
2 Listen closely to the roar of his voice,
And the rumbling that goes forth from his mouth.
3 Beneath the whole heavens he lets it loose,
And his light is unto the corners of the earth.
4 After it, a sound roars;
He thunders with his majestic voice;
And he delays them not when his voice is heard.

5 "God thunders with his wondrous voice,
Doing great things that we cannot understand.
6 For he commands the snow, 'Fall to the earth,'
The downpour and the rain, 'Be strong.'
7 He seals up the hand of every man,
That all men may know his work.
8 Then the wild beast goes into its lair,
And dwells in its dens.

9 "From the South comes the whirlwind;
And from the North, the ice.
10 By the breath of God ice is formed,
And the broad waters are congealed.
11 Also with moisture he loads the cloud,
He scatters abroad his lightning-cloud.
12 And they encircle and turn about by his counsel,
That they may do all that he commands them,
Upon the surface of the populous earth;
13 Whether it be for chastisement to the earth,
Or for mercy, that he causes it to find its mark.

14 "Give ear to this, O Job;
Stand still and consider the wonders of God.
15 Do you know when God does his work,

And causes the light of his cloud to shine?
16 Do you know regarding the balancings of the cloud,
The wonders of the one perfect in knowledge?
17 You whose clothes are hot,
When the earth is still because of the southwind,
18 Can you beat out with him the skies,
Hard as a molten mirror?

19 "Tell us what we shall say to him!
We cannot draw up a statement because of darkness!
20 Shall it be told him that I am speaking?
Or if a man talk will he be swallowed up?
21 And now men saw not the light;
It was obscure in the skies;
But the wind passed over and cleared them.
22 From the north golden brightness comes,
Over God splendor appears.
23 But we have not found the Almighty.
Great is he in strength and justice;
And abounding in righteousness, he will not afflict.
24 Therefore do men fear him.
He does not consider any that are wise of heart."

JOB'S INTERVIEW WITH THE LORD, 38:1—42:6

THE FIRST ADDRESS OF THE LORD, 38:1—39:30

38 Then the LORD answered Job from the whirlwind, saying,
2 "Who is this that obscures counsel
By words without knowledge?
3 Gird up, now, your loins like a man,
That I may question you, and do you instruct me.

4 "Where were you when I laid the foundations of the earth?
Declare, if you have insight.
5 Who fixed its measurements, for you should know?
Or who stretched a line over it?
6 Upon what were its bases sunk,
Or who laid its cornerstone,
7 When the morning stars sang together,
And all the gods shouted for joy?

8 "Who enclosed the sea with doors,
When it burst forth issuing from the womb,
9 When I made the cloud its covering,
And dense darkness its swaddling-band;
10 When I imposed upon it my decree,
And established its barrier and doors;
11 And said, 'Thus far shalt thou come and no farther,
And here shall thy proud waves be stayed'?

12 "Have you ever in your life commanded the morning?
Or assigned its place to the dawn,
13 That it should lay hold of the corners of the earth,
And the wicked should be shaken out of it?
14 It changes like clay under the seal,
And is dyed like a garment.
15 Their light is withdrawn from the wicked,
And the arm of the proud is broken.

16 "Have you gone to the sources of the sea,
Or walked in the hollows of the deep?
17 Have the gates of death been revealed to you,
Or can you see the gates of darkness?
18 Have you considered the breadth of the earth?
Tell, if you know all this.

19 "Which is the way where light dwells,
And which is the place of darkness,
20 That you may take it to its border,
And that you may perceive the paths to its house?
21 You know, for you were born then,
And the number of your days is great!

22 "Have you been to the storehouses of snow,
Or do you see the storehouses of hail,
23 Which I have reserved against the time of distress,
Against the day of war and battle?
24 Which is the way to where light is distributed?
Where does the east wind spread itself over the earth?
25 Who cleaved its channel for the torrent,
And a way for the thunderbolts,
26 To send rain on a land without people,

On the steppe where there is no man;
27 To satisfy the waste ground and desolate,
And to cause the blade of grass to spring up?

28 "Has the rain a father?
Or who brought forth the dew drops?
29 From whose womb did the ice come forth?
And who gave birth to the hoarfrost of the skies,
30 When the waters congeal like a stone,
And the surface of the deep is frozen solid?

31 "Can you bind the chains of the Pleiades,
Or loosen the girdle of Orion?
32 Can you send forth Mazzaroth in its season,
And lead forth the Bear with its satellites?
33 Do you know the laws of the heavens?
Or do you appoint the arrangements of the earth?
34 Can you lift your voice up to the clouds,
That a flood of waters may cover you?

35 "Can you send forth the lightnings that they may go
And say to you, 'Here we are!'
36 Who put wisdom in the inner parts,
Or who gave insight to the mind?
37 Who counts the clouds by wisdom?
And who tilts the waterskins of the heavens,
38 When the dust runs into a mass,
And the clods stick together?

39 "Do you hunt prey for the lioness,
Or satisfy the hunger of young lions,
40 When they crouch in dens,
Or lie in wait in the thicket?
41 Who provides its prey for the raven,
When its young ones cry unto God,
And wander without food?

39 "Do you know the time when the mountain-goats bear young?
Do you watch the travail of the does?
2 Do you number the months that they fulfill,
And know the time that they bear,

3 When they kneel down, bring forth their young,
Deliver their offspring?
4 Their young are robust, they grow up in the open,
They go forth, and do not return to them.

5 "Who sent forth the wild ass free?
And who loosened the bonds of the mustang,
6 Whose range I made the steppe,
And his dwellings the salt-marshes?
7 He laughs at the roar of the city;
The shouts of the driver he does not hear.
8 He explores the mountains, his pasture,
And searches after everything green.

9 "Is the wild-ox willing to serve you?
Or will he pass the night at your manger?
10 Can you bind the wild-ox to the furrow with cords,
Or will he harrow the valleys after you?
11 Do you trust in him because his strength is great?
And do you leave your hard-won gains to him?
12 Do you believe in him, that he will return your grain,
And gather it to the threshing-floor?

13 "Is the wing of the ostrich joyful,
Or has she a kindly pinion and feathers,
14 That she leaves her eggs on the ground,
And warms them on the dust,
15 And forgets that the foot may crush them,
Or the beast of the field trample them?
16 She is hard to her young as though not her own;
For nothing is her labour; she has no anxiety.
17 For God has made her oblivious of wisdom,
And has not given her a share in understanding.
18 When she flaps her wings aloft,
She laughs at the horse and his rider.

19 "Can you give strength to the horse?
Can you clothe his neck with power?
20 Do you make him leap like the locust,
With majesty and terrible snorting?
21 They paw in the valley and exult in strength;

Going forth to meet the battle.
22 He laughs at terror and is not frightened;
Nor does he turn back from the sword.
23 Against him rattles the quiver,
The flashing spear and the javelin.
24 In quivering excitement he devours the ground,
And does not stand firm when there is the sound of the trumpet.
25 As often as the trumpet sounds he says 'Aha';
And smells the battle from afar,
The thunder of the captains and the war-cry.

26 "Is it by your understanding that the hawk soars,
And spreads his wings toward the south?
27 Or does the vulture fly high at your order,
When he sets his nest aloft?
28 He occupies the cliff and makes a lodging
Upon the peak of the cliff and the rocky hold.
29 Thence he searches for food,
His eyes look afar off.
30 His brood gorge themselves with blood;
And wherever the slain are, there are they."

THE SECOND ADDRESS OF THE LORD, 40:1, 2

40 Then the LORD answered Job, saying:
2 "Will the fault-finder argue with the Almighty?
He who chides God, let him answer for it."

JOB'S SUBMISSION, 40:3–5

3 Then Job replied to the LORD, saying:
4 "Behold, I am insignificant; what can I answer thee?
I put my hand over my mouth.
5 I have spoken once, and I will not reply;
Yes, twice; but not again."

THE CLOSING ADDRESS OF THE LORD, 40:6—41:26

6 Then the LORD answered Job from the tempest, saying:
7 "Gird up your loins, now, like a man;
I will ask you, and do you instruct me.
8 Will you, indeed, break down my right?
Will you make me guilty that you may be innocent?

9 Or have you an arm like God,
And can you thunder with a voice like his?
10 Deck yourself, now, with majesty and eminence,
And clothe yourself with glory and splendour.
11 Scatter abroad the rage of your wrath;
And look upon everyone that is proud and abase him.
12 Look upon everyone who is proud and bring him low;
And crush the wicked where they stand.
13 Bury them in the dust likewise;
Bind up their faces in the hidden place.
14 Then I indeed will praise you,
That your own right hand can deliver you.

15 "Behold, now, the hippopotamus which I made along with you.
He eats grass like the ox.
16 Behold, now, his strength in his loins,
And his might in the muscles of his body.
17 He stiffens his tail like a cedar.
The sinews of his thighs are knit together.
18 His bones are tubes of bronze,
His limbs are like bars of iron.
19 He is the chief of the ways of God.
Let him who made him bring near his sword!
20 For the mountains bring him their produce,
And all the beasts of the field play there.
21 Beneath the lotus bushes he lies down,
In the depths of reed and swamp.
22 The lotus bushes screen him as his shade,
The willows of the brook surround him.
23 If the river press upon him, he is not disturbed;
He is confident when the Jordan swells to his mouth.
24 Can one seize him by his eyes?
Can one pierce his nose with traps?

25 "Can you draw up Leviathan with a fish-hook,
Or can you press down his tongue with a cord?
26 Can you put a rush-line through his nose,
Or pierce his jaw with a hook?
27 Will he make many entreaties to you,
Or will he speak soft words to you?

28 Will he make a bargain with you,
That you may take him as a servant for life?
29 Can you play with him as with a bird,
And bind him for your maidens?
30 Will traders bargain over him?
Will they divide him among merchants?
31 Will you stick his hide full of darts,
Or his head full of harpoons?
32 Lay your hand upon him;
Think of the struggle; you will not do it again!
41 Behold his hope is disappointed.
At the very sight of him he is laid prostrate.
? Is he not too fierce for one to stir him up?
Who then is he that can stand before me?
3 Who has ever come before me that I should repay him?
Under the whole heavens it is mine.
4 I will not be silent about his limbs,
And the account of his power and the grace of his structure.
5 Who has stripped off his outer clothing?
Who can come within his double coat-of-mail?
6 Who has ever opened the doors of his face?
Round about his teeth there is terror.
7 His back is made of rows of shields,
Closed up like a tight seal;
8 One is so close to another
That no air can come between them.
9 Each sticks to his fellow;
They cling together and cannot be separated.
10 His sneezing flashes forth light,
And his eyes are like the eyelids of the dawn.
11 From his mouth flames go forth,
Sparks of fire escape.
12 From his nostrils smoke comes forth,
Like a pot on a blown fire and rushes.
13 His breath kindles live coals,
And flame goes out of his mouth.
14 Strength dwells in his neck,
And before him despair dances.

15 The flakes of his flesh cleave together,
Firm upon him and immovable.
16 His heart is hard like a stone,
Hard as a nether mill-stone.
17 When he rises up the gods fear,
Because of panic they are beside themselves.
18 When one approaches him with the sword it does not hold,
Nor does the spear, the javelin, or the dart.
19 He estimates iron as but straw,
And bronze as rotten wood.
20 The arrow does not put him to flight;
Sling-stones are turned to chaff for him.
21 The bludgeon is reckoned as but chaff,
And he laughs at the whiz of the lance.
22 His lower parts are like sharp potsherds,
He prints a threshing-sledge upon the mud.
23 He makes the deep boil like a pot;
He makes the sea like a jar of ointment.
24 Behind him he makes a shining path;
One would think that the deep was hoary.
25 There is not his like upon earth,
One made without fear.
26 Everything that is high fears him,
Who is king over all proud beings."

JOB'S RETRACTION, 42:1–6

42 Then Job replied to the LORD, saying:
2 "I know that thou canst do all things;
And no plan is too difficult for thee.
3 [Who is this who hides counsel without knowledge?]
Therefore I have declared, without understanding,
Things too wonderful for me, without knowing."
4 [Listen now, while I speak;
I will question you, and do you instruct me.]
5 I had heard of thee by the hearing of the ear;
But now my eye has seen thee.
6 Therefore I retract and repent,
In dust and ashes.

THE EPILOGUE, 42:7–16

7 After the LORD had spoken these words to Job, then the LORD said to Eliphaz, the Temanite,

"My anger is hot against you and your two friends, because you
8 have not spoken regarding me what is true, as my servant Job has. So now take for yourselves seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for yourselves, and my servant Job will pray for you; for his plea will I accept, that I deal not harshly with you, because you have not spoken regarding me what is true, as my servant Job has."

9 Then Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite, went and did as the LORD had told them; and the LORD accepted the plea of Job.

10 Then the LORD turned the fortune of Job when he interceded for
11 his friends; and the LORD doubled all Job's possessions. And all his brothers and all his sisters and all his friends came to him as of old, and they did eat food with him in his house; and they consoled him and comforted him for all the misfortune that the LORD had brought upon him. And they gave him each a piece of gold and each a golden ring.

12 So the LORD blessed the end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thou-
13 sand yoke of oxen, and a thousand she-asses. And he had seven sons
14 and three daughters. He named the first Jemimah, the second Kezia,
15 and the third Keren-happuch. There were not found women as fair as the daughters of Job in all the land. And their father gave them a heritage among their brothers.

16 Thereafter Job lived one hundred and forty years; and he saw his sons and his sons' sons, four generations. So Job died, old and sated with age.

THE PSALMS

BOOK I, PSS. 1–41

THE PROSPERITY OF THE PIOUS

1 How happy is the man who has not walked in the
counsel of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of scoffers!
2 But his delight is in the law of the LORD,
And in his law does he study day and night.
3 For he is like a tree planted by streams of water,
That yields its fruit in its season,
And its leaf does not wither;
And whatsoever he does he brings to success.

4 The wicked are not so;
But are like the chaff which the wind drives away.
5 Therefore the wicked will not stand in the judgment,
Nor sinners in the assembly of the righteous.
6 For the LORD knows the way of the righteous;
But the way of the wicked will perish.

A WARNING TO THE NATIONS

2 Wherefore do the nations rage,
And the peoples plot in vain?
2 The kings of the earth stand up,
And the princes also take counsel,
Against the LORD and against his anointed:
3 "Let us burst their bonds asunder,
And cast their cords from us."
4 He that sits in the heavens laughs;
The Lord makes sport of them.
5 Then will he speak to them in his wrath,
And terrify them in his fury:
6 "I, indeed, have anointed my king,
On Zion, my holy hill."

7 Let me tell of the decree of the LORD:
He said to me, "You are my son;
Today have I begotten you.
8 Ask of me, and I will make the nations your inheritance,
And the ends of the earth your possession.
9 You shall break them with an iron rod;
You shall crush them like a potter's vessel."

10 Be cautious, therefore, O kings;
Take warning, O rulers of the earth.
11 Serve the LORD with fear,
12 Kiss his feet with trembling,
Lest he be angry and you perish in the way;
For his wrath is soon kindled.
How happy are they who take refuge in him!

AN ASSURANCE OF DIVINE DELIVERANCE

[A PSALM OF DAVID WHEN HE FLED FROM BEFORE HIS SON ABSALOM]

3 How many are my foes, O LORD!
Many are rising up against me.
2 Many are saying concerning me:
"There is no help for him in God." *Selah*

3 But thou, O LORD, art a shield about me,
My glory, and the one who raises my head.
4 I cry aloud to the LORD,
And he answers me from his holy hill. *Selah*

5 I lay me down and sleep;
I awake, for the LORD sustains me.
6 I am not afraid of the myriads of people
That have set upon me round about.

7 Arise, O LORD; deliver me, O my God.
Verily, thou wilt smite all my foes upon the cheek;
Thou wilt break the teeth of the wicked.
8 Salvation belongs unto the LORD.
Upon thy people be thy blessing! *Selah*

A HYMN OF FAITH

[TO THE DIRECTOR: WITH HARPS. A PSALM OF DAVID]

4 When I call, answer me, O God of my righteousness,
Thou who didst give me room when I was in distress;

Be gracious unto me and hear my prayer.
2 O sons of men, how long is my glory to be a shame,
While you love a thing of nought
And seek after lies? *Selah*

3 But know that the LORD has set apart the godly for himself.
The LORD will hear when I cry unto him.
4 Tremble, and do not sin.
Commune with your own hearts upon your bed and be still.
Selah

5 Offer righteous sacrifices,
And trust in the LORD.
6 There are many who say, "Oh, that we might see some good!"
Lift up upon us the light of thy countenance, O LORD.
7 Thou hast put joy in my heart,
More than in the time that their corn and new wine increase.
8 In peace will I both lay me down and sleep;
For thou alone, O LORD, makest me dwell in safety.

A PRAYER FOR DIVINE AID

[TO THE DIRECTOR: FOR THE FLUTES. A PSALM OF DAVID]

5 Give ear to my words, O LORD;
Attend to my sighing.
2 Give heed to the sound of my cry,
My king and my God;
For unto thee do I pray, O LORD.
3 In the morning thou wilt hear my voice;
In the morning I will lay it before thee and wait.

4 For thou art not a God that takes pleasure in wickedness;
Nor may evil dwell with thee.
5 The boastful may not stand before thine eyes.
Thou hatest all that do wrong.
6 Thou destroyest those who tell lies.
The LORD abhors the bloody and deceitful man.
7 But I shall enter thy house by thine abundant grace;
I shall bow down toward thy holy temple in awe of thee.
8 O LORD, lead me in thy righteousness, because of my enemies;
Make thy way straight before me.

9 For there is nothing trustworthy in their mouth, their heart is
treacherous.
Their throat is an open sepulchre; with their tongue they flatter.

10 Condemn them, O God, that they may fall by their own devices;
Because of their many transgressions cast them out because they
have rebelled against thee;
11 That all who take refuge in thee may rejoice and shout for joy
forever;
And do thou protect them, that those who love thy name may
exult in thee.
12 For thou dost bless the righteous, O LORD;
Thou dost surround him with favor as with a shield.

A PRAYER FOR RELIEF FROM FOES

[TO THE DIRECTOR: WITH STRINGED INSTRUMENTS; ACCORDING TO THE *sheminith*. A PSALM OF DAVID]

6 Chide me not in thine anger, O LORD,
Neither chasten me in thy wrath.
2 Pity me, O LORD, for I am faint;
Heal me, O LORD, for my bones are shaken,
3 And my being is sore shaken.
And thou, O LORD—how long?

4 Return, O LORD, and deliver me,
Save me because of thy grace;
5 For in death there is no remembrance of thee.
In Sheol who praises thee?
6 I am worn out with my moaning;
Every night I flood my bed with tears.
With my weeping I water my couch.
7 My eye is dimmed because of trouble,
It grows old because of all my foes.

8 Depart from me, all evildoers;
For the LORD has heard the sound of my weeping.
9 The LORD has heard my entreaty;
The LORD receives my prayer.
10 All my foes shall be ashamed and sore terrified;
They shall turn back; they shall be suddenly ashamed.

A PLEA FOR JUSTICE

[A *dithyramb* OF DAVID WHICH HE SANG TO THE LORD CONCERNING CUSH, A BENJAMINITE]

7 I have taken shelter in thee, O LORD, my God.
Save me from all who pursue me, and deliver me;
2 Lest like a lion they tear me,
Dragging me away, with none to rescue.
3 O LORD, my God, if I have done this,
If there is guilt on my hands,
4 If I have requited evil to my friend,
Or plundered him that was my enemy without cause,
5 May the enemy pursue me,
And overtake, and trample my life to the earth;
May he lay my honor in the dust. *Selah*

6 Arise, O LORD, in thine anger,
Lift up thyself in wrath against my foes,
And rise up for me to the judgment thou hast appointed.
7 And surround thyself with the assembly of the peoples,
And return thou thereon to the heights.
8 The LORD judges the peoples: do me justice, O LORD,
In accordance with my righteousness and my integrity.

9 May the evil of the wicked come to an end, and establish thou the righteous.
He who tries heart and mind is the righteous God.
10 My shield is upon God,
Who saves the upright in heart.
11 God is a just judge,
And a God who is angry daily.

12 Certainly he will again whet his sword;
He has bent his bow and aimed it.
13 And he has got ready his deadly weapons;
His arrows he turns into fiery shafts.
14 Behold, he conceives wrong,
And he is pregnant with mischief and brings forth lies.
15 He digs and excavates a pit;
But falls into the hole that he makes.
16 His mischief recoils upon his own head;
And upon his own pate his villainy descends.

17 I will praise the LORD for his righteousness,
And sing praises to the name of the LORD most high.

THE DIGNITY OF MAN AND THE GLORY OF GOD

[TO THE DIRECTOR: UPON *gittith.* A PSALM OF DAVID]

8 O LORD, our Lord,
How glorious is thy name in all the earth!
I will sing thy praise to the heavens,
2 From the mouths of babes and infants.
Thou hast established strength because of thine enemies,
To still the enemy and the revengeful.

3 When I see thy heavens, the work of thy fingers,
The moon and the stars which thou hast formed;
4 What is man that thou shouldst think of him,
And the son of man that thou shouldst care for him?

5 Yet thou hast made him but little lower than God,
And dost crown him with glory and honor!
6 Thou makest him ruler over the works of thy hands,
Thou hast put all things under his feet;

7 All sheep and oxen,
And also the beasts of the field;
8 The birds of the heavens and the fish of the sea,
That traverse the paths of the seas.

9 O LORD, our Lord,
How glorious is thy name in all the earth.

THE WICKED SHALL BE OVERTHROWN

[TO THE DIRECTOR: UPON *muth-labben.* A PSALM OF DAVID]

א

9 I will praise the LORD with all my heart;
I will tell of all thy wonders.
2 I will rejoice and exult in thee,
I will praise thy name, O most High;

ב

3 Because my enemies turn back,
They stumble and perish from before thee.

4 For thou hast maintained my just cause;
Thou hast sat upon the throne giving righteous judgment.

ג

5 Thou hast rebuked the nations, thou hast destroyed the wicked,
Their name thou hast blotted out forever and ever.
6 The foe—they are destroyed;
Perpetual ruins are the cities which thou hast rooted up;
Their memory has perished.

ה

7 Behold the LORD abides forever.
He has established his throne for judgment.
8 And he judges the world in righteousness;
He passes sentence on peoples with equity.

ו

9 And the LORD is a stronghold for the oppressed,
A stronghold in times of need.
10 And those who know thy name trust in thee,
For thou hast not forsaken those who seek thee, O LORD.

ז

11 Chant praises to the LORD who dwells in Zion;
Make known among the peoples his deeds!
12 For as avenger of blood he has remembered them;
He has not forgotten the cry of the poor.

ח

13 Have pity on me, O LORD; see my trouble from those who hate me,
O thou my deliverer from the gates of death,
14 That I may recount all thy praises,
That in the gates of the daughter of Zion I may rejoice in thy deliverance.

ט

15 The nations are plunged into the pit which they have made;
Their foot is caught in the net which they have hidden.
16 The LORD is made known; he has executed judgment.
In his own handiwork the wicked is snared. *Higgaion. Selah*

ר

17 The wicked will return to Sheol,
All the nations that forget God.

כ

18 For the poor shall not be always forgotten,
Nor shall the hope of the meek perish forever.
19 Arise, O LORD, let not man prevail;
Let the nations be judged in thy presence.
20 Put them in terror, O LORD,
That the nations may know they are but men. *Selah*

ל

10 Why dost thou stand afar off, O LORD,
And hide thyself in times of need?
2 The wicked in his arrogance consumes the poor.
May they be caught in the schemes which thy have devised!

3 The wicked sings the praises of his own desires,
And the robber curses, and rejects God;
4 The wicked in the pride of his countenance does not seek him;
All his thought is, "There is no God."
5 His ways prosper at all times.
Thy judgments are on high, far from him.
As for all his foes,—he blows at them.
6 He says to himself, "I shall not be moved;
From one generation to another my steps will not be in distress."
7 His mouth is filled with curses and deceit and violence.
Mischief and wrong are under his tongue.
8 He sits in the lurking-places of villages;
In hiding-places he murders the innocent.
His eyes lie in wait for the unfortunate.
9 He lurks in secret like a lion in a thicket;
He lurks that he may rob the weak;
He robs the weak when he draws him into his net.
10 And he bends over, he crouches;
And the unfortunate fall by his mighty men.
11 He says to himself, "God has forgotten;
He has hidden his face; he will never see it."

ק

12 Arise, O LORD; O God, lift up thy hand.
Do not forget the poor.
13 Why has the wicked despised God,
And said to himself, "Thou wilt not search out?"

ר

14 Thou seest; for thou dost look upon trouble and vexation,
To give them into thy power.
The unfortunate leaves himself to thee;
Thou hast been a helper to the fatherless.

ש

15 Break thou the arm of the wicked and the evildoer,
Let his wickedness be sought and not found.
16 The LORD is king forever and ever.
The nations will perish from his land.

ת

17 Thou hast heard the desire of the meek, O LORD,
Thou dost set thy mind, thou dost pay close heed,
18 So as to do justice to the fatherless and the oppressed,
That man who is of the earth may never again strike terror.

THE COMING JUDGMENT

[FOR THE DIRECTOR: OF DAVID]

11 I have taken refuge in the LORD;
How then do you say to me:
"Flee like a bird to your mountain?"

2 For, lo, the wicked bend the bow,
They fit their arrow to the string,
To shoot in the dark at the upright in heart.
3 When the foundations are torn down,
What has the righteous done?

4 The LORD is in his holy temple,
The LORD, whose throne is in the heavens;
His eyes behold, his eyelids test the sons of men.

5 The LORD tests the righteous and the wicked,
And he hates the lover of violence.

6 On the wicked he will rain coals of fire;
Brimstone and scorching wind will be the portion of their cup.

7 For the LORD is righteous; he loves righteousness,
The upright will behold his face.

A PLEA FROM THOSE IN DISTRESS

[FOR THE DIRECTOR: ACCORDING TO THE *sheminith*. A PSALM OF DAVID]

12 Save, LORD, for the godly cease to be,
For the faithful disappear from the sons of men.
2 They speak lies each with his neighbor;
With false lip and double heart they speak.
3 May the LORD cut off all false lips,
And the tongue that makes great boasts,
4 Those who say, "We will make ourselves great by our tongue,
Our lips are with us; who is our master?"

5 "Because the poor are exploited, because the needy groan
I will now arise," says the LORD;
"I will place him in the safety for which he longs."
6 The words of the LORD are pure words,
Silver refined in a furnace on the ground,
Purified sevenfold.

7 Do thou protect us, O LORD;
Guard us from this generation forever.
8 The wicked parade to and fro,
When baseness is exalted among the sons of men.

A PRAYER IN FAITH

[FOR THE DIRECTOR: A PSALM OF DAVID]

13 How long, O LORD—wilt thou continually forget me?
How long wilt thou hide thy face from me?
2 How long am I to lay cares upon myself,
And trouble in my heart daily?
How long shall my enemy triumph over me?

3 Look upon me and answer me, O LORD, my God.
Lighten my eyes, lest I sleep in death;
4 Lest my enemy say, "I have overcome him,"
And my foes exult because I am shaken.

5 But I have trusted in thy grace;
My heart shall rejoice in thy deliverance.
I will sing unto the LORD,
Because he has treated me kindly.

THE VINDICATION OF GOD
[FOR THE DIRECTOR: OF DAVID]

14 The fool said in his heart, "There is no God."
They acted basely, they did abominable things.
There was none that did good.

2 The LORD looked forth from the heavens upon the children of men,
To see if there were any that acted wisely,
That sought after God.

3 They had all gone astray and they had also done wrong.
There was none that did good,
No, not even one.

4 Do they know nothing, all the evildoers
Who eat up my people as they eat bread,
But do not call upon the LORD?

5 Then were they in great terror;
For God was with the righteous generation.
6 You would put to shame the plans of the poor;
But the LORD is his refuge.

7 Oh, that the deliverance of Israel would come from Zion!
When the LORD turns the captivity of his people,
Jacob shall exult; Israel shall rejoice.

THE FRIEND OF GOD
[A PSALM OF DAVID]

15 Who may sojourn in thy pavilion, O LORD?
Who may dwell upon thy holy hill?
2 "He who walks blamelessly, and does right,
And speaks truth from his heart.
3 He is not hasty with his tongue.
He does no wrong to his fellows;
Nor does he take blame upon himself because of his neighbor.

4 In his eyes a bad man is despised;
But he honors those who fear the LORD.
He swears to his own hurt and does not retract.
5 He does not put out his money on interest,
Nor take a bribe against the innocent.
He who does such things will never be moved."

FAITH AND HOPE
[A *miktam* OF DAVID]

16 Preserve me, O God, for I have sought refuge in thee.
2 I have said to the LORD, "O Lord, thou art my welfare;
There is none besides thee."
3 As to the gods who are in the land
And the lofty ones, I have no pleasure in them.
4 Their images are many; others praise them;
But I will not pour out their libations of blood,
Nor will I take their names upon my lips.
5 The LORD is my portion, my share, and my cup.
Thou holdest my lot.
6 The lines have fallen for me in pleasant places;
My inheritance indeed pleases me.
7 I will bless the LORD who has counseled me;
In the night also my thoughts instruct me.
8 I have kept the LORD continually before me.
For, with him at my right, I shall not be moved.

9 Therefore my heart is glad and my honor rejoices;
My flesh also dwells in security;
10 For thou wilt not abandon me to Sheol;
Thou wilt not let thy godly one see the pit.
11 Thou wilt show me the path of life.
Fulness of joy is in thy presence;
Pleasures are always in thy right hand.

A PRAYER FOR VINDICATION
[A PRAYER OF DAVID]

17 Hear the right, O LORD;
Give heed to my cry;
Listen to my prayer,
Which is not from deceitful lips.

2 From before thee may my judgment proceed;
May thine eyes see the right.

3 Thou hast tried my heart; thou hast visited me by night;
Thou hast purified me by fire;
Thou dost not find iniquity in me;
My mouth does not transgress.
4 According to the deeds of man, through the word from thy lips,
I have kept the prescribed ways.
5 My steps have held fast to thy tracks;
My footsteps have not faltered.

6 I call upon thee, for thou wilt answer me, O God.
Incline thine ear to me; hear my speech.
7 Show the wonders of thy mercy, O savior of those who seek shelter
From their adversaries at thy right hand.
8 Protect me like the pupil, the daughter of the eye;
Hide me in the shadow of thy wings,
9 From the wicked who despoil me,
My deadly enemies who surround me.

10 They have closed their hearts;
With their mouths they speak in pride.
11 I see them: they have now encompassed me;
They set their eyes to cast me to the ground.
12 He is like a lion that is eager for prey,
And a young lion that lurks in ambush.

13 Arise, O LORD, confront him, bring him low.
Deliver me from the wicked by thy sword,
14 From men by thy hand, O LORD,
From men whose portion in life is fatness,
15 And their belly is filled with thy treasures;
Their children are satiated;
And they leave the rest for their babes.
16 But I in justification shall behold thy face;
I shall be satisfied when thy form awakes.

A VICTOR'S HYMN OF PRAISE

[FOR THE DIRECTOR: OF THE SERVANT OF THE LORD, DAVID, WHO ADDRESSED THE WORDS OF THIS SONG TO THE LORD, IN THE DAY THAT THE LORD RESCUED HIM FROM THE HAND OF ALL HIS FOES AND FROM THE HAND OF SAUL. AND HE SAID:]

18 I love thee, O LORD, my strength!
2 The LORD is my rock, my fortress, and my deliverer;
My God, my rock in whom I take refuge;
My shield, and the horn of my deliverance, my tower.
3 I call upon the LORD, the praiseworthy one,
That from my enemies I may be delivered.

4 Breakers of death encompassed me,
Torrents of ruin terrified me.
5 The cords of Sheol surrounded me,
Snares of death confronted me.

6 In my distress I called upon the LORD,
And unto my God I cried for help;
7 He heard my voice from his palace,
And my cry unto him reached his ears.

8 Then the earth quaked and rocked,
And the foundations of the hills trembled
And rocked, when he was angry.
9 Smoke rose from his nostrils,
And fire from his mouth devoured;
Coals were kindled by it.

10 He bowed the heavens and came down,
Thick darkness was under his feet.
11 He rode upon a cherub and flew,
And he sped on with the wings of the wind.

12 He made darkness his covert;
Round about him as his pavilion was the darkness of the heavens,
Thick clouds without brightness;
13 Before him passed his thick clouds,
Hailstones, and coals of fire,
14 And the LORD thundered from the heavens,
The Most High uttered his voice;
Hailstones and coals of fire.

15 He let fly his arrows and scattered them;
Lightnings he hurled and routed them.
16 And the bed of the sea was seen,
And the foundations of the world were bared
At thy rebuke, O LORD,
At the fierce breath of thy wrath.
17 He sent from on high, he took me,
He drew me out of many waters;
18 He delivered me from my strong enemy,
From my foes; for they were too strong for me.

19 They confronted me in the day of my calamity,
But the LORD became my stay.
20 He led me forth into a broad place;
He set me free, for he was pleased with me.
21 The LORD rewarded me in accordance with my righteousness;
He requited me in accordance with the cleanness of my hands.
22 For I have kept the ways of the LORD,
And have not transgressed against my God.
23 For all his judgments are before me,
And his decrees I do not put away from me.
24 And I was blameless toward him,
And guarded myself from my guilt.

25 So the LORD requited me in accordance with my righteousness,
And according to the cleanness of my hands in his sight.

26 Toward the godly thou dost act graciously;
Toward the blameless man thou dost act blamelessly;
27 Toward the pure thou dost act purely;
And toward the crooked thou dost act craftily.

28 For thou wilt deliver an humble people,
But haughty eyes thou wilt bring low.
29 For thou dost light my lamp, O LORD,
My God lightens my darkness.
30 For through thee I can break down a rampart,
And through my God I can scale a wall.

31 The way of God is blameless,
The speech of the LORD is sincere;
A shield is he to all who take refuge in him.

32 For who is God but the LORD?
And who is a rock save our God?

33 The God who girds me with might,
And makes my way blameless,
34 Making my feet like a doe's feet,
And making me stand securely on my heights;
35 The one who trains my hands for battle,
So that my arms can bend a bow of bronze.
36 And thou dost give me thy saving shield,
And thy right hand supports me;
And thy help makes me great.
37 Thou dost enlarge the range of my steps,
And my ankles do not give way.

38 I pursue my foes and overtake them,
And do not turn back until they are destroyed.
39 I smite them so that they are unable to stand;
Beneath my feet they fall.

40 And thou dost gird me with strength for the battle,
Thou dost subdue my opponents under me;
41 And thou dost make my enemies show me the back;
And those that hate me I destroy.

42 They cry for help, but there is none to deliver;
To the LORD, but he does not answer them.
43 And I pulverize them, like dust before the wind;
I crush them like the dirt of the streets.
44 And thou dost rescue me from the feuds of the people;
Thou dost establish me as head of the nations;
People that I have not known serve me;
45 As soon as they hear of me they submit to me;
Foreigners fawn upon me;
46 Foreigners fade away,
And come forth trembling from their forts.
47 All hail to the LORD! And blessed be my Rock!
And may the God of my deliverance be exalted!
48 The God who gives me vengeance,
And puts peoples in subjection under me;
49 Who frees me from my foes.

And thou dost exalt me above my adversaries;
From violent men thou dost rescue me.

50 Therefore I shall praise thee among the nations, O LORD,
And sing praises to thy name;
51 To him who gives great victories to his king,
And shows kindness to his anointed,
To David and his seed forever.

GOD'S PRAISE IN THE PHYSICAL AND MORAL UNIVERSE

[FOR THE DIRECTOR: A PSALM OF DAVID]

19 The heavens are telling the glory of God,
And the sky shows forth the work of his hands.
2 Day unto day pours forth speech,
And night unto night declares knowledge.

3 There is no speech, nor are there words;
Their voice is not heard;
4 Yet their voice goes forth through all the earth,
And their words to the ends of the world.

In them he has pitched a tent for the sun
5 Who is like a bridegroom coming forth from his chamber,
And rejoices like a strong man to run the course;
6 From one end of the heavens is his starting-point,
And his circuit is to the other end;
And nothing is hid from the heat thereof.

7 The law of the LORD is perfect,
renewing the life;
The testimony of the LORD is trustworthy,
making wise the simple;
8 The precepts of the LORD are right,
rejoicing the heart;
The commandment of the LORD is pure,
enlightening the eyes;
9 The fear of the LORD is clean,
enduring forever.
The judgments of the LORD are true,
and they are also right;

10 They are more valuable than gold,
and much fine gold;
And sweeter than honey,
and the droppings of the honeycomb.

11 Thy servant also is instructed by them,
In keeping them there is great reward.
12 Who can discern his errors?
Of unconscious ones, hold me guiltless!
13 Moreover, restrain thy servant from wilful ones,
May they not rule over me!
Then I shall be blameless, and I shall be acquitted of much transgression.
14 May the words of my mouth and the meditation of my heart
Be acceptable before thee,
O LORD, my rock and my avenger!

A PRAYER FOR VICTORY

[FOR THE DIRECTOR: A PSALM OF DAVID]

20 The LORD answer you in the day of trouble!
The name of the God of Jacob set you on high!
2 May he send you help from the holy place,
And give you support from Zion!
3 May he keep in mind all your gifts,
And your burnt-offerings may he accept. *Selah*

4 May he grant you your heart's desire,
And fulfil all your plans!
5 May we shout with joy over your victory,
And in the name of our God set up our standards!
May the LORD fulfil all your requests!

6 Now I know that the LORD will give victory to his anointed,
That he will answer him from his holy heavens,
Through the saving strength of his right hand.
7 Some are strong through chariots and some through horses,
But we, through the name of the LORD, our God.
8 They will bow down and fall;
But we shall arise and stand upright.
9 O LORD, give the king victory;
Do thou answer us when we call.

A HYMN OF PRAISE AND GRATITUDE

[FOR THE DIRECTOR: A PSALM OF DAVID]

21 In thy strength the king rejoices, O LORD;
And in thy victory how greatly he exults!
2 Thou hast given him the desire of his heart;
And the petition of his lips thou hast not withheld. *Selah*

3 For thou dost send goodly blessings to meet him,
Thou dost place upon his head a crown of gold.
4 He asked life of thee—thou hast given it to him,
Long life, forever and ever.

5 His glory is great through thy help;
Praise and honor thou layest upon him.
6 Thou dost make him blessed forever;
Thou dost gladden him with joy in thy presence.

7 For the king trusts in the LORD;
And, through the goodness of the Most High, he will never be moved.

8 Your hand will find all your foes.
Your right hand will find those that hate you.
9 You will put them in an oven of fire,
When you show your face.

10 The LORD in his anger will destroy them,
And fire will consume them.
11 Their offspring you will destroy from the earth,
And their progeny from among the sons of men.

12 When they plan evil against you,
And devise malice, they shall not succeed.
13 You will make them turn their backs with your bowstrings,
You will aim at their faces.

14 Arise, O LORD, in thy strength,
That we may play and sing of thy power.

THE CRY OF A DESOLATE SPIRIT

[FOR THE DIRECTOR: UPON *aijeleth hash-shahar*. A PSALM OF DAVID]

22 My God, my God, why hast thou forsaken me?
And why art thou far from helping me, at the words of my wailing?

2 My God, I cry by day, but thou dost not answer;
And by night, and get no rest.

3 Yet thou art holy;
The praise of Israel will endure.
4 In thee our fathers trusted;
They trusted and thou didst deliver them.
5 Unto thee they cried and were set free;
In thee they trusted and were not disgraced.

6 But I am a worm and not a man,
A shame to mankind, and despised of the people.
7 All who see me make sport of me;
They make mouths at me and toss their heads:
8 "Let him rejoice in the LORD; let him deliver him;
Let him rescue him; for he is pleased with him."
9 Yet thou didst bring me forth from the womb;
Thou didst give me security on my mother's breast.
10 Upon thee was I cast from birth;
From my mother's womb thou hast been my God.
11 Do not stay far from me;
For trouble is near;
For there is none to help.
12 Strong bulls surround me;
Mighty ones of Bashan encircle me.
13 They open wide their mouths at me,
Like a ravening and roaring lion.

14 I am poured out like water,
And all my bones are disjointed.
My heart is like wax,
Melted in the midst of my bosom.

15 My strength is dried up like a potsherd,
And my tongue cleaves to my palate;
And thou dost lay me in the dust of death.
16 For dogs have surrounded me,
A gang of villains encircles me.
They have bound my hands and my feet.

17 I can count all my bones;
They look, they stare at me.

18 They distribute my garments among them,
And over my robe they cast lots.

19 But, thou, O LORD, be not far off;
O my strength, hasten to my aid.
20 Deliver my life from the sword,
My only one from the power of the dog.

21 Save me from the lion's mouth,
And my afflicted self from the horns of the wild ox.
22 Then will I publish thy name to my brethren;
In the midst of the assembly I will praise thee.

23 You who fear the LORD praise him!
All you children of Jacob honor him!
Stand in awe of him all you children of Israel;
24 Because he has not despised, nor has he loathed the affliction of the afflicted;
Nor has he hidden his face from him;
But he has listened when he cried to him for aid.

25 From thee is my praise in the great assembly;
In the presence of those who fear him I will pay my vows.
26 The humble will eat and be satisfied;
Those who seek the LORD will praise him.
May your heart live forever!

27 All the ends of the earth will remember and turn unto the LORD;
All the clans of the nations will worship before him.
28 For the kingdom belongs to the LORD;
And he rules over the nations.

29 Him alone will all the fat ones of the earth worship;
Before him all those who go down to the dust will bow;
For none keeps himself alive.
30 The descendants will serve him.
May it be told of the Lord to the coming generation,
And may they tell of his righteousness to the people that shall be born,
That he has wrought it.

THE GOOD SHEPHERD

[A PSALM OF DAVID]

23 The LORD is my shepherd; I shall not want;
2 In green meadows he makes me lie down;
To refreshing waters he leads me.
3 He gives me new life.
He guides me in safe paths, for his fame's sake.
4 Even though I walk in the darkest valley,
I fear no harm; for thou art with me.
Thy rod and thy staff—they comfort me.
5 Thou layest a table before me in the presence of my enemies.
Thou anointest my head with oil; my cup overflows.
6 Only goodness and grace shall follow me all the days of my life;
And I shall dwell in the house of the LORD down to old age.

THE GLORY OF GOD AND THE GOOD MAN

[A PSALM OF DAVID]

24 The earth is the LORD's and its fulness,
The world and those who dwell therein.
2 For he founded it upon the seas,
And established it upon the ocean-currents.

3 Who can ascend into the hill of the LORD?
And who can stand in his holy place?
4 He who has clean hands and a pure heart,
Who has had no desire for falsehood,
And has not sworn to a lie.
5 He will receive a blessing from the LORD,
And justification from the God of his deliverance.
6 This is the generation of those who search for him,
Who seek the face of the God of Jacob. *Selah*

7 Lift up your heads, O gates,
And lift up yourselves, O ancient doors,
That the king of glory may come in.
8 Who, then, is the king of glory?
The LORD strong and mighty,
The LORD mighty in battle!

9 Lift up your heads, O gates!
And lift up yourselves, O ancient doors,
That the king of glory may come in!
10 Who, then, is the king of glory?
The LORD of hosts,
He is the king of glory! *Selah*

A PRAYER FOR DIVINE HELP
[OF DAVID]

א

25 Unto thee, O LORD, do I lift up my desire.

ב

2 My God, in thee have I trusted; let me not be put to shame.
Let not my foes exult.

ג

3 Indeed, let none that wait upon thee be put to shame;
May they be put to shame who have been deceitful without cause.

ד

4 Thy ways, O LORD, make me know;
Teach me thy paths.

ה, ו

5 Lead me in thy truth, and teach me;
For thou art the God of my help;
Upon thee do I hope continually.

ז

6 Remember thy mercy, O LORD, and thy kindness,
For they have been from of old.

ח

7 The sins of my youth and my offenses do not remember;
In accordance with thy kindness, do thou remember me,
For thy goodness' sake, O LORD.

ט

8 Good and upright is the LORD,
Therefore he instructs sinners in the way.

ה

9 He leads the meek in justice,
And he teaches the meek his way.

כ

10 All the paths of the LORD are kindness and truth,
For those who observe his covenant and his commands.

ל

11 For thy name's sake, O LORD,
Pardon my guilt, though it is great.

מ

12 What man is there that fears the LORD?
He will teach him in the way that he must choose.

נ

13 He will dwell in good times,
And his descendants will possess the land.

ס

14 The secret of the LORD is for those who fear him,
And his covenant, that he may teach them.

ע

15 My eyes are constantly with the LORD,
That he may bring forth my feet from the net.

פ

16 Turn unto me and have mercy upon me,
For I am lonely and afflicted.

צ

17 Enlarge the straits of my heart,
And lead me forth from my distresses.

ק

18 See my affliction and my trouble,
And forgive all my sins.

ר

19 See my foes, that they are many,
And they hate me with a violent hatred.

ש

20 Preserve me and rescue me;
Let me not be put to shame; for I take refuge in thee.

ת

21 Let blamelessness and uprightness protect me,
For I hope in thee.

22 Redeem Israel, O God,
From all its troubles.

THE CLAIMS OF THE RIGHTEOUS
[OF DAVID]

26 Give me justice, O LORD, for I have walked in my integrity.
And I have trusted in the LORD, without wavering.
2 Try me, O LORD, and test me,
Examine my mind and my heart.

3 For thy kindness is before my eyes,
And I have walked in thy truth.
4 I do not sit with faithless men,
Nor with dissemblers do I go in.

5 I hate the company of evildoers,
And with reprobates I will not sit down.
6 I wash my hands in innocence,
And encircle thy altar, O LORD,
7 To proclaim with a voice of praise,
And to recount all thy wonders.

8 O LORD, I have loved the habitation of thy house,
And the place where thy glory dwells.
9 Take me not away along with sinners,
Nor my life along with men of blood,
10 In whose hands is an evil purpose,
And whose right hand is full of bribes.

11 But as for me, I walk in my integrity.
Deliver me and be gracious to me.
12 My foot stands upon level ground.
In the congregations I bless the LORD.

A SONG OF ASSURANCE
[OF DAVID]

27 The LORD is my light and my salvation;
whom shall I fear?
The LORD is the refuge of my life;
of whom shall I be afraid?

2 When evildoers pressed in upon me,
to eat up my flesh,
My adversaries and my foes,
they stumbled and fell.

3 Though a host encamp against me,
my heart will not fear;
Though war arise against me,
in this will I be confident.

4 One thing I ask from the LORD,
that do I seek;
That I may dwell in the house of the LORD
all the days of my life,
To gaze upon the grace of the LORD,
and to inquire in his temple.

5 For he will hide me in his pavilion,
in the day of trouble;
He will conceal me in his secret tent,
he will set me up upon a rock.

6 And now my head is high
above my foes on every side;
And I will sacrifice in his tent
sacrifices with shouts.
I will sing and make music to the LORD.

7 Hear, O my LORD, my voice with which I cry;
be gracious to me and answer me.
8 Concerning thee my heart says,
"seek you my face!"
Thy face, O LORD, do I seek;
hide not thy face from me.

9 Turn not thy servant away in anger;
thou hast been my help.
Cast me not off, neither forsake me,
O God of my salvation!

10 If my father and my mother forsake me,
then the LORD will take me up.
11 Teach me thy way, O LORD,
And guide me in a level path,
because of my enemies.

12 Yield me not to the desire of my foes;
For false witnesses are risen up against me,
and such as breathe forth violence.
13 I believe that I shall see the goodness of the LORD
in the land of the living.

14 Hope thou upon the LORD.
Be strong and keep a stout heart;
And hope thou upon the LORD.

A PRAYER FOR THE PUNISHMENT OF THE WICKED
[OF DAVID]

28 Upon thee, O LORD, do I call;
O my rock, be not deaf to me;
Lest, because thou payest no heed to me,
I become like those who go down to the pit.

2 Hear the voice of my supplication,
when I cry to thee for help,
When I lift up my hands unto thy holy shrine.
3 Snatch me not away with the wicked,
and with those who do wrong,
Who offer friendly greetings to their neighbors,
while evil is in their hearts.

4 Render to them according to their work,
and according to their evil deeds.
According to the work of their hands render to them;
pay back to them what they have done.
5 Because they do not give heed to the works of the LORD,

and to the work of his hands,
He will tear them down and not build them up.

6 Blessed be the LORD! For he has heard
the voice of my supplications.
7 The LORD is my strength and my shield;
in him my heart has trusted;
And I have been helped and my heart exults,
and with my song I praise him.
8 The LORD is the strength of his people and a refuge;
the victory of his anointed is he.

9 Give victory to thy people,
and bless thy inheritance;
And shepherd them and carry them evermore.

THE GOD OF THE STORM

[A PSALM OF DAVID]

29 Ascribe unto the LORD, O sons of the gods,
Ascribe unto the LORD glory and strength.
2 Ascribe unto the LORD the glory of his name;
Worship the LORD in holy array.

3 The voice of the LORD is above the waters;
The God of glory thunders.
The LORD is over the great waters,
4 The voice of the LORD is mighty,
The voice of the LORD is majestic.

5 The voice of the LORD breaks the cedars,
And the LORD shatters the cedars of Lebanon.
6 He makes them skip like a calf,
Lebanon and Sirion like a young wild-ox.

7 The voice of the LORD hews out flames of fire.
8 The voice of the LORD makes the desert whirl,
The LORD whirls the desert of Kadesh.
9 The voice of the LORD whirls the terebinths,
And strips the forests bare.
While in his palace everything says, "Glory!"

10 The LORD sits over the flood,
The LORD sits as king forever.
11 The LORD gives strength to his people;
The LORD blesses his people with peace.

PRAISE FOR THE HELP OF THE LORD

[A PSALM; SONG OF THE DEDICATION OF THE HOUSE; OF DAVID]

30 I will extol thee, O LORD, for thou hast drawn me forth,
And hast not let my foes rejoice over me.
2 O LORD, my God, I cried for help unto thee,
And thou didst heal me.
3 O LORD, thou hast brought me up from Sheol,
Thou hast revived me from among those who go down to the pit.

4 Sing praises to the LORD, O you his godly ones,
And praise his holy name.
5 For though there be a moment in his wrath, there is life in his favor.
Weeping may lodge with us at evening, but in the morning there is a shout of joy.

6 But I said in my security,
"I shall never be moved."
7 O LORD, by thy favor thou hast made my mountain to stand strong;
Thou didst hide thy face; I was dismayed.
8 Unto thee, O LORD, I called;
And unto the Lord I made supplication:
9 "What profit is there in my blood, when I go down to the pit?
Will the dust praise thee? Will it declare thy faithfulness?
10 Hear, O LORD, and be gracious to me.
O LORD, be thou my helper."

11 Thou hast turned my mourning into dancing.
Thou hast put off my sackcloth and girded me with gladness.
12 In order that my honor may praise thee and not be silent,
O LORD, my God, I will evermore praise thee.

MINGLED PRAYER AND PRAISE

[FOR THE DIRECTOR: A PSALM OF DAVID]

31 In thee, O LORD, I have taken refuge;
Let me nevermore be put to shame;
Through thy justification, deliver me!
2 Bow down thy ear to me,
Quickly rescue me!
Become for me a rock of refuge,
A mountain-fort to save me!

3 For thou art my rock and my fortress;
And for thy name's sake thou wilt lead me and guide me.
4 Thou wilt bring me forth from the net which they have laid
for me;
For thou art my refuge.
5 Into thy hand I commit my spirit.
Thou wilt redeem me, O LORD, thou faithful God.

6 I hate them that pay regard to false vanities.
But I myself have trusted in the LORD.
7 I will exult and rejoice in thy grace,
For thou hast seen my affliction,
Thou hast taken heed of my straits.
8 And thou hast not delivered me into the hand of the foe;
But hast established my feet upon a broad place.

9 Be gracious unto me, O LORD, for I am in trouble;
Through grief my eye is weakened,
myself and my body.
10 For my life is consumed in sorrow,
and my years in groaning.
My strength has failed through my affliction,
and my bones have wasted away.

11 I am become an object of reproach from all my foes,
A thing of dread to my neighbors,
A terror to my acquaintances who see me on the street;
they flee from me.
12 I am forgotten like a dead man; out of mind,
like a lost article am I;

13 For I hear the remark of many,
"terror on every side,"
When they counsel together against me.
They plan to take my life.

14 But I have trusted in thee, O LORD;
I have said, "Thou art my God;
15 My times are in thy hand.
Rescue me from the hand of my foes and those who pursue me;
16 Let thy face shine upon thy servant;
Deliver me through thy grace.

17 "O LORD, let me not be put to shame
for I have called upon thee;
Let the wicked be put to shame;
let them wait for Sheol.
18 May lying lips be made dumb,
Those that speak insolence against the righteous,
in pride and scorn.

19 "How great is thy goodness which thou hast in store for those who fear thee,
Which thou hast wrought for those relying upon thee, in the presence of the sons of men.
20 Thou dost secrete them in the secret of thy presence from the plottings of man.
Thou dost shelter them in thy pavilion from the strife of tongues."

21 Blessed be the LORD! For he showed me his wonderful kindness
in a besieged city.
22 I said in my alarm,
"I am cut off from before thy eyes."
But thou didst hear the voice of my supplication,
when I cried to thee for aid.
23 Love the LORD, O all you his godly ones;
The LORD preserves the faithful;
But he requites to excess him who acts haughtily.
24 Be strong, and let your heart be firm,
All you who wait for the LORD.

THE BLESSED LOT OF THE PIOUS

[OF DAVID. A *maskil*]

32 Oh, the happiness of him whose transgression is forgiven, whose sin is covered!
2 Oh, the happiness of the man to whom the LORD charges no guilt,
And in whose spirit there is no guile!
3 When I kept silent my bones wasted away
Through my groaning all day long.
4 For, day and night, thy hand lay heavy upon me;
My sap was turned into the drought of summer. *Selah*

5 My sin I declared to thee, and my guilt I have not concealed.
I said, "I will confess my transgressions to the LORD."
And thou didst forgive the guilt of my sin. *Selah*

6 Therefore let every godly man pray to thee:
That in the time of distress, in the rush of great waters,
They may not reach him.
7 Thou art my hiding-place; from the foe thou guardest me;
Thou dost surround me with deliverance.

8 I will instruct thee and show thee the way which thou must go;
I will counsel thee, with my eye upon thee.
9 Be not like a horse or a mule, without sense,
With bridle and bit must his temper be restrained
That he come not near to you.
10 The wicked has many sorrows,
But him who trusts in the LORD he surrounds with kindness.
11 Rejoice in the LORD and exult, O righteous,
And shout for joy, all you who are right-minded.

THE LORD OF ALL CREATION

33 Rejoice in the LORD, O righteous ones;
Praise befits the upright.
2 Praise the LORD with the harp;
Play to him on the ten-stringed lute.
3 Sing unto him a new song;
Play skilfully with glad shouts.

4 For the word of the LORD is right,
And all his work is faithful.
5 He loves righteousness and justice.
The earth is full of the goodness of the LORD.

6 By the word of the LORD the heavens were made,
And by the breath of his mouth all their host.
7 He gathers the waters of the sea as in a waterskin,
He puts the deeps in storehouses.

8 Let all the earth fear the LORD;
Let all the inhabitants of the world stand in awe of him.
9 For he spoke and it was!
He commanded and it stood fast!

10 The LORD annuls the counsel of the nations,
He frustrates the plans of the peoples.
11 But the counsel of the LORD stands forever,
The plans of his heart for age upon age.
12 How happy is the nation whose God is the LORD,
The people that he has chosen as his heritage.

13 The LORD looks down from the heavens,
He sees all the children of men.
14 From the place of his dwelling he looks forth
Upon all the inhabitants of the earth;
15 He who fashions the hearts of them all,
Who considers all their deeds.

16 The king is not saved by the size of his army;
A warrior is not rescued by his great strength.
17 The horse is a delusion for victory;
And he does not deliver by his great strength.

18 So the eye of the LORD is upon those who fear him,
Those who wait for his goodness,
19 To rescue them from death,
And to keep them alive in famine.

20 We wait upon the LORD;
He is our help and our shield;
21 For our heart rejoices in him,
For in his holy name we trust.

22 May thy goodness, O LORD, be over us,
According as we hope in thee.

THE GOODNESS OF GOD

[OF DAVID; WHEN HE CHANGED HIS BEHAVIOR BEFORE ABIMELECH, SO THAT HE DROVE HIM OUT AND HE DEPARTED]

א

34 I bless the LORD at all times,
His praise is constantly in my mouth.

ב

2 I glory in the LORD;
Let the godly hear and rejoice.

ג

3 Magnify the LORD with me,
And let us all exalt his name.

ד

4 I sought the LORD and he answered me,
And delivered me from all my terrors.

ה, ו

5 Look at me, and so be jubilant,
And let not your faces be abashed.

ז

6 This poor man called and the LORD heard,
And delivered him from all his troubles.

ח

7 The angel of the LORD encamps
Around those who fear him, and rescues them.

ט

8 Taste and see that the LORD is good.
How happy is the man who takes refuge in him!

י

9 Fear the LORD, you his holy ones,
For those who fear him feel no lack.

כ

10 Young lions do lack, and suffer hunger;
But those who seek the LORD lack no good thing.

ל

11 Come, children, listen to me,
And I will teach you reverence for the LORD.

מ

12 What man is there who desires life,
Who loves length of days that he may see good?

נ

13 Keep your tongue from evil
And your lips from telling lies.

ס

14 Depart from evil and do good;
Seek peace, and pursue it.

פ

16 The face of the LORD is against those who do evil,
That he may cut off the memory of them from the earth.

ע

15 The eyes of the LORD are upon the righteous,
And his ears are open to their cry.

צ

17 They call and the LORD hears,
And he rescues them from all their troubles.

ק

18 The LORD is near to the broken-hearted,
And he delivers those who are crushed in spirit.

ר

19 Many are the ills of the righteous,
But from them all the LORD delivers him.

שׂ

20 He guards all his bones,
So that not one of them is broken.

ת

21 Evil will slay the wicked;
And those who hate the righteous will be held guilty.
22 The LORD will redeem the life of his servants,
And none who take refuge in him will be held guilty.

A PRAYER FOR VENGEANCE
[OF DAVID]

35 Oppose, O LORD, my opponents;
Fight those who fight me.
2 Lay hold of buckler and shield,
And rise up to my help.
3 Draw the spear and battle-axe to meet my pursuers;
Say to me, "I am thy deliverance."

4 May they be put to shame and confusion that seek my life;
May they be turned back and disgraced who plan evil against me.
5 May they be like chaff before the wind,
With the angel of the LORD chasing them.
6 May their road be darkness and slipperiness,
With the angel of the LORD pursuing them.
7 For without cause they hid their net for me;
Without cause they dug a pit for me.
8 May destruction come upon him unawares;
And may the net which he has hidden catch him himself;
In destruction may he fall therein!

9 But I shall exult in the LORD,
And rejoice in his deliverance.
10 All my bones will say,
"O LORD, who is like thee,
Saving the poor from him that is too strong for him,
The poor and the needy from him that would rob him?"

11 Malicious witnesses rise up,
Who ask me regarding that of which I know nothing.
12 They requite me evil for good,
To my personal bereavement.
13 For I, when they were sick—my clothing was sackcloth,
I afflicted myself by fasting,
And my prayer returned to my own lap.
14 As though it were my friend or brother I went about;
As in sorrow for a mother I bowed down mourning.

15 But at my fall they rejoice and gather together,
Smiters gather together against me and I know not;
They rend without ceasing.

16 When I assert my friendship they jeer scornfully,
Gnashing at me with their teeth.
17 O Lord, how long wilt thou look on?
Draw me back from the roaring ones,
My solitary self from the young lions.
18 I will thank thee in the great assembly;
Among a mighty people will I praise thee.

19 Let not those who are wrongfully my foes rejoice over me,
Nor those who hate me without cause wink the eye.
20 For they do not speak peace;
But against those who are at ease in the land
They devise treacherous things.
21 And they open wide their mouths against me.
They say, "Aha, Aha, our eye sees it!"

22 Thou hast seen, O LORD; be not silent!
O Lord, remove not far from me!
23 Bestir thyself and rise up to do me justice,
My God and my Lord, to plead my cause!
24 Do me justice in accordance with thy righteousness, O LORD, my God!
And let them not rejoice over me!

25 May they not say to themselves, "Aha, our desire!"
May they not say, "We have swallowed him up."
26 May they be put to shame and disgraced
Who rejoice over my calamity;
May they be clothed with shame and disgrace
Who magnify themselves against me.
27 May they shout for joy and be glad who are pleased at my vindication.
And may they continually say, "The LORD is great,
Who desires the welfare of his servant."
28 Then my tongue will proclaim thy righteousness,
And thy praise all the day long.

THE GOODNESS OF GOD AND THE SIN OF THE WICKED

[FOR THE DIRECTOR: OF THE SERVANT OF THE LORD, OF DAVID]

36 Transgression is delightful to the wicked within his heart;
There is no dread of God before his eyes.

2 For it deceives him in his own eyes,
Concerning the finding out of his guilt and the hatred of it.
3 The words of his mouth are wrong and deceit;
He has ceased to be wise and to do good.
4 He plans wrongdoing while in bed;
He takes his stand on a way that is not good.
He does not despise wickedness.

5 O LORD, thy goodness extends to the heavens,
Thy faithfulness unto the clouds.
6 Thy righteousness is like the highest mountains,
Thy judgments are a great deep.
Thou savest man and beast, O LORD.

7 How precious is thy goodness, O God!
And the children of men take refuge under the shadow of thy wings.
8 They drink their fill of the fatness of thy house,
And thou givest them drink of the stream of thy pleasures.

9 For with thee is the fountain of life;
Through thy light do we see light.
10 Continue thy goodness to those that know thee,
And thy justification to the right-minded.

11 May the foot of pride not come upon me,
Nor the hand of the wicked drive me out.
12 There the workers of wrong are fallen;
They are overthrown and cannot rise up.

GOD'S CARE FOR THE PIOUS

[OF DAVID]

א

37 Fret not yourself because of evildoers,
Be not incensed because of wrongdoers;
2 For they will soon wither like grass,
And fade away like the green herb.

ב

3 Trust in the LORD and do good;
Inhabit the land and feed in security.
Take your delight in the LORD,
And he will give you the desire of your heart.

ג

4 Commit your way unto the LORD,
And trust in him; and he will act.
5 He will bring forth your right like the light,
And your just cause like the noonday.

ד

6 Wait patiently for the LORD and hope in him;
Fret not yourself because of him who makes his way prosper,
Him who succeeds in his plans.

ה

7 Cease from anger, and forsake wrath.
Fret not yourself; it does nothing but harm;
8 For evildoers shall be cut off;
While those who wait upon the LORD shall possess the land.

ו

9 Yet a little while and the wicked shall be no more;
Though you look hard at his place, he will not be there.
10 But the meek shall possess the land,
And rejoice in abundant prosperity.

ז

11 Though the wicked plot against the innocent,
And gnash his teeth at him,
12 The Lord laughs at him;
For he sees that his day will come.

ח

13 The wicked draw the sword and bend their bow,
To bring down the poor and needy,
To slay those whose way is right.
14 Their sword shall enter their own hearts,
And their bows shall be broken.

ט

15 Better is the little of the righteous
Than the wealth of many wicked.
16 For the resources of the wicked shall be broken,
But the LORD supports the righteous.

ר

17 The LORD knows the days of the innocent,
And their possession abides forever.
18 They shall not be put to shame in bad times,
And in the time of famine they shall be satisfied.

כ

19 For the wicked shall perish;
And the enemies of the LORD, like a brand in the furnace,
Shall vanish in smoke.

ל

20 If the wicked borrows, he does not pay back;
But the righteous is generous and gives.
21 Those who bless him shall possess the land,
But those who curse him shall be cut off.

מ

22 The steps of a man are from the LORD,
And he establishes him with whose way he is pleased.
23 Though he fall, he shall not lie prostrate,
For the LORD holds his hand.

נ

24 I have been young, and now I am old;
But I have not seen the righteous forsaken,
Nor his descendants begging their bread.
25 He is always generous and ever lending,
And his offspring becomes a blessing.

ס

26 Shun evil and do good,
So shall you abide forever.
27 For the LORD loves the right,
And he does not desert his saints.

ע

They are kept forever,
But the offspring of the wicked is cut off.
28 The upright shall possess the land,
And shall dwell therein forever.

פ

29 The mouth of the upright utters wisdom,
And his tongue speaks justice.
30 The law of his God is in his heart;
His steps do not slip.

צ

31 When the wicked spies upon the upright,
And seeks to kill him,
32 The LORD will not deliver him into his hand,
Nor will he declare him guilty when he is brought to trial.

ק

33 Wait for the LORD, and keep his way;
And he will exalt you to possess the land.
You shall gaze upon the destruction of the wicked.

ר

34 I saw the wicked triumphing,
And towering aloft like the cedar of Lebanon;
35 But I passed by and lo, he was not!
And when I sought for him he was not to be found.

ש

36 Watch integrity and look upon right;
For there is a posterity for the man of peace.
37 But lawbreakers are wholly destroyed.
The posterity of the wicked is cut off.

ת

38 The help of the innocent comes from the LORD;
Their strength is he in time of need.
39 The LORD helps them and rescues them;
He rescues them from the wicked and makes them victorious,
Because they trust in him.

A PRAYER OF ONE IN GREAT TROUBLE

[A PSALM OF DAVID. TO MAKE A MEMORIAL]

38 Do not reprove me in thy wrath, O LORD,
Nor correct me in thy fury.
2 For thy arrows have sunk deep into me,
And thy hand has come down upon me.

3 There is no soundness in my flesh because of thy anger;
There is no health in my bones because of my sin.
4 For my guilt has passed over my head,
Like a heavy load it is too heavy for me.

5 My wounds are fetid, they fester,
Because of my folly.
6 I am bent, I am bowed down exceedingly;
I go about mourning all day long.

7 For my loins are full of inflammation,
And there is no soundness in my flesh.
8 I am benumbed and badly crushed;
I groan because of the moan of my heart.

9 O LORD, all my desire is before thee,
And my sighing is not hidden from thee.
10 My heart palpitates; my strength has left me;
Even the light of my eyes is not with me.

11 Those who love me and my friends stand back from my plague.
And my kinsmen stand afar off.
12 They that seek my life lay snares for me,
And those who desire my harm speak of ruin,
And they meditate deceit all day long.

13 But I, like a deaf man, hear not;
And I am like a dumb man who does not open his mouth.
14 I am like a man that does not hear,
And one in whose mouth there are no arguments.

15 But for thee, O LORD, do I wait;
Thou wilt answer, O Lord, my God!
16 For I think, "Else will they rejoice over me;
When my foot slips, they will magnify themselves against me."

17 For I am ready for a fall,
And my grief is ever before me.
18 I am in horror of my guilt;
I am sorry for my sin.

19 My foes without reason are numerous;
Many are those that hate me falsely,

20 And render me evil for good;
They oppose me because I follow after good.

21 Do not forsake me, O LORD;
My God, be not far from me!
Hasten to my assistance;
O Lord, to my rescue!

A PLEA FOR MERCY TOWARD A MAN OF FLEETING EXISTENCE

[FOR THE DIRECTOR: FOR *Jeduthun.* A PSALM OF DAVID]

39 I said, "I will watch my ways
That I may not sin with my tongue;
I will put a muzzle on my mouth,
As long as the wicked is before me."
2 I was dumb in silence;
I refrained from good,
And my pain was aroused.
3 My heart burned within me;
While I meditated, a fire kindled;
I spoke with my tongue:

4 "O LORD, teach me my end,
And what is the extent of my days;
Let me know how I shall end.
5 Lo, thou hast fixed my days but as handbreadths,
And my lifetime is as nothing before thee;
As a mere breath every man stands. *Selah*
6 As but a shadow a man walks;
As but a breath he bestirs himself.
He heaps up and knows not who will gather it in.

7 "And now for what do I wait, O LORD?
My hope is in thee!
8 From all my transgressions deliver me!
Make me not the scorn of the reprobate.
9 I am dumb; I do not open my mouth;
For it is thou who hast done it.
10 Remove thy plague from me;
By the blows of thy hand I perish.
11 With corrections for guilt thou dost chastise a man.

And thou dost wipe out his desire like a cobweb.
Verily, all men are but a breath. *Selah*

12 "Hear my prayer, O LORD,
And give heed to my cry!
Be not unresponsive to my tears;
For I am a guest with thee,
A sojourner, like all my ancestors.
13 Turn thy gaze away from me, that I may be glad,
Before I go away and be no more."

A PRAYER FOR SPEEDY RELIEF FROM TROUBLE

[FOR THE DIRECTOR: A PSALM OF DAVID]

40 I waited patiently for the LORD,
And he paid heed to me and heard my plea.
2 So he drew me up from the pit of ruin,
from the miry swamp;
And he set my feet upon a rock,
establishing my steps.
3 And he put a new song in my mouth,
praise to our God.
Many will see and be afraid,
and will trust in the LORD.

4 How happy is the man who has made
the LORD his trust,
And has not returned after idolaters,
and lying apostates.
5 Thou hast done great things,
O LORD my God;
Wonderful are thy thoughts toward us;
there is none to compare with thee.
Were I to declare and tell them,
they are too many to enumerate.

6 Sacrifice and offering thou dost not desire
(Thou hast opened my ears);
Burnt-offering and sin-offering thou dost not demand.
7 Then said I, "Lo, I come
(In the roll of a book which was written for me).

8 I delight to do thy will, O my God;
And thy law is in my very heart.

9 "I have proclaimed thy vindication in the great assembly.
Lo, I do not close my lips;
O LORD, thou knowest.
10 Thy vindication I have not concealed within my heart;
Thy faithfulness and thy victory I have told.
I have not withheld thy grace and thy fidelity from the great assembly.
11 Do thou, O LORD, not restrain thy mercy from me.
May thy grace and thy fidelity always protect me.

12 "For sins beyond number beset me,
My offenses have overtaken me, so that I cannot see.
They are more numerous than the hairs of my head;
And my heart has failed me.
13 Be pleased, O LORD, to rescue me;
O LORD, haste to my help.

14 "May they be both ashamed and abashed who seek to take away my life;
May they be turned back and routed who desire my ruin.
15 May they be appalled by reason of their shame,
Who say to me, 'Aha, Aha!'

16 "May all those who seek thee rejoice,
and be glad in thee.
May those who love thy deliverance continually say,
'Great is the LORD.'
17 Since I am poor and needy,
Hasten to me, O Lord!
Thou art my help and my deliverer;
O my God, do not tarry."

A PRAYER FOR VENGEANCE

[FOR THE DIRECTOR: A PSALM OF DAVID]

41 How happy is he who is considerate of the weak;
In the day of trouble the LORD delivers him.
2 The LORD protects him and keeps him alive;
He is called happy in the land.

Thou wilt not give him over to the rage of his foes;
3 The LORD sustains him upon his sickbed.
All his bed thou hast changed in his illness.

4 I say, "Have mercy on me, O LORD!
Heal me; for I have sinned against thee!"
5 My foes say evil of me,
"How long till he die, and his name perish?"
6 If he comes to see me, he speaks lies;
His heart lays up malice;
He goes outside and talks.
7 All who hate me whisper together against me.
They devise evil against me.

8 An evil thing is devised against him,
That when he lies down, he may not rise up again.
9 Even my friend in whom I trusted,
He who ate my bread, has acted deceitfully against me.

10 But thou, O LORD, be gracious to me and raise me up,
That I may repay them!
11 By this I shall know that thou art pleased with me,
In that my foe does not triumph over me.
12 But as for me, because of my integrity thou dost maintain me,
And thou dost set me before thee evermore.

13 Blessed be the LORD, the God of Israel,
From everlasting to everlasting.
Amen and amen.

BOOK II, PSS. 42–72

A SONG OF ASSURANCE

[FOR THE DIRECTOR: A *maskil* OF THE SONS OF KORAH]

42 As a deer longs for the water-courses,
So my whole being longs for thee, O God.
2 My whole being thirsts for God, for the living God:
How long till I come and see the face of God?
3 My tears have been my food day and night,
While men say to me all day long, "Where is your God?"

4 These things I ponder upon and pour out my very self:
That I went in the company of the nobles to the house of God,

With the sound of jubilation and praise—a festal crowd.
5 Why art thou brought low, O my spirit?
And why dost thou murmur within me?
Wait thou for God; for I shall again praise him,
The salvation of my countenance and my God.

6 My spirit is brought low within me;
Therefore do I think of thee from the land of the Jordan,
And the Hermons, from the hill Mizar.
7 Deep calls to deep to the sound of thy waterfalls;
All thy waves and thy billows pass over me.
8 By day the LORD orders his grace,
And by night his song is with me,
A prayer to the God of my life.

9 I say to God, my rock, "Why hast thou forgotten me?
Why do I go mourning because of oppression by the foe?"
10 With piercing pain my enemies reproach me,
While they say unto me all day long, "Where is your God?"
11 Why art thou brought low, O my spirit,
And why dost thou murmur within me?
Wait thou for God; for I shall again praise him,
The salvation of my countenance and my God.

43 Do me justice, O God, and plead my case!
From a godless people, from deceitful and wicked men do thou release me.
2 For thou, O God of my fortress, why hast thou cast me off?
Why do I walk in mourning because of the oppression of the foe?
3 Send forth thy light and thy faithfulness; may they guide me,
May they bring me to thy holy hill, and to thy dwelling-place.
4 May I go to the altar of God, to God my highest joy;
And may I praise thee with the lute, O God my God.
5 Why art thou brought low, O my spirit;
And why dost thou murmur within me?
Wait thou for God; for I shall again praise him,
The salvation of my countenance and my God.

AN APPEAL TO THE JUSTICE OF GOD

[FOR THE DIRECTOR: OF THE SONS OF KORAH; A *maskil*]

44 O God, we have heard with our ears,
Our fathers have told us,
The work that thou didst in their days, in days of old.
2 Thou didst dispossess the nations by thy hand, but them thou didst implant.
Thou didst break up the peoples, but them thou didst spread abroad.
3 For not by their sword did they seize the land,
Nor did their own arm give them victory,
4 But thy right hand and thy arm,
And the light of thy countenance; for thou wast gracious to them.

5 It is thou, my king, O God,
Who orderest victory for Jacob.
6 Through thee we push down our foes;
Through thy name we trample upon our adversaries.
7 For not in my bow do I trust,
Nor does my sword bring me victory;
8 But thou hast saved us from our foes,
And hast put to shame those that hate us.
9 In God we have made our boast continually,
And thy name we will praise forever. *Selah*

10 Yet thou hast spurned and brought us to shame,
And thou dost not go forth with our armies.
11 Thou dost turn us back from the foe,
And those who hate us have taken spoil for themselves.
12 Thou dost make us food like sheep;
And among the nations thou hast dispersed us.
13 Thou sellest thy people for nothing,
And dost not make much by their price.
14 Thou makest us a taunt to our neighbors,
A scorn and a derision to those around us.
15 Thou makest us a byword among the nations.
A laughingstock among the peoples.
16 All day long my disgrace is before me,
And shamefacedness covers me,

17 Because of the voice of the scoffer and the scorner,
Because of the enemy and the vengeful one.

18 All this has come upon us, though we have not forgotten thee,
Nor have we been false to thy covenant.
19 Our heart has not turned back,
Nor our step swerved from thy path.
20 Yet thou hast crushed us in the region of the jackals,
And covered us with thick darkness.
21 If we have forgotten the name of our God,
Or have spread forth our hands to a foreign god,
22 Does not God search this out?
For he knows the secrets of the heart.
23 But because of thee we are slain the whole day long,
We are counted as sheep for the slaughter.

24 Awake! Why sleepest thou, O Lord?
Arouse thyself; do not spurn us forever!
25 Wherefore dost thou hide thy face,
Forgetting our affliction and oppression?
26 For we are sunk down to the dust;
Our body cleaves to the earth.
27 Arise to our help;
And release us for thy goodness' sake.

A ROYAL MARRIAGE SONG

[FOR THE DIRECTOR: UPON LILIES; OF THE SONS OF KORAH; A *maskil*; A LOVE-SONG]

45 My heart is stirred by a good theme;
I say, "My work concerns a king;
My tongue is the pen of a rapid writer."

2 You are the most fair of the sons of men;
Grace is poured out through your lips;
Therefore God has blessed you evermore.
3 Gird your sword upon your thigh, O warrior;
Success to your praise and your majesty!
4 Ride on for the cause of truth and to hear the right;
And may your right hand show you wonders!
5 May your sharp arrows be in the midst of the king's foes!
May peoples fall under you!

6 Thy throne, O God, is forever and ever!
A righteous scepter is the scepter of your kingdom.

7 You love righteousness and hate wickedness;
Therefore has God, your God, anointed you
With the oil of gladness above your companions.
8 Myrrh and aloes and cassia are on all your garments;
From ivory palaces stringed instruments delight you.
9 Kings' daughters are among your treasures.
A princess stands at your right hand with gold from Ophir.

10 Hear, O daughter, and see; and incline your ear;
And forget your people and your father's house.
11 For the king desires your beauty;
He indeed is your lord—bow yourself before him!

12 The daughter of Tyre with an offering is before you;
The richest of the peoples court you.
13 All glorious is the king's daughter within;
Her clothing is embroidered with gold.
14 In brilliant colors she is brought to the king;
The virgins in her train, her companions, are brought to you.
15 With gladness and joy are they brought in;
They enter the palace of the king.

16 Instead of your fathers shall be your sons;
You shall make them princes throughout the land.
17 I will extol your name through all generations;
Therefore peoples shall praise you forever and ever.

THE MIGHTY GOD

[FOR THE DIRECTOR: OF THE SONS OF KORAH. UPON *alamoth*. A SONG]

46 God is our refuge and strength,
A well-proved help in trouble.
2 Therefore we will not fear though the earth totter,
And the mountains topple into the heart of the sea;
3 Though its waters roar and foam,
Though the mountains quake at its uproar. *Selah*

4 There is a river whose streams make glad the city of God,
The holiest habitation of the Most High;

5 God is in the midst of her; she will not totter.
God will help her at break of dawn.
6 The nations roar; the kingdoms totter;
He utters his voice—the earth melts.
7 The LORD of Hosts is with us;
The God of Jacob is our high tower. *Selah*

8 Come, see the deeds of the LORD,
How he has wrought ruin in the earth!
9 He makes wars to cease to the end of the earth.
He breaks the bow and cuts off the lance;
The chariots he burns with fire.
10 Be still, and know that I am God.
I am exalted among the nations; I am exalted in the earth.
11 The LORD of Hosts is with us;
The God of Jacob is our high tower. *Selah*

THE VICTORIOUS GOD

[FOR THE DIRECTOR: OF THE SONS OF KORAH; A PSALM]

47 O all peoples, clap your hands!
Shout to God with a glad voice!
2 For the LORD, most high, is terrible,
A great king over all the earth.
3 He subjected peoples under us,
And put nations under our feet.
4 He chose our possession for us,
The pride of Jacob whom he loved. *Selah*
5 God went up with a shout,
The LORD with the sound of the trumpet.

6 Sing praises to God, sing praises!
Sing praises to our king, sing praises!
7 For God is king over the whole earth.
Sing praises with a *maskil*.
8 God rules over the nations;
God sits upon his holy throne.
9 The nobles of the peoples are assembled
With the people of the God of Abraham.
10 For the shields of the earth belong to God;
He is highly exalted.

THE FAITHFUL GOD

[A SONG: A PSALM OF THE SONS OF KORAH]

48 Great is the LORD and greatly to be praised,
In the city of our God, his holy hill.
2 Beautiful in elevation, the joy of the whole earth
Is the hill of Zion in the far north,
The city of the great king.
3 God, in her palaces,
Has shown himself a tower of strength.

4 For lo, the kings conspired together,
And they became enraged.
5 They saw; thereupon they were amazed;
They were overwhelmed, they fled in terror.
6 Panic seized them there,
Anguish as of one in travail.
7 By an east wind
Thou didst shatter the ships of Tarshish.
8 As we have heard, so have we seen,
In the city of the LORD of Hosts,
In the city of our God—
God establishes her forever. *Selah*

9 We have pondered upon thy grace, O God,
In the midst of thy temple.
10 As thy name, O God, so also thy praise,
Reaches the ends of the earth.
Thy right hand is full of righteousness.

11 Let Mount Zion rejoice,
Let the daughters of Judah exult,
Because of thy judgments.
12 Encircle Zion and walk around her;
Count her towers;
13 Set your mind upon her wall;
Go through her palaces;
That you may tell the next generation,
14 That such is God,
Our God forever and ever.
He will guide us until death.

THE END OF ALL FLESH

[FOR THE DIRECTOR: OF THE SONS OF KORAH; A PSALM]

49 Hear this, all you peoples;
Give heed, all you dwellers in the world,
2 Sons of men, and all mankind,
Both rich and poor.
3 My mouth speaks wisdom,
And my heart's meditation is insight.
4 I incline my ear to a proverb;
I solve my riddle on the lyre.

5 Why should I fear in days of trouble,
When the guilt of my foes surrounds me,
6 Those who trust in their wealth,
And boast of the abundance of their riches.
7 But no man can at all ransom himself,
Or give a price for himself to God;
8 For the ransom of the person is too costly,
That he should let go forever;
9 And that one should again live forever,
Not seeing the pit.

10 Indeed, he sees it! Wise men die;
Both fool and brutish perish;
And they leave their wealth to others.
11 Their graves are their houses forever,
Their dwellings for one generation after another.
They call lands by their own names.
12 But man is an ox without understanding,
He is like the beasts that perish.

13 This is the fate of those who are self-sufficient,
And the end of those who are satisfied with their own words:
14 Like sheep they are appointed to Sheol;
Death shall shepherd them;
The upright shall rule over them in the morning.
Soon their form must decay;
Sheol is their dwelling.
15 But God will ransom me
From the power of Sheol, when it seizes me. *Selah*

16 Fear not when a man gets rich,
When the splendor of his house increases;
17 For he will take nothing with him when he dies;
His splendor will not go down after him.
18 For he would count himself fortunate with bare life,
And would congratulate you because things are going well with you,
19 Because you come up to the generation of his fathers,
While he will never more see light.
20 Man is an ox without understanding,
He is like the beasts that perish.

THE ESSENCE OF WORSHIP

[A PSALM OF ASAPH]

50 The God of gods, the LORD, spoke,
And called the earth from the rising of the sun unto its setting.
2 From Zion, the perfection of beauty, God shone forth.
3 May our God come and not be silent!
Fire devours before him;
And round about him the storm rages terribly.
4 He called to the heavens above,
And to the earth, to judge his people.
5 "Gather to me my saints,
Who have made a covenant with me by sacrifice."
6 Then the heavens declared his righteousness,
That God was giving judgment. *Selah*

7 "Hear, O my people, and let me speak,
Hear, O Israel, and let me witness against you.
I am God, your God.
8 Not because of your sacrifices do I rebuke you,
For your burnt-offerings are constantly before me.
9 I will take no yearling from your house,
Nor ram from your folds.
10 For all the beasts of the forests are mine,
The cattle upon a thousand hills.
11 I know every bird of the mountains,
And whatsoever moves in the field is mine.
12 If I were hungry I would not tell you;
For mine is the world and everything therein.

13 Will I eat the flesh of oxen,
And drink the blood of goats?
14 Sacrifice to God a thank-offering,
And fulfil your vows to the Most High;
15 And call upon me in the time of trouble;
Then I will deliver you and you will honor me!"

16 But to the wicked God says:
"What right have you to recount my statutes,
And to take my covenant upon your lips?
17 For you hate instruction,
And you cast my words behind you!
18 If you see a thief, you are friendly with him;
And you make common cause with adulterers.
19 You charge your mouth with evil,
And your tongue frames up deceit.
20 You sit down and speak against your brother,
Against the son of your mother you utter slander.
21 These things you have done—and am I to be silent?
You thought that I was just like yourself!
I will correct you and set it forth in your sight.
22 Consider this then, O you who forget God;
Lest I rend and there be no one to the rescue.
23 He who offers thanksgiving honors me;
And him who heeds the way, I will show God's deliverance."

THE PLEA OF A PENITENT

[FOR THE DIRECTOR: A PSALM OF DAVID, WHEN NATHAN, THE PROPHET, CAME TO HIM, AFTER HE HAD VISITED BATHSHEBA]

51 Have pity on me, O God, in accordance with thy grace;
In thy abundant mercy, wipe out my transgressions.
2 Wash me thoroughly from my guilt,
And cleanse me from my sin.

3 For I know my transgressions,
And my sin is ever before me.
4 Against thee, thee only, have I sinned,
And done that which is evil in thy sight.

Inasmuch as thou art in the right when thou speakest,
And pure when thou givest judgment;

5 So in guilt was I begotten,
And in sin did my mother conceive me.

6 Verily thou dost delight in faithfulness,
The confidence of wisdom thou dost make me know.
7 Purge me with hyssop, that I may be clean;
Wash me, that I may be whiter than snow.

8 Let me hear joy and gladness;
Let the bones which thou hast crushed rejoice.
9 Hide thy face from my sins,
And wipe out all my guilt.

10 Create for me a clean heart, O God,
And renew a steadfast spirit within me.
11 Cast me not away from thy presence,
And take not thy holy spirit from me.

12 Restore to me the joy of thy deliverance,
And sustain me with a willing spirit.
13 Let me teach transgressors thy ways,
That sinners may return unto thee.

14 Rescue me from blood-guiltiness, O God,
The God of my deliverance;
That my tongue may sing aloud thy righteousness.
15 O Lord, open thou my lips,
That my mouth may declare thy praise.

16 For thou desirest not sacrifice,
And should I give burnt-offering thou wouldst not be pleased.
17 The sacrifice of God is a broken spirit;
A broken and a contrite heart,
O God, thou wilt not despise.

18 Do good in thy good will unto Zion;
Build thou the walls of Jerusalem.
19 Then shalt thou be pleased with right offerings,
Burnt-offering and whole burnt-offering;
Then shall bullocks come up upon thy altar.

THE FATE OF THE WICKED

[FOR THE DIRECTOR: A *maskil* OF DAVID, WHEN DOEG, THE EDOMITE, CAME AND TOLD SAUL AND SAID TO HIM: "DAVID HAS ENTERED THE HOUSE OF ABIMELECH"]

52 Why do you boast of evil, O mighty man?
The grace of God is all day long.

2 Your tongue contrives guile,
Like a sharp razor it works deceit.
3 You love the bad better than the good,
You would rather lie than tell the truth. *Selah*

4 You love destructive words, the deceitful tongue.
5 But God will crush you forever;
He will seize you and pluck you out of your tent,
And uproot you from the land of the living. *Selah*

6 The righteous will behold and be reverent;
But at him they will laugh, saying,
7 "See the man who would not make God his stronghold,
But trusted in the abundance of his riches, and was strong in his guile."

8 But I am like a green olive-tree in God's house.
I trust in the grace of God forever and ever.
9 I will praise thee forever because thou hast done it;
And in the presence of thy saints I will proclaim that thy name is good.

THE VINDICATION OF GOD

[FOR THE DIRECTOR: UPON *mahalath*; A *maskil* OF DAVID]

53 The fool said in his heart: "There is no God."
They acted basely; they did abominable things.
There was none that did good.
2 God looked forth from the heavens upon the children of men,
To see if there were any that acted wisely,
That sought after God.
3 They had all gone astray and all of them had done wrong.
There was none that did good,
No, not even one!

4 "Do they know nothing, all the evildoers,
Who eat up my people as they eat bread,
But do not call upon God?"
5 There were they in great terror,
Where no terror had been.
For God scattered the bones of him who besieged you.
You brought them to shame, for God rejected them.
6 Oh, that the deliverance of Israel would come from Zion!
When God turns the captivity of his people,
Jacob shall exult; Israel shall rejoice.

THE TRIUMPH OF THE PIOUS

[FOR THE DIRECTOR: WITH STRINGED INSTRUMENTS. A *maskil* OF DAVID, WHEN THE ZIPHITES CAME AND SAID TO SAUL, "SURELY, DAVID IS IN HIDING WITH US"]

54 O God, deliver me by thy name,
And by thy power do me justice.
2 O God, hear my prayer;
Give heed to the words of my mouth!
3 For aliens have risen against me,
And men of violence seek my life.
They do not keep God before them. *Selah*

4 Behold, God is my helper;
The Lord is my supporter.
5 He will requite the evil to my foes;
In thy faithfulness, destroy them!
6 With enthusiasm I will sacrifice to thee.
I will praise thy name, O LORD, that it is good.
7 For he has delivered me from every trouble;
My eye has gloated over my foes.

A PROTEST TO GOD AGAINST THE WICKED

[FOR THE DIRECTOR: WITH STRINGED INSTRUMENTS. A *maskil* OF DAVID]

55 Hear my prayer, O God;
And do not hide thyself from my entreaty.
2 Give heed to me, and answer me!
I am burdened with my complaint, and I am distracted,
3 Because of the voice of the foe,
Because of the oppression of the wicked.

For they bring trouble upon me,
And they attack me with fury.
4 My heart is in anguish within me,
And the terrors of death have fallen upon me.
5 Fear and trembling come upon me,
And shudders overwhelm me.
6 And I say, "Oh, that I had wings like a dove,
That I might fly away and dwell in peace!"
7 Lo, I would flee far away;
I would lodge in the wilderness. *Selah*
8 I would haste to my shelter,
Faster than the stormy wind and the tempest.

9 Confuse, O Lord, and divide their tongues!
For I have seen violence and strife in the town;
10 Day and night they encircle her upon her walls,
And trouble and toil are within her;
11 Ruin is within her.
Oppression and fraud do not depart from her market-place.
12 For it is not an enemy who reviles me—so I could bear it;
Nor does he who hates me magnify himself against me—
So I could hide myself from him;
13 But you, my equal, my intimate friend.
14 We held sweet converse together;
We entered the house of God in the procession.
15 Destruction will come upon them!
They shall go down alive to Sheol!
For wickedness is in their habitation, within them.

16 But I shall call upon God,
And the Lord will deliver me.
17 Evening, morning, and at noon
I will sigh and moan; and he will hear my voice.
18 He will deliver me safely from my foes,
Though many there be against me.
19 God will hear me and answer them,
He who has been enthroned from of old, *Selah*
With whom there is no change;
Yet they fear not God.
20 He put forth his hand with his allies,

But violated his treaty!
21 His mouth was smoother than butter,
While war was in his heart;
Softer than oil were his words,
But they were drawn swords.

22 Cast your burden upon the LORD,
And he will sustain you.
He will never let the righteous totter.
23 But thou, O God, wilt bring them down into the pit of destruction;
Men of blood and fraud will not live out half their days.
So I will trust in thee.

THE ALL-SUFFICIENT GOD

[FOR THE DIRECTOR: ACCORDING TO THE DOVE OF DISTANT TEREBINTHS; A *miktam* OF DAVID, WHEN THE PHILISTINES SEIZED HIM IN GATH]

56 Pity me, O God, for man tramples upon me;
All day long the adversary oppresses me;
2 My foes are trampling upon me all day long.
For many there be fighting against me.
3 Far away is the day when I fear,
For I trust in thee.
4 In God—I praise his word—
In God do I trust without fear.
What can flesh do unto me?

5 All day long they trouble my affairs;
All their purposes are against me for evil.
6 They make attacks, they lie in wait, they watch my steps,
Inasmuch as they wait for my life.
7 For their crimes recompense them;
In wrath cast down the peoples, O God!
8 My misery thou hast reckoned;
Put thou my tears in thy bottle!
Are they not in thy book?
9 Then my enemies will be turned backward,
In the day when I call.
This I know, that God is for me.
10 In God—I praise his word—

In the LORD—I praise his word—
11 In God I trust without fear.
What can man do unto me?

12 Upon me, O God, are thy vows;
I will fulfil them with praises to thee.
13 For thou hast rescued me from death;
Hast thou not saved my feet from stumbling,
So that I walk before God in the light of life?

TRUST IN THE MIDST OF TROUBLES

[FOR THE DIRECTOR: "DESTROY NOT." A *miktam* OF DAVID, WHEN HE FLED FROM SAUL INTO THE CAVE]

57 Have pity on me, O God; have pity on me;
For in thee I am taking refuge;
And in the shadow of thy wings I take refuge,
Until ruin pass over.
2 I shall cry unto God, Most High,
To the God who rewards me.
3 He will send forth from the heavens and deliver me.
He will bring to shame him who tramples upon me. *Selah*
God will send forth his grace and his faithfulness.
4 In the midst of lions that devour I must dwell,
Men whose teeth are a spear and arrows,
And their tongue a sharp sword.
5 Exalt thyself above the heavens, O God;
Let thy glory be over all the earth.

6 They have spread a net for my footsteps;
I am bowed down;
They dug a pit before me;
They fell into the midst of it. *Selah*
7 My heart is steadfast, O God,
My heart is steadfast.
I will play and sing.
8 Awake, my glory!
Awake, lute and lyre!
I will awaken the dawn!
9 I will praise thee among the peoples, O Lord;
I will play to thee among the nations.

10 For thy grace is great unto the heavens,
And thy faithfulness unto the clouds.
11 Arise above the heavens, O God!
Let thy glory be over all the earth!

THE WICKED AND THEIR DESTRUCTION

[FOR THE DIRECTOR: "DO NOT DESTROY." A *miktam* OF DAVID]

58 Do you really speak what is right, O gods?
Do you judge mankind impartially?
2 Nay, but in the heart you work wickedness,
And on earth your hands weave violence.
3 The wicked go astray from the womb;
They wander from birth, speakers of lies.
4 Their venom is like a serpent's venom,
Like a deaf adder that stops its ear,
5 So that it hears not the voice of the charmer,
The most skilful weaver of spells.

6 O God, break their teeth in their mouth!
Knock out the fangs of the lions, O LORD!
7 May they disappear like water which runs off,
Like tender grass which wilts away,
8 Like the snail which passes away in slime;
Like the untimely birth of a woman, not seen by the sun.
9 Before your pots feel the thorns,
Whether green or burning, may he blow it away.
10 The righteous shall rejoice that he has seen vengeance;
He shall wash his footsteps in the blood of the wicked.
11 And men shall say, "There certainly is a reward for the righteous;
There certainly is a God who judges on earth."

A PRAYER FOR RESCUE FROM THE WICKED

[FOR THE DIRECTOR: "DO NOT DESTROY." A *miktam* OF DAVID, WHEN SAUL SENT FORTH AND THEY WATCHED THE HOUSE TO PUT HIM TO DEATH]

59 Rescue me from my enemies, O my God!
Protect me from those who rise up together against me.
2 Rescue me from malefactors,
And from bloodthirsty men deliver me.

3 For lo, they lie in wait for me,
Mighty men are making attack upon me,
Without transgresssion or sin of mine, O LORD;
4 For no guilt of mine, they run and get themselves ready.

Arise to meet me, and see!
5 Do thou, O LORD, God of Hosts, God of Israel,
Awake, to visit all the nations!
Have no pity upon any of the wicked deceivers. *Selah*

6 They keep howling like dogs in the evening;
And they encircle the city.
7 Behold, they bark with their mouths;
Swords are in their lips;
But who hears them?

8 For thou, O LORD, dost laugh at them,
Thou dost hold all the nations in scorn.
9 My Strength, for thee do I watch;
For God is my fortress.

10 My God will let his grace go before me.
God will let me gloat over my foes.
11 Slay them not, lest my people forget.
Shake them by thy power, and bring them down,
O Lord, our shield.

12 By the sin of their mouth, the word of their lips,
May they be caught in their pride.
And for the curses and lies which they utter,
13 Destroy them in wrath, destroy them that they be no more,
That they may know that God is ruling in Jacob,
Unto the ends of the earth. *Selah*

14 They keep howling like dogs in the evening,
And they encircle the city.
15 They wander about to devour;
If they are not satisfied, they grumble.

16 But I will sing of thy strength;
I will extol thy grace in the morning.
For thou hast been a fortress for me,

And a refuge in the day of my danger.
17 My Strength, I will sing praises unto thee;
For God is my fortress, my gracious God.

A PRAYER FOR DELIVERANCE

[FOR THE DIRECTOR: UPON *shushan eduth*; A *miktam* OF DAVID, TO TEACH; WHEN HE STROVE WITH ARAM OF THE TWO RIVERS AND ARAM-ZOBAH, AND JOAB RETURNED AND SMOTE OF EDOM IN THE VALLEY OF SALT TWELVE THOUSAND]

60 O God, thou hast spurned us, thou hast broken us;
Thou hast been angry, and hast turned against us.
2 Thou hast made the earth quake, thou hast rent it.
Heal its wounds; for it staggers.
3 Thou hast made thy people see hardship;
Thou hast made us drink intoxicating wine.

4 Thou hast given a standard to those who fear thee,
To which they may flee from before the bow, *Selah*
5 That thy loved ones may be rescued;
Give victory by thy right hand and answer us.

6 God has spoken in his sanctuary:
"I will exult; I will divide Shechem,
And measure off the valley of Succoth.
7 Gilead is mine, and Manasseh is mine,
And Ephraim is the defense of my head;
Judah is my scepter.
8 Moab is my washbowl;
Upon Edom I cast my sandal;
Over Philistia I raise the shout of victory.
9 Who will bring me to the fortified city?
Who will lead me to Edom?"

10 Hast not thou, O God, rejected us?
And thou goest not forth, O God, with our armies.
11 Give us aid against the foe,
For futile is the help of man.
12 Through God we shall do valiantly,
For he will tread down our foes.

A PRAYER OF ASSURANCE

[FOR THE DIRECTOR: WITH STRINGED INSTRUMENTS. OF DAVID]

61 Hear my cry, O God!
Give ear to my prayer!
2 From the end of the earth I cry unto thee,
When my heart faints.
Upon a rock that is too high for me thou wilt set me.
3 For thou hast been my refuge,
A tower of strength against the foe.
4 Let me dwell in thy tent forever;
Let me find refuge in the covert of thy wings.

5 For thou, O God, hast heard my vows;
Thou hast granted the wish of those who fear thy name.
6 Thou wilt add days unto the king's days;
His years will be as generation on generation.
7 He will dwell forever before God.
Charge Grace and Fidelity that they protect him.
8 So shall I sing praises to thy name forever,
Fulfilling my vows day by day.

AN UNSHAKEN FAITH

[FOR THE DIRECTOR: UPON *Jeduthun*; A PSALM OF DAVID]

62 To God alone would I silently submit myself;
From him is my deliverance.
2 He only is my rock and my deliverance,
My fortress; I shall not be roughly shaken.
3 For how long will you set upon a man
That you may murder him, all of you,
Like a leaning fence, like a fallen wall?
4 From his height they plan but to hurl him down;
They delight in lies; with their mouths they bless,
But in their hearts they curse. *Selah*

5 To God alone would I silently submit myself;
For from him is my hope.
6 He alone is my rock and my deliverance,
My fortress; I shall not be shaken.
7 Upon God rests my salvation and my glory;
My mighty rock, my refuge is in God.

8 Trust in him at all times, O people;
Pour out your heart before him.
God is our refuge. *Selah*

9 A mere illusion are the sons of Adam,
The sons of men are untrustworthy;
If put in scales they are lighter than a mere breath.
10 Trust not in oppression, and put no vain hope in robbery.
If wealth increase, set not your heart upon it.
11 One thing has God said;
Two things are those that I have heard:
That power belongs to God;
12 And grace, O Lord, is thine;
For thou dost requite a man according to his work.

FAITH AND FELLOWSHIP

[A PSALM OF DAVID, WHEN HE WAS IN THE WILDERNESS OF JUDAH]

63 O God, thou art my God; I seek for thee;
My spirit thirsts for thee; my flesh yearns for thee,
As in a dry and parched land where no water is;
2 So have I beheld thee in the sanctuary,
While seeing thy power and thy glory.
3 Because thy grace is better than life,
My lips do praise thee.
4 So shall I bless thee as long as I live;
In thy name I shall raise my hands.
5 As with marrow and fatness my desire is satisfied,
And my mouth praises thee with jubilant lips,
6 When I remember thee upon my couch,
And meditate on thee in the night-watches.
7 For thou hast been my help;
And in the shadow of thy wings I shout for joy.
8 I have clung close to thee,
Thy right hand has sustained me.
9 And they who seek my life to destroy it,
Shall go into the lowest depths of the earth;
10 They shall be given over to the edge of the sword;
They shall become the portion of jackals.
11 But the king shall rejoice in God;

Everyone who swears by him shall sing praises;
For the mouth of liars shall be closed.

THE WAYS OF THE WICKED AND THE WAY OF GOD

[FOR THE DIRECTOR: A PSALM OF DAVID]

64 Hear my voice, O God, when I complain;
From terror of the foe, protect my life.
2 Hide me from the council of evildoers,
From the commotion of wrongdoers,
3 Who whet their tongue like a sword;
They fit their arrow, a bitter word,
4 To shoot, in concealment, at the innocent.
Suddenly, they shoot him and are not afraid.
5 They strengthen for themselves a wicked scheme;
They talk of laying snares secretly;
They say, "Who will see them?"
6 They search out wicked plans;
They conceal a well-devised device;
For the inner man and the heart are deep.

7 Then God shoots them with his arrow;
Suddenly their wounds are there;
8 And they cause their tongue to stumble for them.
All who look at them wag the head;
9 And all men fear,
And tell of the deed of God,
And understand his work.
10 The righteous rejoices in the LORD and takes refuge in him;
And all the upright in heart sing praises.

THE GOD OF THE UNIVERSE

[FOR THE DIRECTOR: A PSALM OF DAVID; A SONG]

65 Praise befits thee, O God, in Zion;
And unto thee is the vow fulfilled.
2 O thou that hearest prayer,
Unto thee do all flesh come.
3 If deeds of guilt are too strong for me,
Thou dost wipe out our transgressions.

4 How happy is he whom thou dost choose and permit
to dwell in thy courts.

We are satisfied with the goodness of thy house,
thy holy temple.
5 Through terrible deeds thou dost answer us in vindication,
O God of our deliverance,
Thou confidence of all the ends of the earth,
and the faraway islands.
6 He who prepared the mountain by his strength
is girded with power.

7 O thou who dost assuage the roar of the seas,
The roar of their waves and the uproar of peoples,
8 Those who dwell in the far regions are afraid of thy tokens;
Thou makest the dawn and the sunset to shout with joy.
9 Thou visitest the land and makest it overflow;
Thou greatly enrichest it.
Through the brook of God, which is full of water,
Thou preparest their grain; for thus dost thou prepare it:
10 Thou dost saturate its furrows; thou dost settle its ridges;
With showers thou dost soften it;
Its young growth thou dost bless.
11 Thou crownest the year with thy goodness,
And thy paths drip fatness.
12 The meadows of the plain drip,
And the hills gird themselves with joy.
13 The pastures are clothed with flocks;
And the valleys are covered with grain;
They shout for joy; indeed, they sing!

A HYMN OF GRATITUDE

[FOR THE DIRECTOR: A SONG, A PSALM]

66 Make a joyous shout to God, all the earth;
2 Praise the glory of his name;
Make his praise glorious!
3 Say to God: "How awful is thy work!
Because of thy great power thy foes fawn upon thee!
4 All the earth worships thee,
And sings praises to thee, singing the praises of thy name." *Selah*

5 Come and see the works of God,
Awful in deeds against mankind.

6 He changed the sea into dry land,
So they passed through the river on foot.
There we rejoiced in him.
7 He rules by his power forever;
His eyes watch over the nations.
Let not the adversaries exalt themselves.

8 Bless our God, O peoples;
And sound abroad the praise of him
9 Who has kept us among the living,
And has not suffered our feet to stumble.
10 For thou hast tested us, O God;
Thou hast refined us as silver is refined.

11 Thou didst bring us into the net;
Thou didst lay a heavy load upon our loins.
12 Thou didst let men ride over our heads;
We went through fire and water;
But thou hast brought us forth to a spacious place.

13 I will enter thy house with offerings,
I will fulfil to thee the vows
14 Which my lips have expressed,
And my mouth has spoken when I was in trouble.
15 Burnt-offerings of fatlings I will offer to thee,
Together with the savory smoke of rams.
I will prepare an ox and he-goats. *Selah*

16 Come, listen, all you who revere God,
While I tell what he has done for me:
17 Unto him did I cry with my mouth,
And I was raised from under my foes.
18 Had I cherished deceit in my heart,
The Lord would not have heard.
19 But God did hear:
He gave heed to my prayerful voice.

20 Blessed be God,
Who did not reject my prayer,
Nor turn away his grace from me.

A PRAYER FOR GOD'S BLESSING

[FOR THE DIRECTOR: WITH STRINGED INSTRUMENTS; A PSALM, A SONG]

67 May God be merciful unto us and bless us,
And cause his face to shine upon us! *Selah*
2 That thy way may be known in the earth,
Thy salvation among all nations,
3 Let the peoples praise thee, O God,
Let all the peoples praise thee.

4 Let the nations be glad and sing for joy,
Because thou judgest the peoples justly,
And leadest the nations in the earth. *Selah*
5 Let the peoples praise thee, O God;
Let all the peoples praise thee!

6 Earth has yielded her increase.
May God, our own God, bless us!
7 May God bless us;
And may all the ends of the earth fear him!

THE MIGHT AND GLORY OF GOD

[FOR THE DIRECTOR: OF DAVID; A PSALM, A SONG]

68 Let God arise! Let his foes be scattered!
And let those that hate him flee before him!
2 As smoke is driven away by the wind,
As wax melts before the fire,
So do the wicked perish from before God.
3 But the righteous rejoice;
They exult before God;
And they are jubilant with joy.

4 Sing unto God; praise his name!
Extol him who rides upon the storm-clouds,
Whose name is Yah, and exult before him!
5 A father to the fatherless and the judge of widows
Is God in his holy dwelling.
6 God brings home the desolate;
He leads prisoners forth into prosperity.
Only the rebellious dwell in a parched land.

7 O God, when thou didst go forth before thy people,
When thou didst march through the desert,
8 The earth quaked, the heavens also poured down at the presence of God;
Even yon Sinai, at the presence of God, Israel's God.
9 A copious rain didst thou pour down, O God;
Thy exhausted and worn-out land thou didst re-establish.
10 Thy flock dwelt therein.
Thou didst prepare it in thy goodness for the poor, O God.

11 The Lord gave the command:
The messengers were a great host.
12 Kings of hosts fled, they fled!
The women divided the spoil:
13 (Did you lie among the sheepfolds?)
The wings of a dove covered with silver,
And its pinions with glittering gold.
14 When the Almighty scattered the kings therein,
It was snowing in Zalmon.

15 O mighty mountain, O Mount Bashan;
O many-peaked mountain, O Mount Bashan;
16 Why, O many-peaked mountains, do you envy
The mountain that God has desired for his abode?
Yet the LORD will dwell there forever.
17 The chariots of God are myriads, thousands upon thousands.
The Lord came from Sinai into the sanctuary.

18 Thou hast ascended on high; thou hast carried away captives;
Thou hast taken tribute of men,
And, indeed, rebels, that the LORD God may dwell there.
19 Blessed be the Lord, who daily bears our burden; *Selah*
The God who is our salvation;
20 The God who is our saving God;
And unto GOD, the Lord, belong the exits to death.

21 God will surely crush the head of his foes,
The skull of Seir who goes on in his guilt.
22 The Lord said, "I will bring them back from Bashan,
I will bring them back from the depths of the sea;
23 That your foot may bathe in blood,
And the tongue of your dogs have its share of your foes."

24 Thy processions are seen, O God,
The processions of my God, my King, in the sanctuary.
25 Singers lead; at the rear, the stringed instruments;
In the middle, maidens playing timbrels.
26 In choirs, they bless God,
The Lord, those from Israel's fountain.
27 There is Benjamin, the youngest, ruling them;
The princes of Judah in a throng,
The princes of Zebulon, and the princes of Naphtali.

28 Command thy strength, O God;
Be strong, O God, thou who hast wrought for us.
29 From thy temple, for Jerusalem,
When kings bring gifts to thee,
30 Threaten the beasts bearing cane,
The herd of bulls, with calves of the peoples.
Let thyself down among those who rejoice in thy threshold;
Scatter the peoples that delight in wars.

31 Let envoys come from Egypt;
Let Ethiopia eagerly stretch forth her hands to God.
32 Sing to God, O kingdoms of the earth.
Make music to the Lord, *Selah*
33 To him who rides upon the most ancient heavens.
Lo, he utters his voice, a mighty voice!
34 Ascribe power unto God!
Over Israel is his majesty,
And his power is in the clouds.

35 Terrible art thou, O God, from thy sanctuary.
Unto Israel he gives power,
And strength to the people that is blessed of God.

AN IMPRECATORY PSALM

[FOR THE DIRECTOR: UPON LILIES; OF DAVID]

69 Save me, O God,
For the water mounts to my chin,
2 I am sunk in deep mire,
where there is no foothold.
3 I have got into deep water,
and the flood overwhelms me.

4 I am worn out by my crying, my throat is parched.
My eyes fail with waiting for my God.

5 More numerous than the hairs of my head
are they that hate me without cause.
Many are they that would destroy me,
my enemies wrongfully.
What I did not steal, forsooth, I must restore!

6 O God, thou knowest my foolishness;
And my guilt is not hidden from thee!
7 May they who hope in thee not be put to shame through me,
O Lord, GOD of hosts.
May they who seek thee not be brought to disgrace through me,
O God of Israel.
8 For because of thee I bear reproach,
Dishonor covers my face.

9 I have become a stranger to my brothers,
An alien to my mother's sons.
10 For zeal for thy house has eaten me up;
And the abuse of them that abuse thee has fallen on me.
11 When I afflict myself by fasting,
It becomes my reproach.
12 If I assume sackcloth as my clothing,
I become a joke to them.
13 They who sit in the gate talk of me;
And I have become the song of the drunkards.

14 But my prayer unto thee, O LORD, is for an acceptable time;
O God, in thy plenteous grace,
Answer me with thy saving faithfulness.
15 Rescue me from the mire that I sink not;
Let me be delivered from my enemies and from the deep water;
16 Let not the flood of water overwhelm me;
Let not the depths swallow me up;
And let not the pit close its mouth upon me.

17 Answer me, O LORD, for thy grace is good;
In accordance with thy plenteous mercy turn to me!
18 And do not hide thy face from thy servant,

For I am in trouble; answer me quickly!
19 Fight for me and deliver me;
Because of my enemies, release me.

20 Thou knowest my abuse,
And my shame and disgrace;
All my foes are before thee.
21 Abuse breaks my heart and I am sick;
And I look for sympathy, but there is none;
And for comforters, but I find none.
22 And they put poison in my food,
And give me vinegar to drink for my thirst.

23 May their table become a snare before them,
And their peace-offerings a trap.
24 May their eyes be so darkened that they cannot see,
And make their loins tremble constantly.
25 Pour out upon them thy wrath,
And let thy hot anger overtake them.
26 May their encampment be a waste;
In their tents may there be no inhabitant.

27 For him whom thou hast smitten they persecute,
And unto the pain of thy victims they add.
28 Add guilt to their guilt,
And let them not enter into thy justification.
29 May they be blotted out from the book of life,
And not be inscribed among the righteous.

30 But as for me, though afflicted and in pain,
Thy salvation, O God, will set me on high.
31 I will praise the name of God in song,
And I will magnify him with thanksgiving;
32 And that will please the LORD more than an ox,
Or a bullock with horns and hoofs.

33 Behold, O you humble, and be glad!
O you who seek God, let your heart revive!
34 For the LORD listens to the needy,
And does not despise his prisoners.
35 The heavens and the earth will praise him,

The sea and all that stirs therein;
36 Because God delivers Zion,
And rebuilds the cities of Judah;
So that they dwell there and take possession;
37 And the descendants of his servants inherit it,
And those loving his name shall dwell therein.

A PRAYER FOR THE HELP OF GOD

[FOR THE DIRECTOR: OF DAVID; TO MAKE A MEMORIAL]

70 Be pleased, O God, to rescue me!
Hasten to my help, O LORD!
2 May they be put to shame and disgraced who seek my life!
May they be driven back and routed who wish me evil!

3 May they be appalled because of their shame,
Who say, "Aha! Aha!"
4 May they rejoice and be glad in thee,
all who seek thee!
And may they constantly say, "Great is God,"
who love thy deliverance.

5 But I am afflicted and needy;
O God, hasten to me!
Thou art my help and my deliverer;
O LORD, do not tarry!

A PRAYER FOR AID AGAINST THE FOE

71 In thee, O LORD, have I found refuge;
May I never be put to shame!
2 In thy righteousness, rescue me and deliver me!
Incline thy ear unto me and save me!
3 Become unto me a rock of refuge,
To which I may always resort.
Thou hast given command to save me;
For thou art my rock and my fortress.

4 O my God, deliver me from the hand of the wicked,
From the fist of the evildoer and the violent!
5 For thou hast been my hope, O Lord GOD,
my confidence from my youth:
6 Upon thee have I leaned from birth;

From my mother's womb thou hast been my stay.
In thee is my hope continually.
7 Like a portent have I been to many;
But thou art my strong refuge.
8 My mouth is filled with thy praise
And thy beauty all day long.

9 Do not cast me off in my old age;
When my strength fails, do not forsake me!
10 For my foes say concerning me,
And those who watch for my life make plans also,

11 Saying, "God has abandoned him.
Pursue and seize him; for there is no one to rescue him."
12 O God, be not far from me!
Hasten, O my God, to my help!

13 May they be put to shame and destroyed who are hostile to me;
May they be covered with abuse and shame who seek to injure me

14 But I will hope continually,
And will add more to all thy praise.
15 My mouth will relate thy righteousness,
And thy deeds of deliverance all day long;
For were I skilled in writing,
16 And should I reach an advanced age, O Lord GOD,
I could record thy righteousness only.

17 O God, thou hast taught me from my youth until now;
I declare thy wonders.
18 Even up to old age and grey hairs do not forsake me, O God;
So that I may tell of thy mighty arm to the generations,
To all that are to come.

19 Thy power and thy righteousness
Extend, O God, unto the high heavens.
Thou who hast done great things,
O God, who is like thee?

20 O thou who hast made us see many dangers and disasters
Do thou quicken us again,
And from the depths of the earth bring us up again.

21 Do thou increase my greatness,
And turn and comfort me!

22 I also will praise thee with the lyre,
I will chant thy faithfulness, O my God, with the harp,
O thou holy one of Israel.
23 My lips shall joyfully shout when I make music unto thee,
And my life which thou hast redeemed.
24 My tongue, too, shall tell of thy righteousness all day long;
For they shall be put to shame, they shall be disgraced, who sought to do me harm.

LONG LIVE THE KING!

[OF SOLOMON]

72 Give the king thy justice, O God,
And thy righteousness to the king's son,
2 That he may judge thy people with right,
And thine afflicted with justice!

3 May the mountains bring the people peace,
And the hills righteousness!
4 May he judge the afflicted of the people,
And give deliverance to the poor,
And crush the oppressor!

5 May he live as long as the sun,
And as long as the moon, for one generation after another!
6 May he descend like rain upon the mown grass,
Like showers that water the earth.

7 May the righteous flourish in his days,
And may peace abound, till the moon be no more!
8 May he rule from sea to sea,
And from the river to the ends of the earth!

9 Before him may foes bend low,
And his enemies lick the dust!
10 May the kings of Tarshish and the isles
return tribute,
The kings of Sheba and Seba
bring gifts!

11 And may all kings do obeisance to him,
All nations serve him!

12 For he rescues the needy when he calls for help;
And the afflicted who has no helper.
13 He takes pity upon the poor and needy,
And saves the life of the poor.
14 From oppression and violence he ransoms them;
And precious is their blood in his eyes.

15 So, may he live and be given of the gold of Sheba;
And may men pray for him constantly;
All day long may they bless him!
16 May there be abundance of grain in the land;
On mountain tops may its fruit shake like Lebanon;
And may those from the cities blossom like the grass of the earth!

17 May his name endure forever!
As long as the sun may his name abide!
May men bless themselves in him!
May all nations call him blessed!

18 Blessed be the LORD God, the God of Israel,
Who alone does great wonders!
And blessed be his glorious name forever!
And may the whole earth be filled with his glory!
Amen and amen!
The prayers of David, the son of Jesse, are ended.

BOOK III, PSS. 73–89

FELLOWSHIP WITH GOD

[A PSALM OF ASAPH]

73 Surely, God is good to Israel,
To those who are pure in heart.
2 But as for me, my feet were almost gone,
My steps had well-nigh slipped.
3 For I was incensed at fools,
As I saw the prosperity of the wicked.

4 For they have no pangs;
Sound and healthy is their body.

5 In trouble, like other men, they are not;
Nor are they plagued like others.
6 Hence pride is their necklace;
A robe of violence covers them.

7 Their eye goes forth beyond the best,
They transcend the imaginations of the heart.
8 They mock and speak in wickedness;
Oppression from on high they speak.
9 They have set their mouth in the heavens,
And their tongue ranges the earth.

10 Therefore the people turn to them,
And find no fault in them.
11 And they say, "How can God know?
And is there knowledge in the Most High?"
12 Lo, such are the wicked!
And in perpetual ease they amass wealth.
13 All to no purpose have I kept my heart pure,
And washed my hands in innocence.
14 For I have been smitten all day long,
And chastened every morning.

15 If I had said, "I will speak thus";
I should have, indeed, betrayed the generation of thy children.
16 But when I thought in order to understand this,
It was in my sight a troublesome task,
17 Until I came into the sanctuary of God;
Then I perceived their future lot.

18 Surely thou settest them in slippery places;
Thou dost hurl them down to ruin.
19 How they become a desolation as in a moment,
Are swept away, are destroyed through horrors!
20 As a dream when one awakes, O Lord,
So, when thou dost bestir thyself, thou wilt set at nought their fancies.

21 When my heart was stirred up,
And my feelings were aroused,

22 Then I was stupid and knew nothing;
A brute was I toward thee!

23 Yet I am always with thee;
Thou holdest my right hand.
24 By thy counsel thou leadest me;
And by the hand thou dost take me after thee.

25 Whom have I in the heavens but thee?
And having thee, I wish nought else on earth.
26 My flesh and my heart fail;
But my heart's rock and my portion is God forever.

27 For lo, those far from thee will perish.
Thou destroyest all that are unfaithful to thee.
28 But as for me, the nearness of God is my good;
I put my reliance upon the Lord GOD;
That I may recount all thy wonders.

AN APPEAL TO GOD AGAINST VANDALS

[A *maskil* OF ASAPH]

74 Wherefore, O God, hast thou cast us off forever?
Wherefore does thy anger smoke against the flock of thy pasture?
2 Remember thy community which thou didst obtain of old,
Which thou didst redeem as the tribe of thy inheritance,
Mount Zion wherein thou hast dwelt.

3 Lift up thy footsteps unto the perpetual ruins.
The enemy has destroyed everything in the sanctuary.
4 Thy foes roar in the midst of thy assembly.
They set up their own signs as signs.

5 Let it be known; in the passage upward,
The wooden trellis work with axes,
6 And now its carvings also,
With hatchet and adzes they smash.

7 They have set thy sanctuary on fire;
They have defiled to the ground the dwelling-place of thy name.
8 They said in their heart, "We will Hellenize them also."
They burned all the synagogues of God in the land.

9 Our signs we did not see.
There was no longer a prophet.
There was nobody among us that knew how long.
10 How long, O God, shall the foe blaspheme?
Shall the enemy revile thy name forever?
11 Wherefore dost thou withdraw thy hand,
And restrain thy right hand within thy bosom?

12 God is my king from of old,
Who wrought victory in the midst of the earth.
13 Through thy power thou didst divide the sea;
Thou didst crush the heads of the dragons upon the waters.

14 Thou didst shatter the heads of Leviathan;
Thou didst give him as food to the beasts of the desert.
15 Thou didst cleave out fountain and brook;
Thou didst dry up unfailing rivers.

16 Day and night are both thine.
Thou didst establish sun and moon.
17 Thou didst fix all the bounds of the earth.
Thou didst make both summer and winter.

18 Recall this: the enemy blasphemed the LORD,
And a reprobate people reviled thy name.
19 Do not give to the wild beasts the life of thy turtle-dove.
Do not forget the life of thy afflicted one forever.

20 Have regard to the covenant;
For the dark places of the land are full of the habitations of violence.
21 Let not the crushed be again put to shame.
May the poor and the needy praise thy name!

22 Arise, O God; plead thine own cause;
Remember thy reproach from the reprobate all the day long.
23 Do not forget the voice of thy foes,
The uproar of thy adversaries which continually ascends.

GOD AS JUDGE

[FOR THE DIRECTOR: "DO NOT DESTROY." A PSALM OF ASAPH, A SONG]

75 We give thanks to thee, O God; we give thanks.
And they who call upon thy name recount thy wonders.

2 "When I take the appointed time,
I shall judge with equity.
3 The earth with all its inhabitants will melt away.
It was I who established its pillars. *Selah*

4 "I say to the boasters, 'Do not boast';
And to the wicked, 'Do not lift up the horn;
5 Do not lift up your horn on high,
Nor speak with an insolent neck.' "

6 For not from the East, nor from the West,
Nor yet from the steppe nor from the mountains—
7 But God is the judge!
He humbles one and exalts another.

8 For the cup is in the hand of the LORD,
With foaming wine, thoroughly mixed;
And he pours out to one and another.
Surely all the wicked of the earth
Must drink and drain its dregs.

9 But I will forever rejoice,
And sing the praise of the God of Jacob.
10 For all the horns of the wicked he will break off,
That the horns of the righteous may be exalted.

THE TERRIBLE ONE

[FOR THE DIRECTOR: WITH STRINGED INSTRUMENTS. A PSALM OF ASAPH, A SONG]

76 In Judah is God known,
His name is great in Israel.
2 And his tent is in Salem,
His dwelling in Zion.
3 There did he break the fiery shafts of the bow,
Shield, and sword, and battle. *Selah*

4 Terrible art thou, mightier than a devouring lion;
5 Devastated are the stout-hearted,
They sleep their sleep.
And none of the men of war have found their hands.
6 At thy rebuke, O God of Jacob,
Chariots and horsemen are sunk in deep sleep.

7 Thou thyself art terrible;
And who can stand before thee, because of the intensity of thy anger?
8 From the heavens thou didst pronounce sentence;
Earth feared and was still,
9 When God arose to judgment,
To save all the humble of the earth. *Selah*

10 Surely, the most violent of men will give thanks to thee,
The most persistently violent will put on sackcloth.
11 Make vows and pay them to the LORD, your God.
Let all who are around him bring gifts to him that is terrible.
12 He cuts off the breath of princes;
He is terrible to the kings of the earth.

THE MIGHTY GOD

[FOR THE DIRECTOR: UPON *Jeduthun.* A PSALM OF ASAPH]

77 I will raise my voice to God and cry aloud;
I will raise my voice to God, that he may hear me.
2 In the day of my trouble I sought the Lord.
My hand was stretched out by night without ceasing;
My mind refused consolation.
3 When I recall this, O God, I groan;
When I ponder upon it, my spirit faints. *Selah*

4 Thou holdest the lids of my eyes;
I am restless and cannot speak.
5 I have thought upon the days of old,
The years of ancient times.
6 By night I recall my song,
I commune with my heart and search my spirit:

7 "Will the Lord cast us off forever,
And never again be gracious?
8 Is his grace at an end forever?
Has his word ceased for all generations?
9 Has God forgotten how to be gracious?
Or has he shut up his mercy in anger?" *Selah*

10 Then I say, "This is my disaster:
That the right hand of the Most High has changed."

11 I will recall the words of the LORD;
I will remember thy wonders of old;
12 And I will ponder upon all thy work,
And meditate upon thy doings.

13 O God, thy way is in holiness.
What deity is as great as God?
14 Thou art the God that does wonders.
Thou hast made thy strength known among the peoples.
15 Thou didst by thy power redeem thy people,
The sons of Jacob and Joseph. *Selah*

16 The waters saw thee, O God;
The waters saw thee; they suffered pangs;
The very deeps were convulsed.
17 The clouds poured down water;
The skies gave forth their voice;
Thy arrows flashed hither and thither.

18 The sound of thy thunder was in the cyclone;
Lightning lit up the world.
The land trembled and quaked.
19 Thy way was in the sea,
And thy path on the great waters;
But thy footsteps were not traced.
20 Thou didst lead thy people like a flock,
By the hand of Moses and Aaron.

A RELIGIOUS BALLAD

[A *maskil* OF ASAPH]

78 Hearken, my people, to my teaching;
Bend your ear to the words of my mouth!
2 I will open my mouth in a parable;
I will utter riddles from of old,
3 What we have heard and known,
And our fathers told us.
4 We will not conceal it from their children,
Telling to the coming generation the praises of the LORD,
And his might and his wonders which he wrought,
5 When he established a decree in Jacob,
And gave Israel a law,

Which he commanded our fathers
To teach unto their children,
6 That the coming generation should know,
That children yet unborn should arise,
And tell to their children,
7 That they should set their trust in God,
And not forget the works of God;
But keep his commandments,
8 And not be like their fathers,
A stubborn and rebellious generation,
A generation that did not set its heart aright;
Nor was its spirit loyal to God.

9 The Ephraimites—archers, equipped with the bow—
Turned back in the day of battle.
10 They did not keep the covenant of God,
And refused to walk in accordance with his law;
11 But forgot his works,
And his wonders which he had showed them.
12 Before their fathers he did wonders
In the land of Egypt, on the fields of Zoan.
13 He cleft the sea and led them through,
And made the waters stand like a wall.
14 And he led them with a cloud by day,
And all night through by the light of a fire.
15 He split rocks in the desert,
And gave them drink abundantly as from the great depths.
16 And he brought forth streams from the rock,
And made water run down like rivers.

17 But they sinned still more against him,
Rebelling in the desert against the Most High.
18 Then they tried God in their hearts,
By demanding food according to their desire.
19 And they spoke against God and said,
"Can God spread a table in the desert?
20 He did, indeed, smite the rock, so that the water flowed,
And streams poured forth;
Can he also give bread,
Or provide meat for his people?"

21 Therefore the LORD heard and became angry,
And fire blazed forth against Jacob,
And wrath mounted against Israel;
22 Because they did not believe in God,
And put no confidence in his deliverance.

23 So he commanded the skies from above,
And opened the doors of the heavens;
24 And he rained manna upon them for food,
And gave them of the grain of the heavens.
25 The bread of the mighty did a man eat;
Provisions he furnished them in abundance,
26 He let loose the east wind in the heavens;
And in his might he guided the south wind;
27 And he rained flesh upon them like dust,
And winged birds like the sand of the seas.
28 And he let them fall in the midst of their camp,
Round about their dwellings.
29 So they did eat and were completely satisfied;
He brought them their desire.
30 They were not yet tired of their craving,
Their food was yet in their mouths,
31 When the anger of God mounted against them,
And he slew the stoutest among them,
And laid low the choicest in Israel.

32 Notwithstanding all this, they sinned still more,
And believed not in his wondrous works,
33 So he brought their days to an end in a breath,
And their years in sudden ruin.
34 When he smote them, then they sought him,
And again they inquired of God.
35 And they remembered that God was their rock,
And that the most high God was their avenger.
36 So they beguiled him with their mouth,
And lied to him with their tongue;
37 But their heart was not steadfast with him,
Nor were they loyal to his covenant.
38 But he is merciful.
He pardons guilt and does not destroy.

And frequently he restrains his anger,
And does not arouse all his rage.

39 So he remembered that they were flesh,
A breath that passes and does not come back.
40 How often did they oppose him in the wilderness,
And grieve him in the desert!
41 They tried God again and again,
And vexed the holy one of Israel.
42 They did not remember his power:
The day that he delivered them from the foe;
43 How he set his wonders in Egypt,
And his portents in the fields of Zoan;
44 And turned their rivers to blood,
So that they could not drink of their streams!
45 How he sent forth among them swarms of insects and devoured them,
And frogs, which destroyed them.
46 And how he gave their increase to the caterpillar,
And the fruit of their labor to the locust;
47 How he destroyed their vines with hailstones,
And their sycamore trees with frost;
48 And he gave their cattle over to the plague,
And their flocks to the pestilence.

49 He sent upon them his hot anger,
Wrath and fury and trouble,
An embassy of messengers of woe.
50 He made a smooth path for his anger,
He did not restrain them from death,
But handed over their life to the plague.
51 He smote all the first-born in Egypt,
The first-fruits of virile strength in the tents of Ham;
52 And he sent forth his people like a flock,
Guided them like a herd in the wilderness,
53 And led them safely so that they were not afraid;
But their foes the sea did overwhelm.
54 So he brought them to his holy region,
To this mountain which his right hand had won.
55 And he drove out the nations from before them,

And distributed them as a possession,
And gave the tribes of Israel dwellings in their tents.

56 But they tried and vexed God, the Most High,
And did not keep his injunctions.
57 And they turned back and were faithless like their fathers;
They turned around like a treacherous bow.
58 They provoked him with their sanctuaries;
And with their idols, they aroused his hot wrath.
59 God heard and became furious,
And utterly rejected Israel,
60 And spurned the sanctuary at Shiloh,
The tent which he had occupied among men.
61 He surrendered his strength to captivity,
And his splendor into the hand of the foe.
62 He delivered his people to the sword,
And raged against his heritage.
63 Fire devoured his youths,
And his maidens had no wedding songs.
64 His priests fell by the sword,
And his widows could not weep.

65 Then the Lord awoke like one asleep,
Like a strong man overcome of wine.
66 And he smote his foes backward,
And he inflicted upon them a perpetual disgrace.
67 He rejected the house of Joseph,
And chose not the tribe of Ephraim.
68 But he chose the tribe of Judah,
Mount Zion, which he loved.
69 He built his sanctuary like the heights,
Like the earth which he has founded forever.
70 He chose David, his servant,
And took him from the sheepfolds.
71 From behind the ewes he brought him,
To be the shepherd of Jacob, his people,
And Israel, his heritage.
72 He tended them in accordance with the integrity of his heart,
And by the skill of his hands he led them.

A PRAYER FOR VENGEANCE

[A PSALM OF ASAPH]

79 O God, the nations have come into thy inheritance;
They have defiled thy holy temple;
They have laid Jerusalem in ruins.
2 They have given the corpses of thy servants
As food to the fowl of the heavens;
The flesh of thy saints to the beasts of the land.
3 They have poured out their blood like water
Round about Jerusalem, and there is none to bury them.
4 We are become a taunt for our neighbors,
Derision and mockery for those around us.

5 How long, O LORD? Wilt thou be angry forever?
Will thy jealousy burn like fire?
6 Pour out thy wrath upon the nations who do not acknowledge thee,
And upon the kingdoms that do not invoke thy name;
7 For they have devoured Jacob,
And have laid waste his habitation.
8 Do not remember against us our early sins;
May thy mercies quickly meet us,
For we are brought very low.
9 Help us, O God of our salvation,
Because of the glory of thy name;
And deliver us and forgive our sins for thy name's sake.

10 Wherefore should the nations say, "Where is their God?"
May there be known among the nations, in our sight,
Vengeance for the blood of thy servants that has been shed!
11 May the groan of the prisoner come before thee!
According to thy great power make those doomed to death survive;
12 And requite to our neighbors, seven fold into their bosom,
The reproach wherewith they reproached thee, O Lord.
13 Then we, thy people, and the flock of thy pasture,
Will praise thee forever;
To all generations we will recount thy praise.

A PRAYER FOR RESTORATION

[FOR THE DIRECTOR: TO THE LILIES; A TESTIMONY OF ASAPH; A PSALM]

80 O Shepherd of Israel, give ear;
Thou that leadest Joseph like a flock,
Thou that art seated upon the cherubs, shine forth.
2 Before Ephraim, Benjamin, and Manasseh,
Stir up thy might,
And come to our deliverance.
3 O God, restore us;
And let thy face shine, that we may be delivered.

4 O LORD, God of hosts,
How long thou hast been enraged at the prayer of thy people!
5 Thou hast fed them with the bread of tears.
Thou hast made them drink tears beyond reason.
6 Thou dost make us a butt for our neighbors,
And our foes make mock of us.
7 O God of hosts, restore us;
And let thy face shine that we may be delivered.

8 Thou didst remove a vine from Egypt;
Thou didst expel the nations and replant it;
9 Thou didst smooth the way for it,
So that it struck root and filled the land.
10 The mountains were covered with its shade,
And the cedars of God with its branches.
11 It sent forth its boughs to the sea,
And its tendrils to the river.
12 Why, then, hast thou broken down its walls,
So that all who pass by pluck its fruit?
13 The wild boar devours it,
And the beasts of the field feed upon it.
14 O God of hosts, restore us;
And let thy face shine that we may be delivered.

15 Look forth from the heavens and see,
And watch over this vine,
16 And the garden which thy right hand planted,
And the son thou didst raise up for thyself.
17 It is burned with fire; it is cut down.

May they perish at the rebuke of thy presence.
18 May thy hand be over the man,
Thy right hand over the man whom thou didst raise up for thyself!
19 He has not turned back from thee,
Revive us, and upon thy name we will call.
O LORD, God of hosts, restore us!
Let thy face shine upon us that we may be delivered!

AN APPEAL TO EXPERIENCE

[FOR THE DIRECTOR: ON *Gittith*; OF ASAPH]

81 Sing joyously of God our strength;
Shout aloud of Jacob's God.
2 Raise the chant and beat the drum,
Both the sweet harp and the lute.
3 Blow the trumpet at the new moon,
At the full moon on our festal day.
4 For it is a statute in Israel,
An ordinance of Jacob's God.
5 He made it a law in Joseph,
When he went forth against the land of Egypt.
I heard an unknown tongue saying,
6 "I removed the burden from upon his shoulder;
His hands were freed from the heavy basket.
7 In trouble you called and I rescued you.
I answered you in the secret place of thunder.
I tested you by the waters of Meribah. *Selah*

8 "Listen, O my people, while I warn you;
If you would but listen to me, O Israel!
9 There would be no strange god among you;
Nor would you bow down to a foreign god.
10 I, the LORD, am your God;
He who brought you up from the land of Egypt.
Open wide your mouth that I may fill it.
11 But my people did not listen to my voice.
Israel would have none of me.

12 "So I gave them over to their own self-will,
That they might follow their own devices.

13 If my people would but listen to me,
If Israel would only walk in my ways,
14 I would quickly humble their foes,
And turn my hand against their enemies.
15 Those who hate the LORD would fawn upon him,
And terror would be upon them forever;
16 But he would be fed the finest of the wheat,
And with honey from the rock would I satisfy you."

A HOMILY FOR "DIVINE" RULERS

[A PSALM OF ASAPH]

82 God takes his stand in the divine assembly;
In the midst of the gods he gives judgment.
2 "How long will you judge unjustly,
And show partiality toward the wicked? *Selah*

3 "Give justice to the weak and the fatherless;
Do right by the afflicted and wretched;
4 Set free the weak and needy;
Rescue them from the hand of the wicked."

5 They have neither knowledge nor sense;
They wander about in darkness;
All the foundations of the earth shake.

6 I say, "You are gods,
And all of you sons of the Most High!
7 Yet you will die as men do,
And fall like any prince."

8 Arise, O God, judge the earth!
For thou wilt take possession of all the nations.

A PRAYER FOR THE OVERTHROW OF NATIONS

[A SONG. A PSALM OF ASAPH]

83 Keep not silence, O God;
Be not still; and be not quiet, O God!
2 For lo! thine enemies roar,
And those who hate thee carry a high head.
3 Against thy people they make crafty plans,
And take counsel together against thy hidden ones.

4 They say, "Come and let us destroy them that they be no more a people,
And that the name Israel be remembered no more."
5 For they conspire with one mind;
Against thee do they make an alliance,
6 The tents of Edom and the Ishmaelites,
Moab and the Hagarenes,
7 Gebal, and Ammon, and Amalek,
Philistia, with the inhabitants of Tyre;
8 Assyria also is leagued with them;
They are the strength of the children of Lot. *Selah*

9 Deal with them as with Midian,
As with Sisera and Jabin by the brook Kishon,
10 Who were destroyed at Endor;
They became dung for the ground.
11 Make their chieftains like Oreb and Zeeb,
All their princes like Zebah and Zalmunnah,
12 Who said, "We will seize for ourselves
The meadows of God."
13 My God, make them like a tumbleweed,
Like chaff before the wind.
14 Like a fire that burns up a wood,
And like the flame that sets mountains afire;
15 So do thou pursue them with thy tempest,
And terrify them with thy hurricane.
16 Fill their faces with shame,
That they may seek thy name, O LORD!
17 Let them be disgraced and terrified forever,
And may they be put to shame and perish;
18 That they may know that it is thou alone whose name is the LORD,
That art Most High over all the earth.

THE JOY OF THE GODLY

[FOR THE DIRECTOR: ON *Gittith*; OF THE SONS OF KORAH; A PSALM]

84 How lovely is thy dwelling-place, O LORD of hosts!
2 My spirit longs and pines
for the courts of the LORD.

My heart and my flesh give a shout of joy
for the living God!

3 Even the wren has found a house,
And the swallow a nest for herself,
Where she may put her young,
Thy altars, O LORD of hosts,
My king, and my God.

4 How happy are those who dwell in thy house,
Ever praising thee!
5 How happy the man whose strength is in thee!
The highways are in their minds!
6 Those who pass through the valley of Baca
Make it a region of springs;
The early rain covers it with blessings.
7 They go from strength to strength.
The God of gods is seen in Zion.

8 O LORD, God of hosts, hear my prayer;
Give heed, O God of Jacob!
9 O God, our shield, behold
And look upon the face of thy anointed!
10 For better is one day in thy courts than a thousand elsewhere;
I would rather stand outside the door of the house of my God
Than dwell in the tents of wickedness.
11 For the LORD God is a sun and shield.
Favor and honor the LORD bestows;
He does not withhold prosperity from them that walk in integrity.

12 O LORD of hosts,
How happy the man who trusts in thee!

A PLEA FOR GOD'S PARDON

[FOR THE DIRECTOR: OF THE SONS OF KORAH; A PSALM]

85 Thou wast favorable to thy land, O LORD;
Thou didst restore the fortune of Jacob;
2 Thou didst pardon the guilt of thy people;
Thou didst cover up all their sin. *Selah*

3 Thou didst withdraw all thy wrath;
Thou didst turn away from thy hot anger.
4 Restore us, O God of our deliverance,
And break off thy vexation against us!

5 Wilt thou be angry with us forever?
Wilt thou prolong thy anger for generations?
6 Wilt thou not revive us again,
That thy people may rejoice in thee?
7 Show us thy grace, O LORD;
And grant us thy salvation.

8 I would hear what God the LORD will speak.
Surely he will speak prosperity unto his people and his saints,
And those who turn their hearts to him.
9 For his salvation is close to them that fear him,
That honor may dwell in our land.

10 Grace and Fidelity are met together;
Righteousness and Peace have kissed each other.
11 Fidelity springs up from the earth,
And Righteousness looks forth from the heavens.

12 The LORD will give prosperity,
And our land will yield its increase.
13 Righteousness will go before it,
And mark the way with its footsteps.

A PLEA FOR GOD'S HELP

[A PRAYER OF DAVID]

86 Incline thy ear, O LORD, answer me,
For I am afflicted and needy.
2 Preserve me, for I am a godly man.
O thou, my God, deliver thy servant who trusts in thee.

3 Be gracious unto me, O Lord;
For unto thee do I call all day long.
4 Gladden the heart of thy servant,
For I lift up my heart unto thee.

5 For thou, O LORD, art good and forgiving;
And rich in grace to all that call upon thee.

6 Listen to my prayer, O LORD;
And heed my supplicating voice!

7 In my day of trouble I call upon thee,
For thou wilt answer me.
8 There is none like thee among the gods, O Lord;
Nor are there any works like thine.

9 All the nations which thou hast made,
Will come and bow down before thee, O Lord;
And will honor thy name;
10 For thou art great and doest wonders;
Thou alone art God.

11 Teach me thy way, O LORD,
That I may walk in fidelity to thee,
That my heart may rejoice in the fear of thy name.
12 I will thank thee, O Lord, my God, with all my heart;
And I will honor thy name forever.

13 For thy grace toward me is great,
In that thou hast rescued me from the depths of Sheol.
14 O God, the proud have risen up against me,
And a gang of bandits seeks my life,
And does not keep thee in mind.

15 But thou, O Lord, art a merciful and gracious God.
Slow to anger and rich in grace and fidelity.
16 Turn to me and pity me;
Grant thy servant thy strength,
And deliver the son of thy handmaid.

17 Work in my behalf a sign for good,
That those who hate me may see it and be put to shame,
Because thou, O LORD, hast helped me and comforted me.

ZION GLORIES IN HER CHILDREN

[OF THE SONS OF KORAH; A PSALM; A SONG]

87 His foundation is in the holy mountains.
2 The LORD loves the gates of Zion
More than all other dwellings of Jacob.
3 Glorious things he speaks of you,
O city of God. *Selah*

4 I may mention Rahab and Babylon on account of their famous men,
Philistia, Tyre, and also Ethiopia;
"Such a one was born there!"
5 But of Zion it will be said,
"This one and that one were born in her!"
And that will place her in the highest rank.
6 The LORD, when he lists the nations, will record,
"Such a one was born there."
7 Those who behold will be like men dreaming, *Selah*
All who closely watch you.

LAMENTATION OF ONE IN TROUBLE

[A SONG; A PSALM OF THE SONS OF KORAH. FOR THE DIRECTOR: UPON *mahalath leannoth*; A *maskil* OF HEMAN THE EZRACHITE]

88 I call for help by day, O LORD, my God;
I cry before thee at night;
2 Let my prayer come before thee;
Incline thy ear to my call!

3 For I am surfeited with troubles,
And my life verges on Sheol.
4 I am reckoned among those that go down to the pit;
I am become like a man without help,
5 Separated among the dead;
Like the slain that lie in the grave,
Whom thou dost no more remember,
For they are cut off from thy hand.
6 Thou hast put me in the deepest pit,
In darkest regions, in the depths.

7 Thy wrath rests upon me,
And thou dost press down upon me all thy breakers.
8 Thou hast removed my acquaintances far from me;
Thou hast made me a horror to them;
I am shut in and cannot go out.
9 My eye wastes away with sorrow;
I have called upon thee, O LORD, all day long;
I have spread out my hands toward thee.

10 Is it for the dead that thou wilt do wonders?
Will the ghosts arise to thank thee? *Selah*
11 Will thy grace be recounted in the grave?
Or thy faithfulness in Hades?
12 Will thy wonders be made known in the darkness?
Or thy righteousness in the land of oblivion?

13 But I, O LORD, call unto thee for help,
And in the morning my prayer comes before thee.
14 Wherefore, O LORD, dost thou reject me,
And hide thy face from me?
15 I have been afflicted and at the point of death from my youth up;
I have borne thy terrors; I am overcome.

16 Thy fury has gone over me;
Thy terrors have destroyed me;
17 They surround me like water all day long;
They encircle me completely.
18 Thou hast put friend and companion far from me,
And my acquaintances are in the place of darkness.

THE SORROWS OF JUDAH

[A *maskil* OF ETHAN THE EZRACHITE]

89 The gracious deeds of the LORD I will sing forever;
Throughout the generations I will proclaim thy faithfulness with my mouth.
2 For I say, "Grace will be renewed forever;
In the heavens thou dost establish thy faithfulness."

3 I made an agreement with my chosen one,
I swore to David, my servant,
4 "I will establish thy descendants forever;
And I will build thy throne for generations." *Selah*

5 The heavens praise thy wonders, O LORD,
And thy faithfulness in the divine assembly.
6 For who in the heavens can be compared to the LORD?
Who is like the LORD among the gods?

7 A God to be feared in the divine council,
Great and terrible over all around him;

8 O LORD, God of hosts,
Who is strong like thee, O LORD?
And thy faithfulness is round about thee.

9 Thou rulest over the raging of the sea;
When its waves rise thou stillest them.
10 Thou hast crushed Rahab like one who is slain;
With thy strong arm thou hast scattered thy foes.

11 The heavens are thine, the earth also is thine;
The world and its contents thou hast founded.
12 The north and the south thou didst create.
Tabor and Hermon celebrate thy name.

13 Thine is an arm with power.
Thy hand is strong; thy right hand is high.
14 Righteousness and justice are the foundation of thy throne.
Grace and faithfulness go before thee.

15 How happy are the people who know the festal trumpet-call!
O LORD, they walk in the light of thy face.
16 In thy name they rejoice all day long;
And through thy righteousness are they exalted.

17 For thou art the glory of their strength.
And through thy favor our horn is exalted.
18 For the LORD is our shield,
And the holy one of Israel our king.

19 Once thou didst speak in vision to thy faithful one,
And didst say, "I have placed a diadem upon a warrior;
I have raised up a chosen one from the people.
20 I have found David my servant,
With my holy oil I have anointed him,
21 Whom my hand holds firm,
And my arm strengthens.

22 "The enemy shall not overcome him;
Nor the wicked man afflict him;
23 For I will crush his foes before him,
And those who hate him I will smite.

24 "My faithfulness and my grace shall be with him;
And through my name his horn shall be exalted.
25 I will set his hand upon the sea,
And his right hand upon the river.

26 "He shall call unto me, 'Thou art my father,
My God, and the rock of my deliverance.'
27 And I will make him the first-born,
The highest of the kings of the earth.

28 "I will always keep my grace for him;
And my covenant shall stand firm for him;
29 And I will give him posterity forever,
And his throne shall be like the days of the heavens.

30 "If his sons forsake my law,
And do not walk in my judgments;
31 If they violate my decrees,
And observe not my commands,

32 "Then I will punish their offense with the rod,
And their guilt with blows;
33 But my grace I will not withdraw from them;
Nor will I be false to my fidelity.

34 "I will not violate my covenant,
Nor will I alter what my lips have uttered.
35 Once I swore by my holiness,
(And I would not lie to David)

36 "That his posterity should be forever,
And his throne be like the sun before me,
37 Like the moon it should be established forever,
And should stand firm as long as the skies." *Selah*

38 But thou hast rejected and cast off,
Thou hast raged against thine anointed.
39 Thou hast broken the covenant with thy servant;
Thou hast defiled his diadem in the dust.

40 Thou hast broken down all his walls;
Thou hast laid his forts in ruin.

41 All that pass by plunder him;
He has become a jest to his neighbors.

42 Thou hast raised up the right hand of his enemies;
Thou hast made all his foes glad.
43 Moreover thou hast turned the edge of his sword,
And hast not supported him in battle.

44 Thou hast put an end to his splendor,
And hurled his throne to the ground.
45 Thou hast cut off the days of his prime,
And covered him over with shame. *Selah*

46 How long, O LORD? Wilt thou hide thyself forever?
Will thy wrath burn on like a fire?
47 Remember, O LORD, what our span of life is;
For what frailty thou hast created all the sons of men.

48 What man can live and not see death,
Can deliver himself from the power of Sheol? *Selah*
49 Where are thy former deeds of grace, O Lord,
Which thou didst swear to David by thy faithfulness?

50 Remember, O Lord, the disgrace of thy servant,
How I carry in my bosom the reproach of the peoples;
51 How thy foes insult, O LORD,
How they insult the footsteps of thy anointed!

52 Blessed be the LORD forever,
Amen and amen.

BOOK IV, PSS. 90–106

A PLEA FOR GOD'S MERCY

[A PRAYER OF MOSES, THE MAN OF GOD]

90 O LORD, thou hast been our dwelling-place in all generations.
2 Before the mountains were born,
Or ever thou hadst brought forth the earth and the world,
Even from everlasting to everlasting thou art, O God.

3 Thou turnest man back to dust,
And sayest, "Return, O sons of man."
4 For a thousand years in thy sight

Are but as yesterday when it is past,
And as a watch in the night.

5 Thou cuttest them off; they are as a dream;
They are like grass which renews itself in the morning;
6 In the morning it flourishes and shoots up,
At evening it is cut down and withers.

7 For we are destroyed by thy anger,
And by thy wrath we are ruined.
8 Thou dost place our crimes before thee,
Our unconscious sins in the light of thy face.

9 For all our days vanish in thy wrath;
We come to an end; our years are like a cobweb wiped away.
10 The length of our life is seventy years,
Perchance through strength eighty years;
And their whole extent is trouble and travail.
For it is quickly cut off and we fly away.

11 Who knows the power of thy anger?
Or thy wrath according to the fear due thee?
12 So teach us to number our days
That we may obtain an understanding heart.

13 Return, O LORD; how long?
And relent thyself as to thy servants.
14 Satisfy us in the morning with thy mercy,
That we may shout with joy and be glad throughout our days.
15 Gladden us in proportion to the days wherein thou hast afflicted us,
And the years wherein we have seen disaster.

16 May thy work appear unto thy servants,
And thy splendor be upon their children.
17 May the favor of the Lord our God be upon us,
And the work of our hands do thou establish upon us;
The work of our hands establish thou it.

THE FAVOR OF GOD UPON THE FAITHFUL

91 He who dwells under the shelter of the Most High,
Who abides under the shadow of the Almighty,

2 Says of the LORD, "My refuge and my fortress,
My God, in whom I trust."

3 For he rescues you from the snare of the fowler,
From the deadly pestilence;
4 With his pinions he covers you,
And under his wings you find refuge.
His faithfulness is a shield and buckler.

5 You will not be afraid of the terror by night,
Nor the arrow that flies by day,
6 Nor the pestilence that stalks in darkness,
Nor the plague that wastes at noonday.

7 A thousand may fall at your side,
And ten thousand at your right hand;
But it will not come near you.
8 You will but gaze upon with your eyes
And see the reward of the wicked.

9 Because you have made the LORD your refuge,
And the Most High your habitation,
10 No disaster will befall you,
Nor calamity come near your tent.

11 For he will give his angels charge over you,
To guard you in all your ways.
12 They will bear you up upon their hands,
Lest you strike your foot upon a stone.
13 Upon the lion and the adder you may tread;
Upon the young lion and the dragon you may trample.

14 Because he clings fast to me in love, I will deliver him;
I will set him on high because he knows my name.
15 When he calls upon me, I will answer him;
I will be with him in trouble;
I will set him free and honor him.
16 With long life will I satisfy him,
And show him my salvation.

A HYMN OF GRATITUDE

[A PSALM; A SONG FOR THE SABBATH DAY]

92 It is good to give thanks to the LORD,
And to sing praises to thy name, O Most High;
2 To proclaim thy grace in the morning,
And thy faithfulness every night,
3 Upon the ten-stringed lyre and the lute,
To a melody with the harp.

4 For thou hast made me glad, O LORD, by thy works;
Of the deeds of thy hands I joyfully sing.
5 How great are thy doings, O LORD;
How very deep thy designs!

6 A stupid man cannot know,
A senseless one cannot understand this.
7 When the wicked shoot up like grass,
And all wrongdoers flourish,
It is that they may be destroyed forever.

8 But thou art on high forever, O LORD!
9 For lo, thine enemies, O LORD;
For lo, thine enemies will perish!
All wrongdoers will be scattered.

10 But thou hast exalted my horn like that of the wild ox;
I am anointed with fresh oil.
11 And my eye looks upon them that lie in wait for me;
My ears hear the wicked that rise up against me.

12 The righteous will flourish like the palm tree;
He will grow high like a cedar in Lebanon.
13 Planted in the house of the LORD,
They will flourish in the courts of our God.

14 They will still yield fruit in old age;
Full of sap and green will they be;
15 To proclaim that the LORD is right,
My rock, in whom there is no wrong.

THE RULER OF THE UNIVERSE

93 The LORD is king; he is clothed with majesty.
The LORD is clothed, he is girded with strength.

Indeed, the world is established immovable.
2 Thy throne has been established from of old;
Thou art from remotest antiquity.

3 The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their roar
4 Above the sound of many waters.
Mightier than the breakers of the sea,
The LORD on high is mighty!

5 Thy testimonies are very sure.
Holiness befits thy house,
O LORD, for all time.

DESTRUCTION TO THE WICKED!

94 O LORD, thou avenging God,
O thou avenging God, shine forth!
2 Rise up, O judge of the earth;
Render to the proud their deserts.
3 How long shall the wicked, O LORD,
How long shall the wicked exult,
4 Shall they bubble over speaking insolence,
Shall all wrongdoers brag?

5 They crush thy people, O LORD,
And they afflict thy heritage.
6 The widow and the stranger they slay,
And the fatherless they murder.
7 And they say, "The LORD does not see;
And the God of Jacob does not observe."

8 Ponder, O stupid ones among the people,
When will you become wise, O fools?
9 Does he who planted the ear not hear?
Or he who formed the eye not see?
10 Will he who instructs the nations not punish them,
He who teaches man knowledge?
11 The LORD knows the devices of men,
That they are but a breath.

12 Happy the man whom thou chastenest,
And teachest of thy law, O LORD;
13 That he may have relief from times of trouble,
Until the pit be dug for the wicked!
14 For the LORD will not spurn his people,
Nor abandon his heritage.
15 For judgment will return to the righteous,
And after him all the upright in heart will go.

16 Who rises up for me against the doers of evil?
Who takes his stand for me against the wrongdoers?
17 Had not the LORD been my help,
I should soon have lain down in silence!
18 If I think, "My foot is slipping,"
Thy grace, O LORD, sustains me!
19 When my cares are many within me,
Thy comforts give me cheer.

20 Can the throne of wickedness be allied with thee,
That frames wickedness by statute—
21 They who make assaults upon the life of the righteous,
And pronounce condemnation upon innocent blood?
22 But the LORD is my high tower;
My God is the rock of my refuge.
23 And he requites them for their guilt,
And for their wickedness destroys them.
The LORD, our God, destroys them!

A PAEAN OF PRAISE

95 Come, let us sing unto the LORD,
Let us raise joyful shouts to the rock of our deliverance!
2 Let us come before his face with thanksgiving;
Let us raise joyful shouts to him in psalms.

3 For the LORD is a great God,
And a great king over all gods.
4 In his hand are the depths of the earth;
The summits of the hills are his also.
5 The sea is his, for he made it;
And his hands formed the dry land.

6 Come, let us worship and bow down;
Let us kneel before the LORD, our maker!
7 For he is our God;
And we are the people of his pasture, and the sheep of his hand.

Today, if you obey his voice,
8 Harden not your hearts as at Meribah,
As in the day at Massah in the wilderness,
9 When your fathers tried me,
Tested me, and saw my works.
10 For forty years I loathed that generation,
And I said, "They are a people who err in their hearts,
And do not know my ways."
So that I swore in my anger,
That they should not enter into my rest.

THE GLORY OF GOD

96 Sing to the LORD a new song;
Sing to the LORD, all the earth;
2 Sing to the LORD, bless his name;
Publish his deliverance abroad from day to day.
3 Tell among the nations his glory,
Among all the peoples, his wonders.

4 For great is the LORD and greatly to be praised.
Fearful is he above all gods.
5 For all the gods of the peoples are nonentities,
But the LORD made the heavens.
6 Honor and majesty are before him;
Strength and beauty are in his sanctuary.

7 Ascribe to the LORD, O families of peoples,
Ascribe to the LORD glory and strength.
8 Ascribe to the LORD the glory of his name;
Bring an offering and come into his courts.
9 Worship the LORD in holy array,
Tremble before him all the earth.

10 Tell among the nations that the LORD is king;
The world also is established that it cannot be moved.
11 He judges the peoples in equity.

Let the heavens rejoice and the earth exult,
The sea roar, and its fulness.
12 Let the field exult and all that is therein.
Then let all the trees of the wood shout for joy
13 Before the LORD, for he comes,
For he comes to judge the earth.
He will judge the world with righteousness,
And peoples with his faithfulness.

THE MAJESTY OF GOD

97 The LORD reigns; let the earth rejoice!
Let many shores be glad!
2 Clouds and darkness are around him;
Righteousness and justice are the foundation of his throne.

3 Fire goes before him,
And blazes around his steps.
4 His lightnings illuminate the world;
The earth beholds and trembles.
5 The mountains melt like wax before the LORD,
Before the Lord of all the earth.
6 The heavens proclaim his righteousness,
And all the peoples see his glory.
7 All who serve wrought images are put to shame,
They who prided themselves on their nonentities.
Worship him, all you gods!

8 Zion hears and rejoices,
And the daughters of Judah exult,
Because of thy judgments, O LORD.
9 For thou, O LORD, art the highest over all the earth;
Thou art exalted high above all gods.

10 The LORD loves those who hate evil;
He preserves the lives of his saints;
From the hand of the wicked he rescues them.
11 Light is sown for the righteous,
And joy for the upright in heart.
12 Rejoice in the LORD, O righteous,
And praise his holy name.

A SONG OF TRIUMPH
[A PSALM]

98 Sing to the LORD a new song,
For he has done wonderful things!
His right hand and his holy arm have brought him victory.
2 The LORD has made known his victory;
In the sight of the nations he has revealed his righteousness.
3 He has remembered his grace and his faithfulness to the house of Israel.
All the ends of the earth have seen the triumph of our God.

4 Shout aloud to the LORD, all the earth;
Rejoice, be jubilant, and sing praises;
5 Sing praises to the LORD with the lyre,
With the lyre and sound of song.
6 With trumpets and the sound of the horn,
Shout aloud before the king, the LORD!

7 Let the sea roar and all that is in it;
The world and those living in it!
8 Let the rivers clap their hands;
Let the mountains also sing,
9 Before the LORD, for he is coming to judge the earth!
He will judge the world with righteousness,
And the peoples with equity.

THE HOLY GOD

99 The LORD is king; let the peoples tremble!
He sits upon the cherubs; let the earth quake!
2 The LORD is great in Zion,
And high is he over all the peoples.
3 Let them praise thy great and terrible name!
Holy is he and strong!

4 O King, who lovest justice,
Thou hast established equity;
Thou hast wrought justice and righteousness in Jacob.
5 Exalt the LORD, our God!
And prostrate yourselves at his footstool!
Holy is he!

6 Moses and Aaron were among his priests;
And Samuel was among those calling upon his name.
They called upon the LORD and he answered them.
7 Through the pillar of cloud he spoke to them.
They kept his testimonies and the law which he gave them.

8 O LORD, our God, thou didst answer them!
Thou wast a forgiving God to them;
But one taking vengeance for their sins.
9 Exalt the LORD, our God,
And prostrate yourselves at his holy mountain!
For holy is the LORD, our God!

THE FAITHFUL GOD
[A PSALM FOR THE THANK-OFFERING]

100 Hail the LORD joyously, all the earth!
2 Serve the LORD with gladness!
Come before him with joyful song!
3 Know that the LORD is God!
He made us, and his we are,
His people and the sheep of his pasture.

4 Come into his gates with thanksgiving,
And into his courts with praise!
Give thanks to him; bless his name!
5 For the LORD is good; his grace is forever;
And his faithfulness for all generations.

THE MORAL CODE OF A KING
[OF DAVID. A PSALM]

101 I will sing of grace and justice;
Of thee, O LORD, will I sing praises.
2 I will give heed to the path of the perfect.
How long till thou wilt come to me?

I will walk in the integrity of my heart,
within my own home.
3 I will set before my eyes no base thing;
I loathe the doing of transgression;
it shall not cling to me.

4 A perverse heart is far from me;
I know no evil.
5 If a man slanders his neighbor in secret,
I destroy him.
The supercilious and high-minded
I cannot endure.
6 My eye is upon the faithful in the land,
that they may dwell with me.
If a man walks in the perfect way,
he shall serve me.

7 He shall not dwell within my house
who practices deceit.
He who tells lies shall not be established
before my eyes.
8 Every morning I will destroy
all the wicked of the land,
Cutting off from the city of the LORD
all the malefactors.

THE EVERLASTING GOD

[A PRAYER OF THE AFFLICTED WHEN HE IS OVERWHELMED AND POURS OUT HIS PLAINT BEFORE THE LORD]

102 Hear my prayer, O LORD,
And let my cry for help come before thee!
2 Do not hide thy face from me in my day of trouble;
Incline thine ear unto me;
In the day when I call answer me speedily.
3 For my days vanish like smoke,
And my bones are charred like a hearth.
4 My heart is stricken and withered like grass;
For I forget to eat my food.
5 Because of the sound of my moaning,
My bone cleaves to my flesh.

6 I resemble a pelican of the wilderness;
I have become like an owl of the ruins.
7 I am sleepless and I have become
Like a solitary bird upon the roof.
8 All day long my foes insult me.

Those who deride me curse by me.
9 For I eat ashes like bread;
And my drink do I mingle with tears;
10 Because of thine anger and thy wrath;
For thou hast lifted me up and cast me off.
11 My days are like a lengthened shadow;
And I am withered like grass.

12 But thou, O LORD, abidest forever,
And thy name is for countless generations.
13 Thou wilt arise; thou wilt have pity on Zion.
For it is time to be gracious to her; for the fixed time has come.
14 For thy servants delight in her stones,
And her dust they commiserate.
15 And the nations will fear the name of the LORD,
And all the kings of the earth thy glory,
16 When the LORD rebuilds Zion,
When he is seen in his glory,
17 When he turns himself toward the prayer of the destitute,
And does not despise their prayer.

18 Let this be written for coming generations,
That people yet unborn may praise the LORD:
19 That he looked forth from his holy height,
The LORD looked from the heavens toward the earth,
20 To hear the groans of the prisoner,
To set free those doomed to death,
21 That they may recount in Zion the renown of the LORD,
And his praise in Jerusalem,
22 When peoples gather together,
And kingdoms to serve the LORD.

23 He has weakened my strength,
He has cut short my days,
24 I say, "O my God, take me not away in the midst of my days;
Thou whose years are for countless generations!
25 Of old thou didst lay the foundation of the earth;
And the heavens are the work of thy hands.
26 They may perish, but thou wilt endure;
All of them may wear out like a garment;

Thou mayest change them like clothing and they will change;
27 But thou art always the same,
And thy years have no end.
28 The children of thy servants will abide;
And their posterity will be established before thee."

THE GOODNESS OF GOD
[OF DAVID]

103 Let my whole being bless the LORD;
And all that is within me bless his holy name!
2 Let my whole being bless the LORD,
And forget not all his benefits,
3 Who forgives all my guilt,
Who heals all my sicknesses,
4 Who rescues my life from the pit,
Who crowns me with grace and mercy,
5 Who satisfies my desires with good,
So that my youth renews itself like an eagle.

6 The LORD executes righteousness
And justice for all that are oppressed.
7 He made known his ways to Moses,
His deeds to the children of Israel.
8 The LORD is merciful and compassionate,
Long-suffering, and abounding in grace.
9 He will not always chide,
Nor hold his anger forever.
10 He has not treated us according to our sins,
Nor rewarded us according to our iniquities.

11 But high as the heavens are above the earth,
So great is his grace toward them that revere him;
12 Far as the east is from the west,
So far has he removed our offenses from us.
13 As a father is kind to his children,
So the LORD is kind to those who revere him.

14 For he knows our frame;
He remembers that we are but dust.
15 A man's days are like the grass.
Like a flower of the field, so he blossoms;

16 For the wind passes over it, and it is not,
And its place knows it no more.
17 But the grace of the LORD is from age to age upon those who revere him,
And his righteousness to children's children,
18 For those who keep his covenant,
And remember to do his commands.
19 The LORD has established his throne in the heavens,
And his kingdom rules over all.

20 Bless the LORD, O his angels,
Mighty beings, who do his bidding,
Obeying his spoken word!
21 Bless the LORD, all his hosts,
His ministers who carry out his will!
22 Bless the LORD, all his works,
In all parts of his dominion!
Let my whole being bless the LORD!

THE CREATOR AND SUSTAINER OF THE UNIVERSE

104 Let my whole being bless the LORD!
O LORD, my God, thou art very great;
Thou art robed with majesty and honor;
2 Who veilest thyself in light as in a garment;
Who stretches out the heavens like a tent;
3 Who lays the beams of his upper chambers in the waters;
Who makes the clouds his chariot;
Who walks upon the wings of the wind;
4 Who makes the winds his messengers;
His ministers, flames of fire.
5 He founded the earth upon its pillars,
That it might not be moved forever and ever.

6 Thou didst cover it with the deep as with a garment;
The waters stood upon the mountains.
7 At thy rebuke they fled;
At the sound of thy thunder they fled in terror.
8 Thou didst set a limit which they should not cross over,
So that they should not again cover the earth.
9 The mountains rose, the valleys sank down,
To the place which thou hadst founded for them.

10 He causes fountains to flow in the valleys;
Between mountains they run.
11 They furnish drink for all the beasts of the field;
Wild asses quench their thirst there.
12 Beside them the birds of the heavens dwell,
From among the branches they send forth song.
13 Thou waterest the mountains from thy upper chambers;
The earth is filled full of the fruit of thy works.

14 He makes grass grow for the cattle,
And fodder for the working animals of man,
So that bread may come forth from the earth;
15 And wine may cheer man's heart,
Making his face brighter than oil;
And bread to stay man's heart.

16 The trees of the LORD are satisfied,
The cedars of Lebanon which he planted;
17 Wherein the birds build their nests,
And the stork, whose home is the cypress.
18 The high mountains are for the wild goats;
The rocks are a refuge for the marmots.

19 He made the moon for fixed seasons;
The sun knows its time of setting;
20 Thou makest darkness and it becomes night,
In which all the beasts of the forest prowl,
21 The young lions roaring after prey,
And seeking their food from God.
22 When the sun rises, they withdraw,
And crouch in their dens.
23 Man goes forth to his work,
And to his labor until evening.

24 How many are thy works, O LORD!
In wisdom hast thou made them all.
The earth is full of thy creations.
25 There is the sea, great and broad,
Where are creeping things innumerable,
Creatures small and great;
There go the sea-monsters,

26 The Leviathan whom thou didst form to frolic therein.
27 They all wait upon thee,
To give them their food in due season.
28 What thou givest them, they gather up;
When thou openest thy hand, they are satisfied with good things.
29 When thou hidest thy face, they are worried;
When thou takest away their breath they die,
And turn again into dust.
30 When thou sendest forth thy breath, they are created;
And thou renewest the face of the earth.

31 May the glory of the LORD be forever!
May the LORD rejoice in his works!
32 He looks at the earth and it quakes;
He touches the mountains and they smoke!
33 I will sing of the LORD as long as I live;
I will chant praises to my God as long as I breathe.
34 May my meditation please him!
I will rejoice in the LORD.
35 Let sinners vanish from the earth!
And may the wicked be no more!
Let my whole being bless the LORD!
Hallelujah!

THE WONDERS OF GOD

105 Give thanks to the LORD; call upon his name!
Make known his deeds among the peoples!
2 Sing to him; chant praises to him!
Tell of all his wonders!
3 Glory in his holy name!
May the heart of those who seek the LORD rejoice!
4 Inquire of the LORD and his might!
Seek his face continually!

5 Remember the wonders that he has done,
His portents, and the judgments of his mouth,
6 O descendants of Abraham, his servant,
Children of Jacob, his chosen!
7 He is the LORD, our God;
His judgments are in all the earth.

8 He remembers his covenant forever,
The word he has given, for a thousand generations;
9 The covenant he made with Abraham,
And his oath to Isaac.

10 For he confirmed it to Jacob as a statute,
To Israel as an eternal covenant;
11 Saying, "To you I give the land of Canaan,
As your portion and inheritance."
12 When they were but few in number,
Of slight importance and but strangers therein;
13 When they went back and forth from one nation to another,
And from one kingdom to another people,
14 He permitted no man to oppress them,
And warned kings concerning them,
15 "Touch not my anointed,
And do my prophets no harm!"

16 Then he called a famine upon the land.
He broke every staff of bread.
17 He sent forth a man before them;
Joseph was sold as a slave.
18 They forced his feet into fetters;
He himself was laid in irons.
19 Until what he had said came about,
The word of the LORD tested him.

20 The king sent and released him,
The ruler of peoples, and set him free.
21 He made him overseer of his house,
And ruler over all his possessions;
22 That he might give orders to his officers as he pleased,
And might instruct his elders.

23 Then Israel went into Egypt,
And Jacob dwelt in the land of Ham.
24 And he made his people very prolific,
And made them more numerous than their foes.
25 He changed their heart so that they hated his people,
So that they dealt treacherously with his servants.
26 He sent forth Moses, his servant,
And Aaron, whom he had chosen.

27 They wrought among them wondrous signs,
And portents in the land of Ham.
28 He sent forth darkness so that it became dark;
But they rebelled against his words.
29 He turned their water into blood,
And so killed their fish.
30 Their land swarmed with frogs;
They were in the chambers of their kings.
31 He spoke and a swarm of flies came,
Mosquitoes throughout their country.
32 He gave them hail for rain;
Flaming fire was in their land.
33 He smote their vine and fig tree,
And broke down the trees of their country.
34 He spoke, and the locust came,
And insects innumerable.
35 They ate up all the fodder in their land;
They ate up all the products of their soil.
36 Then he smote all the first-born in their land,
The first-fruits of all their virile strength.

37 And he sent them forth with silver and gold,
And there was no straggler in their ranks;
38 Egypt was glad when they went forth,
For terror had fallen upon them.
39 He spread out a cloud as a screen,
And fire to give light by night.
40 They asked, and he brought in quails;
And with bread from the heavens he satisfied them.
41 He split the rock and water flowed forth;
There ran a river in the sands.

42 For he remembered his sacred word
To Abraham, his servant.
43 And he brought forth his people with joy,
His chosen ones with joyous song.
44 And he gave them the lands of the nations;
Of the toil of the peoples they took possession.
45 That they might keep his statutes
And observe his laws.
Hallelujah!

THE LONG-SUFFERING GOD

106 Hallelujah!
Oh, give thanks to the LORD, for he is good;
For his grace is everlasting.
2 Who can tell the mighty deeds of the LORD?
Or publish all his praise?

3 Happy are they who observe justice,
Who do right at all times!
4 Remember me, O LORD, in thy favor toward thy people;
Visit me when thou deliverest them;
5 That I may look upon the welfare of thy chosen,
That I may rejoice in the joy of thy nation,
That I may glory with thine inheritance.

6 We have sinned like our fathers;
We have done evil; we have acted wickedly.
7 Our fathers in Egypt disregarded thy wonders;
They remembered not the abundance of thy grace;
But rebelled against the Most High at the Sea of Reeds.
8 Yet he delivered them for the sake of his reputation,
In order to make known his might.
9 So he rebuked the Sea of Reeds and it became dry,
And he led them through the deeps as through a meadow.
10 He rescued them from hostile hands,
And delivered them from the power of the foe.
11 And the water covered their enemies;
Not one of them survived.
12 Then did they believe his word;
They sang his praise.

13 But they soon forgot his deeds;
They waited not for his advice.
14 They felt a craving in the wilderness,
And they tried God in the waste.
15 And he granted their request,
But sent disease upon them.
16 When they were envious of Moses in the camp,
And of Aaron, the holy one of the LORD,
17 The earth opened and swallowed Dathan,
And engulfed the company of Abiram.

18 Fire burned up their company;
Fire consumed the wicked.

19 They made a calf in Horeb,
And worshiped a molten image.
20 Thus they exchanged their glory
For the image of an ox that eats fodder!
21 They forgot God who had delivered them,
Who had done great things in Egypt,
22 Wonderful things in the land of Ham,
Terrible things at the Sea of Reeds.
23 So he threatened to destroy them,
Had not Moses, his chosen one,
Stood in the breach before him
To turn back his wrath from destruction.

24 Then they rejected the pleasant land,
They did not believe his promise;
25 But grumbled in their tents.
They did not listen to the voice of the LORD.
26 So he swore to them with uplifted hand,
That he would let them perish in the desert,
27 And that he would scatter their descendants among the nations;
And strew them through the lands.
28 They allied themselves with Baal of Peor,
And ate sacrifices offered to the dead.
29 They offended him by their deeds,
And plague broke out among them.
30 But Phinehas stood up and executed judgment,
And the plague was checked.
31 That has been credited to him as righteousness
Throughout the generations forever.

32 They stirred him to anger also at the waters of Meribah,
And it went hard with Moses on their account,
33 Because they embittered his spirit,
And he spoke rashly with his lips.
34 They did not destroy the peoples,
As the LORD had commanded them;
35 But mingled with the nations,
And learned their works.

36 So they served their idols,
Which became a snare to them.

37 And they sacrificed their sons
And their daughters to demons.
38 And they shed innocent blood,
The blood of their sons and their daughters,
Whom they sacrificed to the idols of Canaan;
And the land was polluted with bloodshed.
39 They became unclean through their acts,
And played the harlot by their deeds.

40 So the anger of the LORD was hot against his people,
And he loathed his heritage.
41 And he gave them over to the power of the nations,
And those who hated them ruled over them.
42 Their enemies oppressed them,
And they were subdued under their hand.
43 Many times did he deliver them,
But they followed their own stubborn counsel,
And were brought low by their guilt.

44 But he saw when they were in trouble,
When he heard their cry for help;
45 And he recalled for them his covenant,
And had compassion in accord with his plenteous grace.
46 He made them objects of compassion, also,
On the part of all their captors.

47 Deliver us, O LORD, our God,
And gather us from among the nations,
That we may give thanks to thy holy name,
That we may glory in thy praise.
48 Blessed be the LORD, the God of Israel,
From age unto age;
And let all the people say, "Amen."
Hallelujah!

BOOK V, PSS. 107–150

GOD IN HISTORY

107 "Oh, give thanks to the LORD, for he is good
For his grace is everlasting."

2 So may they say, whom the LORD has rescued,
Whom he has rescued from the hand of the foe;
3 Those whom he has gathered in from the lands,
From east and west,
From north and south.

4 They wandered in the wilderness, in the waste,
They found no way to an inhabited town.
5 They were hungry and thirsty,
Their courage collapsed within them.
6 When they cried to the LORD in their trouble,
He delivered them from their distress,
7 And guided them in the right way,
So that they came to an inhabited town.
8 Let them thank the LORD for his grace,
And his wonders toward the sons of men.
9 For he satisfied the thirsty spirit,
And the hungry heart he filled with good.

10 Those who dwelt in darkness and in deepest gloom,
Bound in misery and iron;
11 Because they opposed the orders of God,
And spurned the counsel of the Most High;
12 He bowed down their heart with labor;
They stumbled, with none to help.
13 When they cried to the LORD in their trouble,
He delivered them from their distress.
14 He brought them out of darkness and deepest gloom,
And burst their bonds asunder.
15 Let them thank the LORD for his grace,
And his wonders toward the sons of men.
16 For he shattered bronze doors,
And broke down iron bars.

17 Fools, because of their wicked ways
And because of their guilty deeds, were afflicted.
18 They loathed every kind of food,
And they drew near to the gates of death.
19 When they cried to the LORD in their trouble,
He delivered them from their distress.
20 He sent forth his word to heal them,

And to free them from their graves.
21 Let them thank the LORD for his grace,
And his wonders toward the sons of men.
22 And let them offer sacrifices of thanksgiving,
And tell of his works with song.

23 Those who go down to the sea in ships,
And do business in the great waters,
24 They saw the works of the LORD,
And his wonders in the deep.
25 For he spoke and raised up the storm-wind,
Which lifted its billows on high.
26 They mounted to the heavens, they descended to the depths.
They were dissolved in their distress.
27 They reeled and staggered like a drunken man,
And were at their wits' end.
28 When they cried to the LORD in their trouble,
He delivered them from their distress.
29 He stilled the storm to a whisper,
And the waves were hushed.
30 Then they rejoiced because they were quiet,
And he brought them to their desired haven.
31 Let them thank the LORD for his grace,
And his wonders to the children of men.
32 And let them exalt him in the assembly of the people,
And praise him in the company of the elders.

33 He turned rivers into a desert,
And springs of water into parched ground;
34 A fruitful land into a salt-marsh,
Because of the wickedness of those who dwelt therein.
35 He turned a desert into pools of water,
And dry land into springs of water;
36 And he settled the hungry there,
So that they established an inhabited town.

37 They sowed fields and planted vineyards,
Which yielded fruits for harvest.
38 Then he blessed them and they multiplied greatly,
And he suffered not their cattle to decrease.
39 When they themselves decreased and were brought low,

Through oppression, adversity, and sorrow,
40 He poured contempt upon the princes,
And made them wander in the trackless waste.
41 But he exalted the needy above affliction,
And made his families like a flock.

42 Let the righteous see and rejoice,
And all wickedness shut its mouth.
43 Whoso is wise, let him heed such things,
And consider the gracious acts of the LORD.

A PRAYER FOR GOD'S HELP

[A SONG; A PSALM OF DAVID]

108 My heart is steadfast, O God;
I will play and sing.
2 Awake, then, my glory!
Awake, lute and lyre!
I will awaken the dawn!
3 I will praise thee among the peoples, O LORD,
I will sing praises to thee among the nations.
4 For thy grace is great even unto the heavens,
And thy faithfulness extends to the skies.
5 Arise above the heavens, O God!
Let thy glory be over all the earth!

6 That thy loved ones may be rescued,
Give victory by thy right hand and answer us!
7 God has spoken in his sanctuary:
"I will exult; I will divide Shechem;
And measure off the valley of Succoth.
8 Gilead is mine; Manasseh is mine;
Ephraim is the defense of my head;
Judah is my scepter.
9 Moab is my washbowl;
Upon Edom I cast my sandal;
Over Philistia I raise the shout of victory.
10 Who will bring me to the fortified city?
Who will lead me to Edom?"

11 Hast thou not rejected us, O God?
And thou goest not forth with our armies, O God!

12 Give us aid against the foe;
For futile is the help of man.
13 Through God we shall do valiantly;
For he will tread down our foes.

A MALEDICTION

[FOR THE DIRECTOR: OF DAVID; A PSALM]

109 God whom I praise, be not silent!
2 For they have opened wicked and deceitful mouths against me.
They talk about me with a lying tongue,
3 With malicious words do they encircle me,
And they attack me for no cause.
4 In return for my love, they are my enemies;
While I rescued them.
5 So they return me evil for good,
And hatred for my love.

6 Appoint thou a wicked man over him;
And may Satan stand at his right hand!
7 When he is put on trial may he come forth guilty;
And may his prayer become a sin!
8 May his days be few!
Let another take his office!
9 May his children be fatherless
And his wife a widow!
10 May his children wander about and beg;
And may they be expelled from their hovels!

11 May his creditor levy upon all that he has,
And may strangers plunder his earnings!
12 May there be none to show him kindness,
Nor any to pity his fatherless children!
13 May his posterity be cut off;
In the next generation may their name be blotted out!
14 May the guilt of his fathers be remembered of the LORD;
And may the sin of his mother not be blotted out!
15 May they be before the LORD continually;
And may the memory of them be cut off from the earth!

16 Because he remembered not to show kindness,
But pursued the poor man, the needy,

And the broken-hearted to kill him;
17 Because he loved cursing and it entered into him;
Because he disliked blessing and it remained far from him;
18 And because he clothed himself with cursing as with a garment,
And it entered into him like water,
And was like oil in his bones;
19 May it be unto him like a garment which enfolds him,
And a girdle that he always wears.
20 May this be the reward of my accusers from the LORD,
And of those who speak evil against me!

21 But thou, O GOD, my Lord,
Deal with me, for the sake of thy reputation!
Since thy grace is good, rescue me!
22 For I am weak and needy,
And my heart is dead within me!
23 Like a lengthening shadow I am passing away;
I am shaken off like a locust.
24 My knees give way from fasting;
My flesh is wasting away and unanointed with oil.
25 And I am become a taunt to them;
All that see me wag their heads.

26 Help me, O LORD, my God!
Deliver me in accordance with thy grace!
27 And let them know that this is thy hand;
That thou, O LORD, hast done it!
28 They may curse, but do thou bless!
Let my adversaries be ashamed, but thy servant rejoice!
29 May my accusers be clothed with dishonor;
May they wrap themselves in their shame as a robe.
30 I will thank the LORD much with my mouth;
And in the midst of many I will praise him.
31 For he stands at the right hand of the poor,
To save him from those who would condemn him.

A PROMISE OF GOD'S AID TO THE KING

[OF DAVID; A PSALM]

110 An oracle of the LORD to my lord:
"Sit at my right hand,
Till I make your enemies your footstool."

2 The sceptre of your strength the LORD sends forth from Zion.
Reign in the midst of your enemies.
3 Your people will volunteer freely in your day of war.
In holy array, from the womb of dawn,
The dew of your youth is yours.
4 The LORD has sworn and he will not retract:
"You shall be a priest for life,
A Melchizedek, because of me."

5 The Lord is at your right hand.
He has shattered kings in the day of his wrath.
6 He will sit in judgment upon the nations; he will fill the valleys.
He has shattered the chief over a broad land.
7 From a brook by the wayside he will drink;
Therefore he will lift up his head.

THE WONDERFUL WORKS OF GOD

111 Hallelujah!

א

I give thanks to the LORD with all my heart.

ב

In the council of the upright and in the assembly.

ג

2 Great are the works of the LORD,

ד

To be studied by all who delight in them.

ה

3 Majestic and glorious is his work.

ו

And his righteousness stands fast forever.

ז

4 He has made his wonders an enduring memory.

ח

Gracious and merciful is the LORD.

ט

5 He provided nourishment for those who fear him.

ר

He remembers his covenant forever.

כ

6 His powerful deeds he has made known to his people,

ל

In giving them possession of the nations.

מ

7 The works of his hands are faithfulness and justice;

נ

Trustworthy are all his precepts;

ס

8 Sure are they forever and ever;

ע

Done in faithfulness and uprightness.

פ

9 He has sent forth release for his people.

צ

His covenant he has ordained forever.

ק

Holy and terrible is his name.

ר

10 The beginning of wisdom is reverence for the LORD;

ש

It is good judgment in all who practice it.

ת

His praise stands fast forever.

THE LOT OF THE PIOUS

112 Hallelujah!

א

Oh, the happiness of the man who reverences the LORD,

ב

Who greatly delights in his commandments!

ג

2 His posterity will be mighty in the land;

ד

The generation of the upright will be blessed.

ה

3 Prosperity and riches will be in his house,

ו

And his righteousness will endure forever.

ז

4 Unto the upright he arises as a light in the darkness,

ח

Gracious, merciful, and righteous.

ט

5 It is well with the man who is a gracious lender,

י

Who conducts his business with justice;

כ

6 For he will never be shaken.

ל

The righteous man will be an abiding memory.

מ

7 He will not be frightened by evil tidings,

נ

His heart is firm, trusting in the LORD,

ס

8 His heart is supported, he will not be afraid,

ע

Until he gaze upon his foes.

פ

9 He has scattered abroad; he has given to the needy;

צ

His righteousness will endure forever.

ק

His horn will be exalted in honor.

ר

10 The wicked will see and be vexed.

ש

He will gnash his teeth and melt away.

ת

The desire of the wicked will perish.

THE GENEROUS DEEDS OF GOD

113 Hallelujah!
Praise, O servants of the LORD;
Praise the name of the LORD!
2 Blessed be the name of the LORD,
From henceforth even forever.
3 From the rising of the sun unto its setting,
Let the LORD's name be praised.

4 High above all nations is the LORD,
Above the heavens is his glory.
5 Who is like the LORD, our God,
Seated on high,
6 Seeing far below,
In the heavens and on earth?

7 He lifts up the poor from the dust;
He raises the needy from the refuse heap,
8 To make them sit with princes,
With the princes of his people.
9 He makes the childless woman abide in the household
As the happy mother of its children.
Hallelujah!

THE WONDERS OF THE EXODUS

114 When Israel went forth from Egypt,
The house of Jacob from a people of alien speech,
2 Judah became his sanctuary,
Israel his domain.

3 The sea saw it and fled;
The Jordan turned back;
4 The mountains skipped like rams,
The hills like lambs.

5 What ailed you, O sea, that you fled?
Jordan, that you turned back?
6 Mountains, that you skipped like rams?
Hills, like lambs?

7 Tremble, O earth, before the Lord,
Before the God of Jacob;
8 Who turned the rock into a pool of water,
The flint into a fountain of water.

GOD AND THE IDOLS

115 Not unto us, O LORD, not unto us,
But to thy name, give honor;
Because of thy grace, because of thy faithfulness!
2 Wherefore should the nations say,
"Where, now, is their God?"
3 Verily, our God is in the heavens;
He does whatever he pleases.

4 Their idols are but silver and gold,
The products of men's hands.
5 They have mouths, but cannot speak;
Eyes have they, but they cannot see;
6 They have ears, but they cannot hear;
Noses have they, but they cannot smell;
7 They have hands, but they cannot handle;
Feet have they, but they cannot walk;
Nor can they make a sound in their throat.
8 Those who make them will become just like them,
Everyone who trusts in them.

9 O Israel, trust in the LORD!
He is their help and their shield.
10 O house of Aaron, trust in the LORD!
He is their help and their shield.

11 You who reverence the LORD, trust in the LORD!
He is their help and their shield.

12 The LORD has remembered us; he will bless,
He will bless the house of Israel;
He will bless the house of Aaron;
13 He will bless those who reverence the LORD,
Both small and great.

14 May the LORD give you increase,
Both you and your children.
15 Blessed be you of the LORD,
Who made heaven and earth.
16 The heavens are the heavens of the LORD,
But the earth has he given to mankind.

17 The dead will not praise the LORD,
Nor any who go down into silence.
18 But we, we will bless the LORD,
From this time forth and forever.
Hallelujah!

A SONG OF THANKSGIVING

116 I love the LORD, because he hears
The voice of my supplication;
2 Because he inclines his ear to me;
And I will call upon him as long as I live.

3 The cords of death encircled me;
And the tortures of Sheol found me;
I found trouble and sorrow;
4 But I called upon the name of the LORD,
"O LORD, deliver me!"

5 Gracious is the LORD and righteous;
And our God is merciful.
6 The LORD guards the simple.
When I am brought low, he delivers me.
7 Return to your rest, O my heart,
For the LORD has dealt well with you;
8 For thou hast delivered me from death,

My eyes from tears,
And my foot from stumbling.

9 I shall walk before the LORD
In the lands of the living.
10 I believe what I say;
I am fully responsible for it;
11 I say in my distress,
"All mankind is unreliable."

12 How can I repay the LORD
All his benefits to me?
13 I take the cup of deliverance,
And I call upon the name of the LORD.

14 I will pay my vows to the LORD,
In the very presence of all his people.
15 Precious in the eyes of the LORD
Is the death of his saints.

16 Ah, LORD, because I am thy servant,
I am thy servant, the son of thy handmaid,
Thou hast loosened my bonds.
17 I will offer to thee the thank-offering,
And I call upon the name of the LORD.

18 My vows to the LORD I will pay,
In the very presence of all his people;
19 In the courts of the house of the LORD,
In the midst of you, O Jerusalem.
Hallelujah!

A SHOUT OF PRAISE

117 Praise the LORD, all nations;
Laud him, all peoples;
2 For his grace is mighty over us;
And the faithfulness of the LORD is forever.
Hallelujah!

EVERLASTING GRACE

118 Give thanks to the LORD; for he is good,
For his grace is everlasting.

2 Let Israel now say,
That his grace is everlasting.
3 Let the house of Aaron now say,
That his grace is everlasting.
4 Let those that reverence the LORD now say,
That his grace is everlasting.

5 When in straits, I called upon the LORD;
He answered me with abundant room.
6 With the LORD for me, I do not fear
What man may do to me.
7 With the LORD for me as my helper,
I shall gaze in triumph on those who hate me.
8 It is better to seek refuge in the LORD
Than to trust in man.
9 It is better to seek refuge in the LORD
Than to trust in princes.

10 Though all nations surround me,
In the name of the LORD I will destroy them.
11 Though they encompass, yea, surround me,
In the name of the LORD I will destroy them.
12 Though they surround me like bees,
Though they burn like a fire of thorns,
In the name of the LORD I will destroy them.

13 I was sore beset, about to fall,
But the LORD helped me.
14 The LORD is my strength and song,
And he is become my deliverance.
15 Hark, the joyous shout of triumph among the tents of the righteous!
The right hand of the LORD works victoriously.
16 The right hand of the LORD is exalted.
The right hand of the LORD works victoriously.

17 I shall not die, but live
To tell of the deeds of the LORD.
18 The LORD has disciplined me severely;
But he has not given me up to death.

19 Open for me the gates of victory,
That I may enter through them to give thanks to the LORD.
20 This is the gate of the LORD,
Through which the victors may enter.

21 I thank thee that thou hast answered me,
And hast become my deliverance.
22 The stone that the builders rejected
Has become the chief cornerstone.

23 From the LORD has this come,
It is wonderful in our eyes.
24 This is the day that the LORD has made;
Let us rejoice and be glad therein!

25 O LORD, deliver, I pray;
O LORD, give success, I pray!
26 Blessed be he who enters in the name of the LORD;
We will bless you from the house of the LORD!

27 The LORD is God and he has given us light.
Arrange the festal dance with branches,
Up to the horns of the altar.
28 Thou art my God, and I thank thee;
My God, I exalt thee.

29 Give thanks to the LORD, for he is good,
For his grace is everlasting.

THE LAW OF THE LORD

ℵ

119 How happy are they whose way is blameless,
Who walk in the law of the LORD!
2 How happy are they who keep his commands,
Who seek him with the whole heart!
3 Surely they do no wrong,
But they walk in his ways.
4 Thou hast ordained thy precepts
That we should keep them diligently.
5 O that my ways were firmly set
To keep thy precepts!

6 Then I should not be put to shame
When I look upon all thy commandments.
7 I thank thee with a right heart
When I learn thy righteous judgments.
8 I will observe thy precepts;
Do not wholly abandon me!

ב

9 How can a young man keep his path pure?
By heeding thy word.
10 I seek thee with my whole heart;
Let me not wander from thy commandments!
11 I have stored thy message in my heart,
That I may not sin against thee.
12 Blessed be thou, O LORD;
Teach me thy statutes!
13 With my lips I recount
All the judgments of thy mouth.
14 In the way of thy commands I delight,
As much as in all wealth.
15 I meditate upon thy precepts,
And I observe thy paths.
16 I find joy in thy statutes;
I will not forget thy word.

ג

17 Deal generously with thy servant, that I may live,
And may keep thy word.
18 Unveil my eyes, that I may behold
Wonderful things out of thy law.
19 I am but a guest in the land;
Hide not thy commandments from me!
20 I study with eagerness
Upon thy commandments all the time.
21 Thou dost rebuke the arrogant, the accursed,
Who go astray from thy commandments.
22 Take away from me disgrace and scorn,
For I have kept thy commands.
23 Though princes sit and talk with me,
Thy servant meditates upon thy statutes.

24 Thy commands are my delight,
They are my counselors.

ד

25 My spirits cling to the dust;
Revive me according to thy word.
26 I have told of my ways and thou didst answer me;
Teach me thy statutes.
27 Make me understand the way of thy precepts,
That I may meditate upon thy wonders.
28 I shed tears because of sorrow;
Raise me up according to thy word.
29 False ways put far from me;
And graciously grant me thy law.
30 I have chosen the way of trustworthiness,
Thy judgments I crave.
31 I have clung to thy commands;
O LORD, put me not to shame!
32 I run in the way of thy commandments,
For thou dost enlarge my heart.

ה

33 Teach me, O LORD, the way of thy statutes,
That I may keep it to the end.
34 Make me to understand, that I may keep thy law,
And observe it with my whole heart.
35 Let me walk in the path of thy commandments;
For therein do I delight.
36 Incline my heart toward thy commands,
And not toward profits.
37 Turn my eyes away from looking upon unreality;
Revive me in thy way.
38 Establish thy promise for thy servant,
Which is for those who revere thee.
39 Turn away from me the disgrace which I fear;
For thy judgments are good.
40 Lo, I have longed for thy precepts;
Revive me through thy righteousness.

ו

41 May thy gracious deeds come to me, O LORD,
Thy deliverance according to thy promise;

42 That I may answer those who insult me;
For I have trusted in thy word.
43 Do not snatch the word of truth utterly out of my mouth;
For I have waited for thy judgment,
44 That I may observe thy law continually,
Forever and ever.
45 May I walk at large,
Because I have sought thy precepts.
46 I will speak of thy commands in the presence of kings,
And I shall not be put to shame.
47 I delight myself in thy commandments
Which I love.
48 I raise my hands to thy commandments which I love;
And I meditate upon thy statutes.

ז

49 Remember the word to thy servant,
Upon which thou hast led me to hope.
50 This is my comfort in my trouble,
That thy promise revives me.
51 The arrogant have scoffed at me bitterly,
But I have not turned away from thy law.
52 I remember thy judgments from of old, O LORD,
And am comforted.
53 Burning rage lays hold of me because of the wicked,
Who abandon thy law.
54 Thy statutes are my songs of praise,
In my house of pilgrimage.
55 I remember thy name in the night, O LORD,
And I observe thy law.
56 This is mine,
That I keep thy precepts.

ח

57 The LORD is my portion;
I have said that I would observe thy words.
58 I beseech thee with my whole heart:
Be gracious to me according to thy promise.
59 I have considered my ways,
And turned my feet toward thy commands.
60 I have hasted, and not delayed

In the observance of thy commandments.
61 The cords of the wicked have encircled me,
But I have not forgotten thy law.
62 At midnight I rise up to give thee thanks,
Because of thy righteous judgments.
63 I am the companion of all who revere thee,
And observe thy precepts.
64 The earth is full of thy grace, O LORD;
Teach me thy statutes.

ט

65 Thou hast treated thy servant well,
O LORD, according to thy word.
66 Teach me good judgment and knowledge,
For I have trusted in thy commandments.
67 Before I was afflicted, I went astray;
But now I keep thy sayings.
68 Thou art good, and doest good;
Teach me thy statutes.
69 The arrogant have told lies about me;
But I keep thy precepts with all my heart.
70 Their heart is gross, like fat;
But I delight in thy law.
71 It is good for me that I was afflicted,
That I might learn thy statutes.
72 The law of thy mouth is worth more to me
Than thousands in gold and silver.

י

73 Thy hands made me and fashioned me;
Give me understanding that I may learn thy commandments.
74 May they who revere thee see me and rejoice,
Because I wait upon thy word.
75 I know, O LORD, that thy judgments are right,
And that in good faith thou hast afflicted me;
76 But now let thy grace comfort me,
According to thy promise to thy servant.
77 Let thy mercies come to me that I may live;
For my delight is in thy law.
78 Let the arrogant be put to shame, for they have falsely traduced me;

But I will meditate upon thy precepts.
79 Let those who revere thee turn to me,
And those who know thy commands!
80 Let my heart be blameless in thy statutes,
That I be not put to shame.

כ

81 I pine for thy deliverance;
I wait for thy word.
82 My eyes fail for thy promise,
Saying, "How long till thou comfort me?"
83 Though I have become like a wine skin in the smoke,
I have not forgotten thy statutes.
84 How many are thy servant's days?
How long till thou execute judgment upon my pursuers?
85 Pits have been dug for me by the arrogant,
Who are not in accord with thy law.
86 All thy commandments are sure.
They persecute me on false charges; help me!
87 They have nearly destroyed me in the land;
But I have not forsaken thy precepts.
88 In accordance with thy grace revive me,
That I may observe the commands of thy mouth.

ל

89 Forever, O LORD,
Thy word stands fast in the heavens.
90 Thy faithfulness is for generation after generation;
Thou didst establish the earth and it stood fast.
91 By thy judgments they stand today;
For all things are thy servants.
92 Had not thy law been my delight,
Then I had perished in my affliction.
93 I shall never forget thy precepts;
For by them thou didst keep me alive.
94 I am thine, save me;
For I have sought after thy precepts!
95 The wicked lie in wait to ruin me;
I consider thy commands.
96 I have seen a limit to all perfection;
Thy commandment is exceedingly broad.

מ

97 Oh, how I love thy law!
It is my meditation all day long.
98 Thy commandment makes me wiser than my foes;
For it is always mine.
99 I am wiser than all my teachers;
For thy commands are my meditation.
100 I have more discretion than the aged;
For I have kept thy precepts.
101 I have withheld my feet from every wicked path,
That I might observe thy word.
102 I have not turned aside from thy judgments;
For thou thyself hast taught me.
103 How sweet are thy promises to my palate,
Sweeter than honey to my mouth!
104 From thy precepts I get discretion;
Therefore I hate every false way.

נ

105 Thy word is a lamp to my feet,
And a light on my path.
106 I have sworn, and I will perform it,
To observe thy righteous judgments.
107 I am sorely afflicted;
O LORD, revive me in accordance with thy word.
108 Accept, now, O LORD, the voluntary offerings of my mouth,
And teach me thy judgments.
109 I carry my life in my hand continually,
But I have not forgotten thy law.
110 The wicked set a trap for me,
But I have not strayed from thy precepts.
111 I have thy commands as a heritage forever;
For they are the joy of my heart.
112 I incline my heart to execute thy statutes,
Henceforth forever.

ס

113 I hate dissemblers;
But I love thy law.
114 Thou art my shelter and my shield;
I wait for thy word.

115 Depart from me, O doers of evil,
That I may keep the commandments of my God.
116 Sustain me according to thy promise that I may live;
And make me not ashamed of my hope.
117 Strengthen me that I may be delivered;
And let me constantly contemplate thy statutes.
118 Thou dost despise all who swerve from thy statutes,
For their deceit is useless.
119 Like dross, thou puttest an end to all the wicked of the earth;
Therefore I love thy commands.
120 My flesh creeps in awe of thee,
And I am afraid of thy judgments.

ע

121 I have done what is just and right;
Leave me not to my oppressors.
122 Pledge me thy word for good;
Let not the arrogant oppress me.
123 My eyes fail with longing for thy deliverance,
And for thy righteous promise.
124 Deal with thy servant according to thy grace;
And teach me thy decrees.
125 I am thy servant; give me understanding,
That I may know thy commands.
126 It is time for the LORD to act;
They have broken thy law.
127 Therefore I love thy commandments,
More than gold or beaten gold.
128 Therefore I declare all thy precepts to be right;
I hate every false path.

פ

129 Thy commandments are wonderful;
Therefore will I keep them.
130 The exposition of thy words gives light,
Giving understanding to the open-hearted.
131 I have opened wide my mouth and panted;
For I long for thy commandments.
132 Turn toward me and be gracious to me,
As is the right of those who love thy name.
133 Establish my footsteps by thy saying,

And let no wrong have power over me.
134 Free me from man's oppression,
That I may observe thy precepts.
135 Let thy face beam upon thy servant,
And teach me thy decrees.
136 With streams of water my eyes run down,
Over those who have not kept thy law.

צ

137 Thou art righteous, O LORD,
And thy judgment is right.
138 Thou hast issued thy commands in righteousness,
And in exceeding faithfulness.
139 My zeal consumes me,
Because my foes forget thy words.
140 Thy promise has been tried to the utmost,
And thy servant loves it.
141 Little am I, and insignificant,
But I have not forgotten thy precepts.
142 Thy righteousness is right forever;
And thy law is truth.
143 Trouble and anguish befall me;
But thy commandments are my delight.
144 Thy commands are eternally right;
Give me understanding that I may live.

ק

145 I call with all my heart; answer me, O LORD!
I will keep thy decrees.
146 I call upon thee; deliver me,
That I may keep thy commands.
147 I arise at dawn, and call for help;
I wait for thy word.
148 My eyes anticipate the night-watches,
In meditation upon thy promise.
149 Hear my voice according to thy grace;
O LORD, revive me, according to thy justice.
150 My pursuers are in close touch with malice;
But they are far from thy law.
151 Thou art near, O LORD;
And all thy commandments are true.

152 Long ago I knew from thy commands,
That thou hadst founded them forever.

ר

153 Behold my affliction, and rescue me;
For I have not forgotten thy law!
154 Plead thou my case, and avenge me;
Revive me in accordance with thy promise.
155 Deliverance is far from the wicked;
For they have not sought thy statutes.
156 Thy mercies are many, O LORD;
Revive me according to thy justice.
157 Many are my pursuers and my foes,
But I have not turned away from thy commands.
158 I see apostates and loathe them,
Because they do not keep thy word.
159 See how I love thy precepts!
O LORD, revive me according to thy grace.
160 The sum of thy word is truth;
And all thy righteous judgments are forever.

ש

161 Princes persecute me without cause;
But my heart is in awe of thy word.
162 I delight in thy promise,
Like one who finds abundant spoil.
163 Falsehood I hate and loathe;
Thy law do I love.
164 Seven times daily I praise thee,
Because of thy righteous judgments.
165 Great prosperity have they who love thy law,
And no obstacles confront them.
166 I hope for thy deliverance, O LORD,
And I do thy commandments.
167 I keep thy commands,
And I love them dearly.
168 I observe thy precepts and thy commands;
For all my ways are before thee.

ת

169 Let my cry come before thee, O LORD;
Give me understanding according to thy word.

170 Let my entreaty come before thee;
Rescue me according to thy promise.
171 Let my lips speak forth praise,
Because thou dost teach me thy statutes.
172 May my tongue sing of thy word,
For all thy commandments are right.
173 May thy hand come to my help,
For I have chosen thy precepts.
174 I long for thy deliverance, O LORD,
And thy law is my delight.
175 May I live to praise thee,
And may thy justice help me.
176 I have gone astray like a lost sheep; seek thy servant;
For I have not forgotten thy commandments.

A WARNING TO LIARS
[THE SONGS OF ASCENTS]

120 To the LORD in my distress
I call, and he answers me.
2 O LORD, deliver me from lying lips,
From the deceitful tongue.

3 What will he give you, and what more,
O deceitful tongue?
4 The sharpened arrows of the warrior,
With live broom coals!

5 Alas that I sojourn in Meshech,
That I dwell with the clans of Kedar!
6 Too long a time have I dwelt
with the haters of peace.
7 I am for peace, but when I speak,
they are for war!

THE GUARDIAN GOD
[A SONG FOR THE ASCENTS]

121 I raise my eyes to the hills;
Whence does my help come?
2 My help is from the LORD,
Who made the heavens and earth.

3 He will not let your foot slip,
your guardian will not slumber.
4 He will neither slumber, nor sleep,
that guards Israel.

5 The LORD is your guardian;
The LORD is your shade upon your right hand.
6 By day the sun will not smite you,
nor the moon by night.

7 The LORD will guard you from all evil;
the LORD will guard your life.
8 The LORD will guard your goings and comings
henceforth and forever.

A PRAYER FOR JERUSALEM

[THE SONGS OF ASCENTS. OF DAVID]

122 I was glad when they said to me,
"Let us go to the house of the LORD."
2 Our feet are standing
within your gates, O Jerusalem;
3 Jerusalem that is rebuilt like a city,
with which, moreover, the law of Israel is united;
4 Whither the tribes go up,
the tribes of the LORD,
To give thanks to the name of the LORD;
5 For there were set thrones of judgment,
The thrones of the house of David.

6 Pray for the peace of Jerusalem;
They will prosper who love you.
7 Peace be within your walls,
Tranquillity in your palaces!
8 For the sake of my brothers and my friends,
I will say, "Peace be with you!"
9 For the sake of the house of the LORD, our God,
I will seek your good.

A SONG OF SIGHS
[THE SONGS OF ASCENTS]

123 Unto thee I raise my eyes,
O thou, who dwellest in the heavens!
2 Lo, as the eyes of slaves are to the hand of their master,
As the eyes of a maid are to the hand of her mistress,
So our eyes are toward the LORD, our God,
Till he take pity upon us.

3 Have pity on us, O LORD, have pity on us!
For we are abundantly sated with contempt.
4 We are abundantly sated with it,
With the scorn of the arrogant,
The contempt of the insolent.

A SONG OF GRATITUDE
[THE SONGS OF ASCENTS. OF DAVID]

124 "Had it not been the LORD who was on our side,"
Let Israel say,
2 "Had it not been the LORD who was on our side,
When men rose up against us,
3 Then had they swallowed us up alive,
When their anger blazed forth against us;
4 Then had the waters swept us away,
The torrent had gone over us;
5 Then had gone over us
The seething waters.

6 "Blessed be the LORD,
Who did not yield us a prey to their teeth.
7 We are like a bird escaped from the fowler's snare;
The snare is broken and we have escaped.
8 Our help is in the name of the LORD,
Who made the heavens and the earth."

UNSHAKABLE FAITH
[THE SONGS OF ASCENTS]

125 They who trust in the LORD
Are like Mount Zion which cannot be moved,
But abides forever.

2 Even as the mountains encircle Jerusalem,
So the LORD encircles his people,
From henceforth and forever.

3 For the wicked scepter will not rest upon the lot of the righteous,
That the righteous may not put forth their hands unto wrong.
4 Do good, O LORD, to the good,
And to them that are upright in heart.
5 But those who make their ways crooked—
May the LORD make them go with malefactors!
Peace be upon Israel!

SHOUTS OF JOY

[THE SONGS OF ASCENTS]

126 When the LORD brings back captive Zion
We shall be like dreamers!
2 Then will our mouth be filled with laughter,
And our tongue with shouts of joy.
Then will they say among the nations,
"The LORD has done great things for them."
3 The LORD has done great things for us;
We are glad.

4 Turn our captivity, O LORD,
Like torrents in the southland.
5 May those who sow in tears
Reap with shouts of joy!
6 He who goes forth weeping, bearing seed for sowing,
Will indeed come back with joyful shouts, bearing his sheaves.

THE SUSTAINING GOD

[THE SONGS OF ASCENTS. OF SOLOMON]

127 Unless the LORD build the house,
Its builders toil thereon in vain.
Unless the LORD keep the city,
The watchman keeps awake in vain.
2 In vain do you rise up early,
And stay up late,
And eat hard-earned bread;
So he gives his loved ones sleep.

3 Lo, children are a heritage from the LORD;
The fruit of the womb is a reward.
4 Like arrows in the hand of a warrior,
So are the children of one's youth.
5 How happy is the man whose quiver is filled with them!
They will not be put to shame when they speak with their enemies in the gate.

THE TRULY HAPPY MAN

[THE SONGS OF ASCENTS]

128 How happy is everyone who reveres the LORD,
Who walks in his ways!
2 Of the toil of your hands you shall eat;
Happy and prosperous shall you be!

3 Your wife shall be like a fruitful vine,
In the interior of your house;
Your children like young olive-trees,
Around your table.
4 For lo, thus shall the man be blessed,
Who reveres the LORD.

5 The LORD bless you from Zion!
And may you look upon the welfare of Jerusalem
All the days of your life!
6 And may you look upon your children's children!
Peace be upon Israel!

THE FLEETING FORTUNE OF THE WICKED

[THE SONGS OF ASCENTS]

129 "Grossly have they abused me from my youth up,"
May Israel, indeed, say;
2 "Grossly have they abused me from my youth up,
But they have not prevailed against me.
3 The plowers plowed upon my back,
They made their furrows long,"
4 But the LORD is righteous;
He has cut the cords of the wicked.

5 They are put to shame and turned back,
All who hate Zion.

6 They will be like the grass on the roofs,
That withers before it is plucked,
7 With which the reaper does not fill his hands,
Nor the binder of sheaves his bosom.
8 Those passing by will not say to them,
"The blessing of the LORD be upon you;
We bless you in the name of the LORD!"

DE PROFUNDIS

[THE SONGS OF ASCENTS]

130 Out of the depths I cry to thee, O LORD!
2 O LORD, hear my voice!
Let thine ears be attentive
To my supplicating voice.
3 If thou, O LORD, shouldst record iniquities,
O Lord, who could stand?
4 But with thee there is forgiveness,
That thou mayest be revered.

5 I wait for the LORD, my whole being waits,
And for his word I hope.
6 I wait for the LORD,
More than watchmen for the dawn,
Watchmen for the dawn.

7 Hope, O Israel, in the LORD,
For with the LORD is grace,
And with him is plenteous redemption.
For he will redeem Israel
From all its guilt.

A PATIENT SAINT

[THE SONGS OF ASCENTS. OF DAVID]

131 My heart is not proud, O LORD,
Nor are my eyes lofty;
Nor do I deal with things
Too great and too wonderful for me.

2 I have certainly calmed and stilled my spirit,
Like a weaned child with its mother;
My spirit is with me like a weaned child.

3 Wait, O Israel, for the LORD,
From henceforth and forever!

THE ANCIENT PROMISE

[THE SONGS OF ASCENTS]

132 Remember, O LORD, for David's sake,
All his affliction:
2 How he swore to the LORD,
And vowed to the Mighty One of Jacob:
3 "I will not enter my dwelling-house,
Nor will I mount my bed to lie down,
4 Nor permit sleep to mine eyes,
Nor slumber to mine eyelids,
5 Until I find a place for the LORD,
A dwelling for the Mighty One of Jacob."

6 Lo, we heard that it was in Ephrathah;
We found it in the fields of Jaar.
7 Let us go to his dwelling,
Let us worship at his footstool.
8 Arise, O LORD, to thy resting-place,
Thou and the ark of thy strength.
9 Let thy priests robe themselves in righteousness,
And thy saints shout with joy.
10 Because of David, thy servant,
Turn not away the face of thine anointed.

11 The LORD swore to David
An inviolable oath from which he will not swerve:
"Of the fruit of your body,
I will establish a dynasty for you.
12 If your sons keep my covenant,
And my commands which I teach them,
Then their sons, forever,
Shall sit upon your throne."
13 For the LORD has chosen Zion;
He has desired it for his dwelling-place:

14 "This is my resting-place forever;
Here will I dwell, for I desired it.
15 I will richly bless its food supply,

Its needy I will satisfy with bread.
16 Its priests will I clothe with salvation,
And its saints shall shout aloud with joy.
17 There will I cause a horn to spring forth for David;
I will set in order a lamp for mine anointed,
18 His enemies I will clothe with shame;
But upon him his diadem shall shine."

ZION'S PERPETUAL BLESSING
[THE SONGS OF ASCENTS. OF DAVID]

133 Lo, how good and lovely it is
When brethren dwell together as one.
2 Like the goodly oil upon the head,
Which flows down upon the beard, Aaron's beard,
That flows down upon the edge of his robes,
3 So is the dew of Hermon that flows down upon the mountains of Zion;
For there has the LORD commanded the blessing:
Life for evermore.

A CALL TO WORSHIP
[THE SONGS OF ASCENTS]

134 Lo, bless the LORD, all you servants of the LORD,
Who stand in the house of the LORD by night!
2 Lift up your hands toward the sanctuary,
And bless the LORD!

3 May the LORD, maker of the heavens and the earth,
Bless you from Zion.

A SONG OF PRAISE

135 Hallelujah!
Praise the name of the LORD!
Praise him, O you servants of the LORD,
2 Who stand in the house of the LORD,
In the courts of the house of our God!
3 Praise the LORD, for the LORD is good!
Sing praises to his name, for he is praiseworthy.
4 For the LORD has chosen Jacob as his own,
And Israel as his own treasure.

5 I know, indeed, that the LORD,
And our Lord, is greater than all the gods.
6 The LORD does whatsoever he pleases,
Whether in the heavens or on earth,
In the seas and in all deeps;
7 Raising clouds from the ends of the earth.
He makes the lightning flashes for the rain,
Bringing forth the wind from his treasuries.

8 It was he who smote the first-born of Egypt,
Both of man and beast.
9 He sent forth wonders and portents
Into the midst of thee, O Egypt,
Upon Pharaoh and upon all his servants!
10 It was he who smote many nations,
And slew mighty kings,
11 Sihon, the king of the Amorites,
Og, the king of Bashan,
And all the kingdoms of Canaan.
12 And he gave their land as a possession,
A possession of his people Israel.
13 O LORD, thy name is forever;
O LORD, thy memorial is for all generations.
14 For the LORD will give his people justice,
And will have compassion upon his servants.

15 The idols of the nations are but silver and gold,
The product of men's hands.
16 They have a mouth, but cannot talk;
Eyes have they, but cannot see;
17 Ears have they, but cannot hear;
Neither, indeed, is there any breath in their mouth.
18 Those who make them will become like them,
Everyone that trusts in them.

19 O house of Israel, bless the LORD;
O house of Aaron, bless the LORD;
20 O house of the Levites, bless the LORD;
You who revere the LORD, bless the LORD!
21 Blessed from Zion be the LORD,

Who dwells at Jerusalem!
Hallelujah!

THE GRACE OF GOD

136 Give thanks to the LORD, for he is good,
For his grace is everlasting.
2 Give thanks to the God of gods,
For his grace is everlasting.
3 Give thanks to the Lord of lords,
For his grace is everlasting;
4 To him who did great wonders alone,
For his grace is everlasting;
5 To him who made the heavens with skill,
For his grace is everlasting;
6 To him who spread out the earth upon the waters,
For his grace is everlasting;
7 To him who made the great lights,
For his grace is everlasting;
8 The sun to rule by day,
For his grace is everlasting;
9 The moon and the stars to rule by night,
For his grace is everlasting;
10 To him who smote the Egyptians in their first-born,
For his grace is everlasting;
11 And brought forth Israel from the midst of them,
For his grace is everlasting;
12 With a strong hand and an outstretched arm,
For his grace is everlasting;
13 To him who divided the Sea of Sedge into two parts,
For his grace is everlasting;
14 And led Israel over through the midst of it,
For his grace is everlasting;
15 And shook Pharaoh and his army into the Sea of Sedge,
For his grace is everlasting;
16 To him who led his people through the wilderness,
For his grace is everlasting;
17 To him who smote great kings,
For his grace is everlasting;
18 And slew mighty kings,
For his grace is everlasting;

19 Sihon, the king of the Amorites,
For his grace is everlasting;
20 And Og, the king of Bashan,
For his grace is everlasting;
21 And gave their land as a possession,
For his grace is everlasting;
22 A possession to Israel, his servant,
For his grace is everlasting;
23 Who remembered us in our abasement,
For his grace is everlasting;
24 And rescued us from our foes,
For his grace is everlasting;
25 Who gives food to all flesh,
For his grace is everlasting.
26 Give thanks to the God of the heavens,
For his grace is everlasting.

REVENGE UPON ISRAEL'S FOES

137 By the rivers of Babylon,
There we sat down, and wept, indeed,
When we remembered Zion.
2 Upon the poplars, in the midst of her,
We hung up our harps.
3 For there our captors
Demanded of us songs,
And our tormentors, mirth:
"Sing us some of the songs of Zion."

4 How could we sing the songs of the LORD
In a foreign land?
5 If I forget thee, O Jerusalem,
May my right hand fail me!
6 May my tongue cleave to my palate,
If I do not remember thee;
If I set not Jerusalem
Above my highest joy!

7 Remember, O LORD, against the Edomites,
The day of Jerusalem!
They who said, "Raze it, raze it,
To its very foundations!"

8 O daughter of Babylon, destructive one,
Blessed be he who requites to you
The treatment that you dealt out to us!
9 Blessed be he who seizes your little ones,
And dashes them to pieces upon a rock!

THE HELP OF GOD
[OF DAVID]

138 I give thee thanks with all my heart.
In the presence of the gods, I sing praises to thee!
2 I prostrate myself toward thy holy temple;
And give thanks to thy name for thy grace and thy faithfulness.
For thou hast magnified thy name over all.
3 In the day when I called thou didst answer me;
Thou didst increase thy power in me.

4 All the kings of the earth will give thanks to thee, O LORD,
When they have heard the words of thy mouth.
5 And they will sing of the ways of the LORD,
That the glory of the LORD is great.
6 The LORD looks upon the high and the low,
But the haughty he knows from afar.

7 Though I walk in the midst of hostility, thou dost preserve my life;
Against the wrath of my foes, thou dost stretch forth thy hand,
And thy right hand delivers me.
8 The LORD rewards me
O LORD, thy grace is everlasting.
Forsake not the work of thine own hands!

THE OMNIPRESENT AND OMNISCIENT GOD
[FOR THE DIRECTOR: A PSALM OF DAVID]

139 Thou hast searched me and know me, O LORD.
2 Thou knowest when I sit down and when I stand up.
Thou discernest my thought from afar.
3 Thou dost measure out my course and my camp,
And art intimately acquainted with all my ways.
4 For there is not a word on my tongue,
But, LORD, thou knowest it all.

5 Thou dost enfold me behind and before,
And dost put thy hand upon me;
6 Such knowledge is too wonderful for me;
It is too lofty—I am not equal to it.

7 Whither shall I go from thy spirit?
And whither shall I flee from thy presence?
8 If I ascend to the heavens, thou art there!
If I make Sheol my bed, thou art there also!
9 If I take up the wings of the dawn,
And dwell at the back of the sea,
10 Even there thy hand will guide me,
And thy right hand will hold me.
11 If I say, "Darkness will surely cover me,"
Then the night becomes light about me.
12 Darkness makes it not too dark for thee;
But the night is as bright as the day.
Darkness and light are both alike to thee.

13 For thou didst create my vitals,
Thou didst fashion me in my mother's womb.
14 I praise thee because thou art fearfully wonderful;
Wondrous are thy works,
And I myself know it well.
15 My bones were not hidden from thee,
When I was made in secret,
And molded in the lowest parts of the earth.
16 Thine eyes saw the sum total of my days,
And in thy book they were all written;
They were formed, when there was not one among them.
17 How precious are thy thoughts to me, O God!
How great the sum of them!
18 Were I to count them—they would outnumber the sands!
Were I to come to the end of them, my life-span must be like thine!

19 If thou wouldst but slay the wicked, O God,
And the men of blood would depart from me,
20 Who oppose thee in their thoughts,
Who utter thy name to a lie!
21 Do I not hate them that hate thee, O LORD?

And do I not loathe them who oppose thee?
22 With the deadliest hatred, I hate them;
They are my own enemies.
23 Search me, O God, and know my heart;
Try me, and know my thoughts;
24 And see if there be any false way in me;
And lead me in the ancient way.

A PRAYER FOR VINDICATION

[FOR THE DIRECTOR: A PSALM OF DAVID]

140 Free me, O LORD, from wicked men!
Rescue me from violent men,
2 Who plan evil things in their heart,
Who constantly stir up wars!
3 They have a sharp tongue like a serpent;
The venom of adders is under their lips. *Selah*

4 Keep me, O LORD, from the hand of the wicked;
Rescue me from violent men,
Who plan to trip my steps.
5 The arrogant have laid a snare for me, and lines;
They have spread a net for me by the wayside;
They have set traps for me. *Selah*

6 I say to the LORD, "Thou art my God;
Listen, O God, to my supplicating cry.
7 O GOD, the Lord, my strong deliverer,
Thou hast covered my head in the day of battle.
8 Grant not, O LORD, the desires of the wicked;
Let not his purpose succeed! *Selah*

9 "Let not those who encompass me raise their heads;
May the mischief of their own lips cover them!
10 May coals of fire fall down upon them!
May they be cast into pits whence they cannot rise up again!
11 May the slanderer have no standing in the land!
May disaster pursue the violent man with blow upon blow!"

12 I know that the LORD will maintain
The cause of the wretched, the rights of the poor.
13 Certainly, the righteous shall give thanks to thy name;
The upright shall dwell in thy presence.

A PRAYER FOR PROTECTION

[A PSALM OF DAVID]

141 I call upon thee, O LORD; make haste to me;
Listen to my voice, when I call upon thee!
2 Let my prayer rise like incense before thee,
The lifting of my hands like the evening offering!
3 Set a guard, O LORD, over my mouth;
Keep watch at the door of my lips.
4 Incline not my heart to any evil thing,
To participate in wicked deeds,
With men who do wrong;
And let me not eat of their dainties.
5 If the righteous smite me—it is a favor,
And if he rebuke me—it is the finest oil;
Let not my head refuse it!
Indeed, my prayer is ever for them in trouble.
6 They will be hurled into the hands of their chieftains;
And they will learn that the word of the LORD is true.
7 Like a rock, split and crushed on the land,
Their bones will lie scattered at the jaws of Sheol.

8 But my eyes are toward thee, O Lord GOD;
In thee I seek refuge; leave me not defenseless!
9 Keep me from the hold of the snare which they have set for me,
And the traps of wrongdoers!
10 May the wicked fall into their own pits,
While I, indeed, pass by.

A PRAYER FOR SAFETY FROM FOES

[A *maskil* OF DAVID WHEN HE WAS IN THE CAVE. A PRAYER]

142 I cry aloud to the LORD;
I make supplications aloud to the LORD!
2 I pour out my complaint before him;
I tell my trouble before him.
3 When my spirit faints,
Thou knowest my way.

In the path where I must walk,
They lay a snare for me.
4 Look to the right, and see
That I have no friend.

Escape is cut off from me;
Nobody cares for my life.

5 I cry unto thee, O LORD;
I say, "Thou art my refuge,
My portion in the land of the living.
6 Give heed unto my cry;
For I am brought very low.
Rescue me from my pursuers;
For they are too strong for me.
7 Bring me forth from prison,
That I may give thanks to thy name.
The righteous will throng around me,
When thou dealest well with me."

A PRAYER FOR DELIVERANCE

[A PSALM OF DAVID]

143 Hear my prayer, O LORD;
Listen to my supplications!
In thy fidelity answer me, and in thy righteousness!
2 And enter not into judgment with thy servant;
For in thy sight can no man living be innocent.

3 For the enemy has pursued me;
He has crushed my life to the earth,
He has made me dwell in dark regions, like those long dead.
4 And my spirit faints within me;
My heart within me is appalled.

5 I recall the days of old;
I meditate upon all thy deeds;
I ponder the work of thy hands.
6 I spread forth my hands to thee;
I long for thee like a parched land. *Selah*

7 Answer me quickly, O LORD; my spirit fails.
Hide not thy face from me,
Lest I become like those that have gone down to the pit.
8 Let me hear thy grace speedily;
For I have trusted in thee!

Teach me the way that I should go,
For unto thee I lift my desire.

9 Deliver me from my enemies, O LORD;
I seek refuge in thee.
10 Teach me to do thy will,
For thou art my God;
Let thy good spirit guide me in a straight path.

11 For thy name's sake, O LORD, save my life!
In the vindication of thyself bring me out of trouble!
12 In thy grace cut off my enemies,
And destroy all my adversaries;
For I am thy servant.

A PRAYER FOR DIVINE REINFORCEMENTS

[OF DAVID]

144 Blessed be the LORD, my rock,
Who trains my hands for war,
My fingers for battle;
2 My refuge, and my fortress,
My precipice, and my deliverer,
My shield, and him with whom I seek refuge;
The one who subdues the peoples under him.

3 O LORD, what is man that thou shouldst know him,
The son of man that thou shouldst take thought of him?
4 Man is like a breath,
His days are like a passing shadow.

5 O LORD, bow thy heavens and come down!
Touch the mountains that they smoke!
6 Hurl the lightning and scatter them;
Send forth thy arrows and rout them.

7 Send forth thy hand from on high!
Deliver me and rescue me from the mighty waters,
From the hand of aliens,
8 Whose mouths speak lies,
And their right hand is one of falsehood!

9 O God, I will sing thee a new song;
Upon a ten-stringed lute will I play to thee,

10 Who makest kings victorious,
Who delivered David, his servant, from the wicked sword.
11 Deliver me, and rescue me from the hand of aliens,
Whose mouths speak lies,
And their right hand is one of falsehood!

A CONTENTED PEOPLE

12 Our sons are like plants grown large in their youth;
Our daughters are like cornices carved after the fashion of a palace.
13 Our garners are filled to overflowing, garners of all sorts.
Our flocks increase by thousands and tens of thousands in our fields.
14 Our oxen are heavily laden.
There is no riot and no alarm,
And no outcry in our streets.
15 How happy the people that are in such a state!
How happy the people whose God is the LORD!

AN ALPHABETIC DOXOLOGY

[A PRAYER OF DAVID]

א

145 I will exalt thee, my God, O King;
And bless thy name forever and ever.

ב

2 All day long will I bless thee,
And praise thy name forever and ever.

ג

3 Great is the LORD; and highly to be praised,
And his greatness is unlimited.

ד

4 One generation will praise thy works to another,
And will declare thy mighty acts.

ה

5 They will speak of the splendor of thy glorious majesty;
And I will tell of thy wonders.

ו

6 They will talk of thy terrible might;
And I will narrate thy greatness.

ז

7 They will publish the memory of thy great goodness,
And they will joyously proclaim thy righteousness.

ח

8 Gracious and merciful is the LORD,
Slow to anger and great in grace.

ט

9 The LORD is good to all,
And his mercy is over all his works.

י

10 All thy works give thanks to thee, O LORD;
And thy saints bless thee.

כ

11 They declare the glory of thy kingdom,
And tell of thy might;

ל

12 To make known his mighty deeds to the sons of man,
And the glorious splendor of his kingdom.

מ

13 Thy kingdom is an everlasting kingdom,
And thy dominion is over all the generations.

ס

14 The LORD supports all who fall,
And raises up all who are bowed down.

ע

15 The eyes of all wait upon thee,
And thou givest them their food in due season.

פ

16 Thou openest thy hand,
And completely satisfiest every living thing.

צ

17 The LORD is righteous in all his ways,
And gracious in all his works.

ק

18 The LORD is near to all who call upon him,
To all who call upon him sincerely.

ר

19 He fulfils the desire of those who revere him;
He hears their cries for help and delivers them.

ש

20 The LORD preserves all those who love him;
But all the wicked he destroys.

ת

21 May my mouth speak the praise of the LORD,
And let all flesh bless his holy name,
Forever and ever!

THE PRAISEWORTHY GOD

146 Hallelujah!
Let my whole being praise the LORD!
2 I will praise the LORD as long as I live;
I will sing praises to my God as long as I exist.
3 Put no trust in princes,
In a mere man, in whom is no help.
4 When his breath departs he returns to his earth;
In that selfsame day his plans perish.

5 How happy is he whose help is the God of Jacob!
Whose hope is upon the LORD, his God,
6 Who made the heavens and the earth,
The sea and all that is therein;
Who preserves fidelity forever;
7 Who renders justice to the oppressed;
Who gives bread to the hungry.

The LORD releases the prisoners;
8 The LORD opens the eyes of the blind;
The LORD lifts up them that are bowed down;

The LORD loves the righteous;
9 The LORD watches over the strangers;
The fatherless and the widow he supports;
But the way of the wicked he thwarts.

10 The LORD reigns forever,
Thy God, O Zion, for all generations!
Hallelujah!

THE WORKS OF GOD ALMIGHTY

147 Hallelujah!
Praise the LORD, for he is good,
For he is gracious; praise befits him.
2 The LORD restores Jerusalem.
He assembles the outcasts of Israel.
3 He heals the broken-hearted,
And binds up their wounds.
4 He determines the number of the stars;
He gives names to all of them.
5 Great is our Lord, and abounding in strength;
There is no limit to his understanding.
6 The LORD upholds the humble;
But he casts the wicked down to the ground.

7 Sing to the LORD with thanksgiving;
Sing praises to our God upon the lute!
8 For he covers the heavens with clouds;
He prepares rain for the earth;
He makes grass spring forth upon the hills.
9 He gives the cattle their food,
And to the young ravens when they cry.
10 He has no pleasure in the strength of a horse;
He has no delight in the legs of a man!
11 The LORD is pleased with those who revere him;
With those who wait for his grace.

12 Praise the LORD, O Jerusalem!
Praise thy God, O Zion!
13 For he strengthens the bars of thy gates;
He blesses thy children within thee.
14 He makes thy boundary peace;

He satisfies thee with the finest of the wheat.
15 He sends forth his command to the earth;
His word runs with utmost speed.
16 He gives snow like wool,
He scatters hoarfrost like ashes.
17 He casts forth his ice like crumbs;
Who can stand before his cold?
18 He sends forth his word and melts them;
He makes his wind blow; the water flows.
19 He declares his word to Jacob,
His statutes and judgments to Israel.
20 He has not acted thus with any other nation;
Nor do they know his judgments.
Hallelujah!

A HALLELUJAH CHORUS

148 Hallelujah!
Praise the LORD from the heavens;
Praise him in the heights!
2 Praise him, all his angels;
Praise him, all his host!
3 Praise him, sun and moon;
Praise him, all you stars of light!
4 Praise him, highest heavens,
And waters that are above the heavens!
5 Let them praise the name of the LORD!
For he commanded and they were created.
6 And he fixed them fast forever and ever;
He gave a statute that they should not transgress.
7 Praise the LORD from the earth;
Sea-monsters and all deeps!
8 Fire and hail, snow and fog,
Stormy wind, fulfilling his word!
9 Mountains and all hills,
Fruit-trees and all cedars!
10 Wild beasts and all cattle,
Creeping things and winged birds!
11 Kings of the earth and all peoples,
Princes and all rulers of the earth!

12 Young men and maidens, too,
Old men and boys!

13 Let them praise the name of the LORD;
For his name alone is exalted;
His majesty is over the earth and the heavens.
14 And he has raised up a horn for his people.
The praise is he of all his saints,
The sons of Israel, the people which is near him.
Hallelujah!

PRAISE TO THE CONQUERING GOD

149 Hallelujah!
Sing to the LORD a new song,
His praise in the assembly of the pious.
2 Let Israel rejoice in his maker;
Let the sons of Zion triumph in their king.
3 Let them praise his name with dancing;
Let them make music to him on drum and lute.
4 For the LORD is pleased with his people.
He adorns the humble with victory.

5 Let the pious exult in honor;
Let them shout with joy upon their beds,
6 With exaltations of God in their throats,
And double-edged swords in their hands,
7 To execute vengeance upon the nations,
Punishment upon the peoples;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute upon them the verdict that is written:
Such honor have all his saints.
Hallelujah!

THE CLOSING DOXOLOGY

150 Hallelujah!
Praise God in his sanctuary!
Praise him in his mighty firmament!
2 Praise him for his mighty deeds!
Praise him for his abundant greatness!

3 Praise him with the blast of the horn!
Praise him with lyre and lute!
4 Praise him with drum and dance!
Praise him with strings and pipe!
5 Praise him with clanging cymbals!
Praise him with crashing cymbals!
6 Let everything that breathes praise the LORD!
Hallelujah!

THE BOOK OF PROVERBS

INTRODUCTION, 1:1–6

1 The proverbs of Solomon, the son of David, king of Israel:
2 That men may gain wisdom and instruction,
May understand words of intelligence;
3 That they may receive instruction in wise conduct,
In rectitude, justice, and honesty;
4 That sense may be imparted to the simple,
Knowledge and discretion to the inexperienced;
5 (The wise man also may hear and increase his learning,
The man of intelligence acquire sound principles;)
6 That they may understand proverb and parable,
The words of the wise and their epigrams.

THE FIRST PRINCIPLE OF WISDOM, 1:7

7 Reverence for the LORD is the beginning of knowledge;
Fools despise wisdom and instruction.

EXHORTATION AND WARNING, 1:8–19

8 Hear, my son, your father's instruction,
And reject not your mother's teaching;
9 For a graceful garland will they be for your head,
And a chain for your neck.

10 My son, if sinners entice you, consent not.
11 If they say, "Come with us, let us lie in wait for the honest,
Let us lurk for the innocent without danger to ourselves;
12 Let us swallow them up alive and sound in health,
As Sheol swallows up those who go down to the Pit!
13 All kinds of precious wealth shall we find,
We shall fill our houses with spoil:
14 Cast in your lot among us,
We will all have one purse"—
15 My son, walk not in the way with them,
Keep your foot clear of their path;
16 For their feet run to evil,

They hasten to shed blood.
17 As the net is baited without sense of danger
In the eyes of any bird,
18 While men lie in wait for their blood,
And lurk for their lives,
19 So is it with every one who traffics in ill-gotten gain:
It takes away the life of its owners.

THE APPEAL OF WISDOM, 1:20–33

20 Wisdom cries aloud in the streets,
She lifts up her voice in the squares;
21 At the head of noisy thoroughfares she calls,
At the openings of the city gates she utters her words:
22 "How long, you simple ones, will you love simplicity,
And scoffers delight in scoffing,
And fools hate knowledge?
23 If you but turn and pay heed to my admonition,
Lo! I will open my mind to you,
I will acquaint you with my thoughts:
24 Because I called and you refused to listen,
I stretched out my hand and no one paid heed;
25 You ignored all my counsel,
And would not have my admonition—
26 I in my turn will laugh in the hour of your doom,
I will mock when your terror comes;
27 When your terror comes like a storm,
And your doom descends like a whirlwind,
When distress and anguish befall you.
28 Then they may call me, but I will not answer;
They may seek me, but they shall not find me.
29 Because they hated knowledge,
And chose not reverence for the LORD;
30 They would not have my counsel,
They spurned all my admonition—
31 Now shall they eat of the fruit of their conduct,
And shall have their fill of what they purposed.
32 For the waywardness of the simple shall slay them,
And the complacency of fools shall destroy them;
33 While he who listens to me shall live in security,
And shall enjoy peace of mind unruffled by dread of evil."

THE BLESSINGS OF WISDOM, 2:1–22

2 My son, if you receive my words,
And store my commandments within you,
2 Bending your ear to wisdom,
And applying your mind to reason;
3 If you appeal to intelligence,
And lift up your voice to reason;
4 If you seek her as silver,
And search for her as for hidden treasures—
5 Then will you understand reverence for the LORD,
And will discover the knowledge of God;
6 For the LORD gives wisdom,
Out of his mouth come knowledge and reason;
7 He has help in store for the upright,
He is a shield to those who walk honestly;
8 He guards the paths of justice,
And protects the way of his pious ones;
9 Then will you understand rectitude and justice,
And will keep to every good course;
10 For when wisdom finds a welcome within you,
And knowledge becomes a pleasure to you,
11 Discretion will watch over you,
Reason will guard you—
12 Saving you from the way of bad men,
From men who use perverse speech;
13 Who leave the paths of uprightness,
To walk in ways of darkness;
14 Who delight in doing evil,
Exult in wanton wickedness;
15 Who are crooked in their ways,
And tortuous in their paths—
16 Saving you from the wife of another,
From the adulteress who plies you with smooth words,
17 Who forsakes the companion of her youth,
And forgets her pledge to her God;
18 For her paths lead down to death,
And her tracks descend to the Shades;
19 None who go to her come back again,
Or reach the paths of life—
20 Helping you to walk in the way of good men,

And to keep to the paths of the righteous;
21 For the upright will live in the land,
And the honest will remain in it;
22 While the wicked will be cut off from the land,
And the faithless will be rooted out of it.

THE FEAR OF THE LORD, 3:1–12

3 My son, forget not my teaching,
But keep my commandments in mind;
2 For a long and happy life,
With abundant prosperity, will they bring to you.

3 Let not kindness and good faith leave you:
Fasten them round your neck,
Write them on the tablet of your mind;
4 So will you find favor and good will
In the eyes of God and man.

5 Trust in the LORD with all your heart,
And rely not on your own understanding;
6 In all your ways acknowledge him,
And he will make straight your paths.

7 Be not wise in your own eyes,
Revere the LORD, and withdraw from evil;
8 This will be health to your flesh,
And refreshment to your bones.

9 Honor the LORD with your substance,
With the first-fruits of all your produce;
10 So will your barns be filled with grain,
And your vats will be bursting with new wine.

11 My son, despise not the discipline of the LORD,
And resent not his correction;
12 For whom the LORD loves he corrects,
Even as a father the son in whom he delights.

THE WORTH OF WISDOM, 3:13–26

13 How happy is the man who finds wisdom,
The man who gains understanding!

14 For her income is better than income of silver,
And her revenue than gold.
15 She is more precious than corals,
And none of your heart's desires can compare with her.
16 Long life is in her right hand,
In her left are riches and honor.
17 Her ways are ways of pleasantness,
And all her paths are peace.
18 She is a tree of life to those who grasp her,
And happy is every one who holds her fast.

19 The LORD by wisdom founded the earth,
By reason he established the heavens;
20 By his knowledge the depths are broken up,
And the clouds drop down dew.

21 My son, keep guard on wisdom and discretion,
Let them not slip from your eyes;
22 They will be life to you,
And an ornament round your neck.
23 Then you may go your way in security,
Without striking your foot on a stone;
24 When you rest, you will not be afraid,
When you lie down, your sleep will be sweet;
25 You will fear no sudden terror,
Nor the storm that falls on the wicked;
26 For the LORD will be your confidence,
And will keep your foot from the snare.

WISE COUNSELS, 3:27–35

27 Withhold not help from the needy,
When it is in your power to render it.
28 Say not to your neighbor, "Go, and come again;
Tomorrow I will give," when you have it beside you.
29 Plot no mischief against your neighbor,
When he lives in confidence beside you.
30 Start no unprovoked quarrel with a man,
If he have done you no harm.

31 Envy not the lawless man,
And choose none of his ways;

32 For the crooked man is an abomination to the LORD,
While the upright enjoy his confidence.
33 The curse of the LORD is on the house of the wicked,
But the home of the righteous he blesses;
34 The scoffers he scoffs at,
But to the humble he shows favor;
35 Wise men come to honor,
But fools gain nothing but shame.

A FATHER'S INSTRUCTIONS, 4:1–27

4 Hear, my son, a father's instruction,
And attend, that you may gain understanding;
2 Because I give you sound learning,
Forsake not my teaching!
3 When as a boy I was tender in my father's sight,
And dearly beloved in the eyes of my mother,
4 He taught me, and said to me:
"Hold fast my words in your mind,
Keep my commandments, and live—
5 Forget not, and swerve not from the words of my mouth—
Get wisdom, get understanding;
6 Forsake her not, and she will watch over you;
Love her, and she will safeguard you.
7 Above all things get wisdom;
Whatever else you get, get understanding.
8 Cling to her, and she will promote you;
Embrace her, and she will bring you to honor.
9 A graceful garland will she place upon your head;
A glorious crown will she bestow upon you."

10 Hear, my son, and receive my sayings,
That the years of your life may be many.
11 I teach you the way of wisdom;
I lead you in paths of uprightness.
12 When you walk, your steps will not be hampered;
And if you run you will not stumble.
13 Keep fast hold of instruction, let her not go;
Guard her, for she is your life.
14 Enter not the path of the wicked,
And walk not in the way of bad men;

15 Avoid it, traverse it not,
Shun it, and pass on.
16 For they sleep not unless they have done mischief to someone,
Their slumber is broken unless they have caused someone to stumble;
17 The bread they eat is won by crime,
And the wine they drink is won by lawlessness.
19 The way of the wicked is dark as pitch—
They know not at what they stumble.
18 But the path of the righteous is like the light of the dawn,
That shines ever more brightly till the day is full.

20 My son, attend to my words,
Bend your ear to my sayings;
21 Let them not slip from your eyes,
Keep them fixed in your mind;
22 For they are life to those who find them,
Health to all their flesh.
23 Guard your heart with all vigilance,
For thence are the well-springs of life.
24 Perverse words remove from you,
And crooked speech put far from you.
25 Let your eyes look right in front,
And your eyelids be directed straight ahead of you.
26 Keep level the track for your foot,
And let all your ways be firm.
27 Turn not to right nor left,
Remove your foot from evil.

PURE AND IMPURE LOVE, 5:1–23

5 My son, attend to wisdom,
Bend your ear to reason;
2 That you may be kept from vile counsels,
And be preserved from evil lips.
3 For the lips of the adulterous woman drop honey,
And her mouth is smoother than oil;
4 But the end of her is bitter as wormwood,
Sharp as a two-edged sword.
5 Her feet go down to death,
Her steps lead straight to Sheol;

6 No level path of life she treads,
Her tracks wander—she knows not whither.

7 So now, my son, listen to me,
And swerve not from the words of my mouth.
8 Keep far away from her,
And approach not the door of her house;
9 Lest you give up your wealth to others,
The earnings of your life to aliens;
10 Lest strangers have their fill of your substance,
And the produce of your labors go to an alien's house;
11 Then you groan when the inevitable end comes upon you,
When your flesh and blood fail you;
12 And you say, "Ah me! that I hated instruction,
And scorned admonition;
13 That I listened not to the voice of my teachers,
Nor bent my ear to my instructors!
14 I had well-nigh come to utter destruction
In the midst of the assembled community."

15 Drink water from your own cistern,
Running water from your own well.
16 Why should your springs be scattered abroad,
Your streams of water in the streets?
17 Let them be for yourself alone,
And not for strangers along with you.
18 Let your fountain be blessed to you,
And get your enjoyment from the wife of your youth.
19 A lovely hind, a graceful doe—
Let her breasts intoxicate you always,
With her love be continually ravished.
20 Why, my son, should you be ravished with the wife of another,
And embrace the bosom of an adulteress?
21 For the ways of a man are before the eyes of the LORD,
And all his paths he weighs in the balance;
22 The wicked will be caught by his own misdeeds,
He will be held in the toils of his own sin;
23 He will die for want of instruction,
He will stagger to ruin through the greatness of his folly.

WARNINGS AGAINST FOOLISH WAYS, 6:1–19

6 My son, if you have become surety for your neighbor,
Have pledged yourself for another;
2 If you have been snared by your lips,
Have been caught by the words of your mouth;
3 Do this now, my son, and free yourself—
Since you have fallen into your neighbor's power—
Go in hot haste, and lay siege to your neighbor;
4 Give no sleep to your eyes,
Nor slumber to your eyelids;
5 Free yourself like a roe from the snare,
Like a bird from the hand of the fowler.

6 Go to the ant, O sluggard,
Study her ways, and learn wisdom,
7 For though she have no chief,
No officer, nor ruler,
8 She secures her food in the summer,
She gathers her provisions in the harvest.
9 How long will you lie, O sluggard?
When will you rise from your sleep?
10 "A little sleep, a little slumber,
A little folding of hands to rest"—
11 So will poverty come upon you like a footpad,
And want like an armed man.

12 A knave, a villain,
Is he who deals in crooked speech,
13 Winks with his eyes, shuffles with his feet,
Signs with his fingers,
14 Plots mischief in his mind,
And is always sowing discord.
15 Therefore his doom will come suddenly,
In an instant he will be crushed beyond hope of healing.

16 Six things the LORD hates,
Seven are an abomination to him:
17 Haughty eyes, a lying tongue,
And hands that shed innocent blood;
18 A mind that plots mischievous schemes,
Feet that are quick to run after evil;

19 A false witness who utters lies,
And he who sows discord among brothers.

WARNINGS AGAINST THE ADULTERESS, 6:20—7:27

20 Keep, my son, your father's commandment,
And reject not your mother's instruction;
21 Fasten them forever on your mind,
Hang them round your neck.
22 When you walk, she will guide you;
When you lie down, she will watch over you;
When you awake, she will talk with you.
23 For the commandment is a lamp, and the instruction a light;
The admonitions of discipline are the way of life—
24 Keeping you safe from the bad woman,
From the smooth tongue of the adulteress.
25 Lust not in your heart after her beauty,
Nor let her catch you with her eyelids!
26 For the price of a harlot is but a piece of bread,
But the adulteress hunts for the precious life.
27 Can a man take fire in his bosom,
And his clothes not be burned?
28 Or can a man walk on red-hot coals,
And his feet not be scorched?
29 So is it with him who goes in to his neighbor's wife—
None who touches her will go unpunished.
30 Do not men despise a thief even if he steal
To satisfy his appetite when he is hungry?
31 And if he be caught he must pay back sevenfold,
He must give up all the goods in his house.
32 But he who commits adultery with a woman is devoid of sense,
Only he who would bring ruin on himself does such a thing.
33 Ignominious blows will he get,
And his disgrace will not be wiped out.
34 For jealousy maddens a man,
So that he has no mercy on the day of vengeance;
35 He will accept no ransom,
Nor will he be satisfied though you bring him many a gift.

7 My son, keep my words,
And store my commandments within you;

2 Keep my commandments, and live—
My teaching as the apple of your eye;
3 Fasten them on your fingers,
Write them on the tablet of your mind.
4 Say to Wisdom, "Thou art my sister,"
And call Intelligence your friend,
5 That they may keep you from the wife of another,
From the adulteress who plies you with smooth words.
6 For at the window of my house
Through my lattice I looked out;
7 I saw among the simple ones,
I observed among the youths,
A lad devoid of sense,
8 Passing through the street near her corner,
Stepping along the way to her house,
9 In the evening twilight,
In the darkness at the dead of night;
10 And lo! the woman comes to meet him,
In harlot's dress, and with treacherous mind.
11 (She is boisterous and unruly,
Her feet cannot rest at home;
12 Now she is in the street, now in the square,
By every corner she lies in wait.)
13 She catches him, and kisses him,
She puts on a bold face, and says to him:
14 "I was due to hold a thanksgiving feast,
And today I am paying my vows;
15 So I came out to meet you,
To look for you—and I have found you!
16 I have spread my couch with coverlets,
With striped sheets of Egyptian yarn;
17 I have perfumed my bed with myrrh,
With aloes, and with cinnamon;
18 Come, let us take our fill of love till morning,
Let us revel in caresses!
19 For the goodman is not at home,
He has gone a far journey;
20 A bag of money he took with him,
He will not come home till full-moon."
21 With her much fair speech she beguiles him,

With her smooth lips she carries him away;
22 He follows her bewitched,
Like an ox that goes to the slaughter,
Or a bird that speeds to the snare,
23 Or a stag that is lured to the net,
And knows not that its life is in danger,
Till an arrow pierces its liver.
24 So now, my son, listen to me,
And attend to the words of my mouth;
25 Swerve not toward her ways,
Stray not into her paths;
26 For many are the dead she has laid low,
A mighty host has she slain;
27 The ways to her house are ways to Sheol,
Leading down to the chambers of death.

THE INVITATION OF WISDOM, 8:1–36

8 Does not Wisdom call,
And Reason lift up her voice?
2 At the head of the highways, on the road,
Between the streets she takes her stand;
3 By the gates that enter the city,
At the doorways she cries aloud:
4 "To you, O men, I call,
And my appeal is to the sons of men.
5 You simple ones, learn sense,
You foolish ones, learn wisdom.
6 Listen! for noble things I shall speak,
With right things my lips will open;
7 My mouth will utter truth,
While wickedness is an abomination to my lips;
8 Sincere are all the words of my mouth,
There is nothing tortuous or perverse in them;
9 They are all of them straightforward to the man of understanding,
And right to those who find knowledge.
10 Receive instruction instead of silver,
And knowledge rather than choice gold;
11 For wisdom is better than corals,
With her no treasures can compare.

12 "I, Wisdom, have my home with good sense,
So I obtain knowledge of evil devices.
13 Reverence for the LORD is hatred of evil—
Pride and arrogance, evil ways,
And perverse speech I hate.
14 Mine are counsel and skill,
Mine are reason and might.
15 By me kings reign,
And rulers administer justice;
16 By me princes hold sway,
And nobles govern the earth.
17 I love those who love me,
And those who seek me will find me.
18 Riches and honor are with me,
Dazzling wealth and prosperity.
19 My fruit is better than gold, even the finest of gold,
And my produce than choice silver.
20 I walk in the way of rectitude,
In the midst of the paths of justice,
21 Endowing my friends with wealth,
And filling their treasures.

22 "The LORD formed me as the first of his works,
The beginning of his deeds of old;
23 In the earliest ages was I fashioned,
At the first, when the earth began.
24 When there were no depths was I brought forth,
When there were no fountains brimming with water;
25 Before the mountains were sunk,
Before the hills was I brought forth;
26 While as yet he had not made the earth and the fields,
Nor the first clods of the world.
27 When he established the heavens I was there,
When he traced the vault over the face of the deep;
28 When he made firm the skies above,
When he fixed the fountains of the deep;
29 When he set for the sea its bound,
So that the waters should not transgress his commandment;
When he traced the foundations of the earth,
30 I was beside him as a ward of his;

And daily was I filled with delight,
As I sported before him all the time—
31 Sported over this world of his—
Finding my delight in the sons of men.

32 "So now, O children, listen to me;
For happy are those who keep my ways.
33 Hear instruction, and be wise—
Reject it not!
34 Happy is the man who listens to me,
Watching daily at my gates,
Waiting at my door-posts;
35 For he who finds me finds life,
And wins favor from the LORD;
36 But he who misses me wrongs himself,
All who hate me love death."

WISDOM AND FOLLY, 9:1–6[1], 13–18

9 Wisdom has built her house,
She has set up her seven pillars;
2 She has slain her beasts, she has mingled her wine,
She has spread her table.
3 She has sent out her maidens, and calls
On the crests of the city highways:
4 "He who is simple, let him turn in here,"
While to him who is senseless she says:
5 "Come, eat of my bread,
And drink of the wine I have mingled;
6 Forsake your folly, and live—
Keep the straight path of reason."

13 Folly is boisterous and wanton,
She has no sense of shame.
14 She sits at the door of her house,
On a seat by the city highways,
15 Calling to those who pass by,
Who are keeping straight on their ways:
16 "He who is simple, let him turn in here,"
While to him who is senseless she says:
17 "Stolen water is sweet,

[1] For vss. 7–12 see p. 1058.

And bread eaten in secret is pleasant."
18 But he knows not that the Shades are there,
That her guests are in the depths of Sheol.

THE FRUITS OF WISDOM AND FOLLY, 9:7–12

7 He who corrects a scoffer draws insult on himself;
And he who reproves a wicked man is reviled for it.
8 Reprove not a scoffer, lest he hate you;
Reprove a wise man, and he will love you.
9 Instruct a wise man, and he will become still wiser;
Teach a righteous man, and he will learn the more.

10 The beginning of wisdom is reverence for the LORD,
And the knowledge of the Holy One is true reason;
11 For through me your days will be multiplied,
And the years of your life will be increased.
12 If you are wise, your wisdom will turn to your profit;
And if you are a scoffer, you must bear the consequences alone.

THE PROVERBS OF SOLOMON, 10:1—22:16

10 A wise son makes a glad father;
But a foolish son is a grief to his mother.

2 Treasures unjustly acquired are of no avail;
But honesty saves from death.

3 The LORD will not suffer the righteous to hunger;
But he will thwart the desire of the wicked.

4 A slack hand brings poverty;
But the hand of the diligent brings wealth.

5 He who reaps in summer acts wisely;
He who sleeps in harvest acts shamefully.

6 Blessings are upon the head of the righteous;
But sorrow will cover the face of the wicked.

7 The memory of the righteous is a blessing;
But the name of the wicked will rot.

8 A wise man obeys the laws;
But a prating fool will fall.

9 He who walks honestly walks safely;
But he who walks crookedly will come to grief.

10 He who winks with the eye makes trouble;
He who frankly reproves makes peace.

11 The mouth of the righteous is a fountain of life;
But the mouth of the wicked is filled with violence.

12 Hatred stirs up strife;
But love draws a veil over all transgressions.

13 On the lips of a sensible man wisdom is found;
But a man without sense needs a rod for his back.

14 Wise men repress mischief;
But the mouth of a fool precipitates ruin.

15 A rich man's wealth is his fortress;
The ruin of the poor is their poverty.

16 The earnings of the righteous conduce to life;
The income of the wicked to death.

17 He who pays heed to instruction is on the way of life;
But he who rejects admonition goes astray.

18 Righteous lips cover up hatred;
But he who lets out slander is a fool.

19 Where words abound, sin will not be wanting;
But he who holds his tongue acts wisely.

20 The tongue of the righteous is choice silver;
The mind of the wicked is little worth.

21 The lips of the righteous are a sustenance to many;
But fools die for want of sense.

22 The blessing of the LORD makes rich;
Toil yields no increase like it.

23 It is as sport to a fool to do wrong;
But it is hateful to a man of sense.

24 What the wicked man dreads will befall him;
But the desire of the righteous will be granted.

25 As the whirlwind passes, so the wicked man vanishes;
But the righteous is rooted forever.

26 As vinegar to the teeth, and as smoke to the eyes,
So is the sluggard to those who send him on an errand.

27 Reverence for the LORD prolongs life;
But the years of the wicked will be shortened.

28 The hope of the righteous will end in gladness;
But the expectation of the wicked will come to nought.

29 The LORD is a stronghold to him who walks honestly;
But ruin to those who do evil.

30 The righteous will never be moved;
But the wicked will have no foothold in the land.

31 The mouth of the righteous buds with wisdom;
But the perverse tongue will be cut off.

32 The lips of the righteous bubble over with good will;
But the mouth of the wicked with malice.

11 False scales are an abomination to the LORD;
But a just weight is his delight.

2 When pride comes, scorn comes;
But with the modest is wisdom.

3 Upright men are guided by their honesty;
But faithless men are ruined by their crookedness.

4 Wealth is of no avail on the day of wrath;
But righteousness saves from death.

5 The honest man's path is kept straight by his righteousness;
But the wicked will fall by his wickedness.

6 The upright are saved by their righteousness;
But the faithless are caught by their lusts.

7 When a wicked man dies, his expectation perishes;
All hope of success is lost.

8 The innocent man is rescued from trouble;
And the guilty takes his place.

9 With his mouth would the godless man ruin his neighbor;
But through knowledge the righteous are saved.

10 When righteous men prosper, the city exults;
And when wicked men perish, there is jubilation.

11 Through the blessing of the upright the city is exalted;
But through the mouth of the wicked it is overthrown.

12 The senseless man pours contempt on his neighbor;
But the intelligent man keeps silent.

13 A talebearer reveals secrets;
But a trustworthy man keeps a confidence.

14 For want of guidance a people will fall;
But safety lies in a wealth of counsellors.

15 He who becomes surety for a stranger will suffer for it;
But he who hates giving pledges is secure.

16 A gracious woman wins respect;
And diligent men win riches.

17 A kindly man does good to himself;
But a cruel man does harm to himself.

18 The wicked man earns illusive wages;
But he who sows righteousness has a true reward.

19 He who devotes himself to righteousness takes the road to life;
But he who pursues wickedness the road to death.

20 Wrong-headed men are an abomination to the LORD;
But those who walk honestly are his delight.

21 My hand upon it! the bad man will not go unpunished;
But the race of the righteous will escape.

22 Like a golden ring in the snout of a sow
Is a beautiful woman lacking in taste.

23 The desire of the righteous can end only in good;
The expectation of the wicked in wrath.

24 One man spends, and grows still richer;
Another holds back his due share, only to bring himself to want.

25 The generous man will be enriched;
And he who waters will himself be watered.

26 He who holds up corn will be cursed by the people;
But blessing will be upon the head of him who sells it.

27 He who seeks what is good will win favor;
But he who aims at what is harmful will bring it upon himself.

28 He who trusts in his riches will wither;
But like green leaves will the righteous flourish.

29 He who stints his household will reap nothing but wind;
A wise man's slave will such a fool become.

30 The fruit of righteousness is a tree of life;
But lawlessness destroys men.

31 If the most righteous in the land are punished,
How much more the wicked and the sinner!

12 He who loves instruction loves knowledge;
But he who hates admonition is stupid.

2 A good man will win favor from the LORD;
But a schemer will he condemn.

3 By wickedness no man can stand;
But the root of the righteous will never be moved.

4 A good wife is a crown to her husband;
But one who acts shamefully is like rot in his bones.

5 The plans of the righteous are honest;
The designs of the wicked are treacherous.

6 The words of the wicked lie in wait for blood;
But the speech of the upright saves men.

7 When the wicked are overthrown, and cease to be,
The house of the righteous will stand.

8 A man is praised according to his intelligence;
But a wrong-headed man is despised.

9 Better a man of low rank, who works for himself,
Than he who assumes honor, yet has nothing to eat.

10 A righteous man cares for his beast;
But the mercy of the wicked is cruel.

11 He who tills his ground will have plenty of food;
But he who follows empty pursuits will have none.

12 Bad men will be caught in the toils of their wickedness;
But the root of the righteous will remain forever.

13 By the sin of his lips is the guilty man ensnared;
While the innocent escapes from trouble.

14 From the fruit of his mouth will the good man enjoy good in abundance;
And the work of a man's hands will come back to him.

15 The way of a fool is right in his own eyes;
But a wise man listens to advice.

16 A fool's anger is shown at once;
But a sensible man ignores an affront.

17 He who utters the truth affirms that which will stand;
But a lying witness that which will bring disappointment.

18 There are those whose prating is like the thrusts of a sword;
But the tongue of the wise brings healing.

19 The truthful lip will endure forever;
But the lying tongue is only for a moment.

20 Disappointment comes to those who plot evil;
But happiness to those who plan good.

21 No harm can befall the righteous;
But the lives of the wicked are full of misfortune.

22 Lying lips are an abomination to the LORD;
But those who deal truthfully are his delight.

23 A man of sense conceals what he knows;
But fools proclaim their folly.

24 The hand of the diligent will bear rule;
But the slack hand will be enslaved.

25 If there be anxiety in a man's heart, let him share it with another;
And a kindly word will turn it into gladness.

26 Even through misfortune the righteous man will reach his goal;
But the way of the wicked leads them astray.

27 The slothful man will not secure his prey;
But the diligent man wins precious wealth.

28 In the path of righteousness there is life;
But the way of wickedness leads to death.

13 A wise son pays heed to his father's instruction;
But a scoffer listens to no rebuke.

2 From the fruit of his mouth will the good man enjoy what is good;
But the appetite of the faithless will be fed on violence.

3 He who guards his mouth preserves his life;
He who opens wide his lips brings ruin on himself.

4 The sluggard craves, but gets nothing;
The desire of the diligent is richly supplied.

5 The righteous man hates a lie;
But the wicked acts foully and shamefully.

6 Righteousness safeguards the man of integrity;
But wickedness overthrows the sinner.

7 One man pretends to be rich, yet has nothing;
Another man pretends to be poor, yet has great wealth.

8 A man's riches provide ransom for his life;
But the poor man finds no means of redemption.

9 The light of the righteous will shine brightly;
But the lamp of the wicked will be put out.

10 Pride causes nothing but strife;
But with the modest there is wisdom.

11 Wealth gotten in haste will diminish;
But he who gathers little by little will increase his store.

12 Hope deferred makes the heart sick;
But desire fulfilled is a tree of life.

13 He who despises the word will pay for it;
But he who fears the commandment will be rewarded.

14 The teaching of the wise is a fountain of life,
By which to avoid the snares of death.

15 Good conduct wins favor;
But faithless conduct disfavor.

16 In all things the sensible man acts with intelligence;
But the fool displays his folly.

17 A faithless messenger falls into trouble;
But a trustworthy envoy insures success.

18 He who rejects instruction will have poverty and shame;
But he who pays heed to admonition will be honored.

19 Desire fulfilled is sweet;
But fools hate to turn from evil.

20 He who walks with wise men will become wise;
But the companion of fools will smart for it.

21 Ill fortune will dog sinners;
But good fortune will overtake the righteous.

22 The good man leaves an inheritance to his children's children;
But the wealth of the sinner is laid in store for the righteous.

23 The fallow-land of the poor yields food in abundance;
But wealth unjustly acquired is swept away.

24 He who spares his rod hates his son;
But he who loves him seeks to discipline him.

25 The righteous man eats to his heart's content;
But the appetite of the wicked is never satisfied.

14 The wise woman builds up her house;
But with her own hands the foolish one tears down her house.

2 He who reveres the LORD walks uprightly;
But he who despises him is crooked in his ways.

3 In the mouth of the foolish is a rod for his back;
But the lips of the wise will preserve them.

4 Where there are no oxen, there is no grain;
But abundance of produce comes through the strength of the ox.

5 A truthful witness will not lie;
But a dishonest witness breathes out lies.

6 The scoffer seeks wisdom, and finds it not;
But to the man of intelligence, knowledge is easy.

7 Go from the presence of a fool;
You will gain no knowledge from his talk.

8 The wisdom of a man of sense enables him to understand his way;
But the folly of fools misleads them.

9 Guilt harbors among fools;
Good will among the upright.

10 Every man knows his own bitterness;
And in his joy no stranger can share.

11 The house of the wicked will be destroyed;
But the tent of the upright will flourish.

12 There is a way that seems straight to a man;
But the end of it leads to death.

13 Even in laughter the heart may be aching;
And the end of joy may be sorrow.

14 The perverse man will reap the full fruit of his ways;
And the good man the full fruit of his deeds.

15 The simple man trusts everything;
But the sensible man pays heed to his steps.

16 The wise man is cautious, and keeps away from trouble;
But the fool is blustering, and confident in himself.

17 A man of quick temper acts foolishly;
But a man of discretion is patient.

18 The simple gain possession of folly;
But men of sense win the crown of knowledge.

19 Bad men must bow before the good,
And wicked men stand suppliant at the gates of the righteous.

20 The poor man is hated even by his neighbor;
But the rich has many friends.

21 He who despises his neighbor sins;
But happy is he who is kind to the poor!

22 Do not those go astray who plan evil,
While those who plan good meet with kindness and good faith?

23 In all labor there is profit;
But mere talk tends only to penury.

24 The crown of wise men is wisdom;
The garland of fools is folly.

25 A truthful witness saves lives;
But he who utters lies destroys them.

26 He who reveres the LORD has a strong ground of confidence,
In which his children also will find a refuge.

27 Reverence for the LORD is a fountain of life,
By which to avoid the snares of death.

28 In a wealth of people there is glory for a king;
In a dearth of people there is ruin for a prince.

29 A forbearing man shows much intelligence;
A quick-tempered man shows great folly.

30 A tranquil mind is health for the body;
But passion is a rot in the bones.

31 He who oppresses the poor insults his Maker;
But he who is kind to the needy honors him.

32 The wicked man is brought down by his wrong-doing;
But the righteous man finds a refuge in his integrity.

33 In the mind of a man of intelligence wisdom takes up its abode;
But folly in the heart of fools.

34 Righteousness exalts a nation;
But sin is a people's ruin.

35 A capable servant will enjoy the king's favor;
But a worthless one will incur his wrath.

15 A gentle answer turns away wrath;
But harsh words stir up anger.

2 The tongue of the wise drops knowledge;
But the mouth of fools pours out folly.

3 The eyes of the LORD are in every place,
Keeping watch on the bad and the good.

4 A soothing tongue is a tree of life;
But wild words break the spirit.

5 A fool scorns his father's instruction;
But he who pays heed to admonition shows good sense.

6 In the house of the righteous there is ample wealth;
But the revenue of the wicked will be cut off.

7 The lips of the wise diffuse knowledge;
Not so the mind of fools.

8 The sacrifice of the wicked is an abomination to the LORD;
But the prayer of the upright is his delight.

9 The way of the wicked is an abomination to the LORD;
But he loves the man who follows after righteousness.

10 Stern discipline awaits the man who leaves the right way;
He who hates admonition will die.

11 Sheol and Abaddon lie open before the LORD;
How much more the minds of men!

12 A scoffer loves not to be admonished;
To wise men he will not go.

13 A glad heart makes a bright face;
But through sadness of heart the spirit is broken.

14 The mind of the intelligent man seeks knowledge;
But the mouth of fools feeds on folly.

15 For the miserable man every day is unhappy;
But the cheerful man enjoys a continual feast.

16 Better a little, with reverence for the LORD,
Than much treasure, and anxiety with it.

17 Better a dish of herbs, where love is,
Than a fatted ox, and hatred with it.

18 A passionate man stirs up discord;
But a patient man allays strife.

19 The way of the wicked is hedged with thorns;
But the path of the upright is paved like a highway.

20 A wise son makes a glad father;
But a foolish man despises his mother.

21 Folly is joy to a man without sense;
But a man of intelligence keeps a straightforward course.

22 When no counsel is taken, plans miscarry;
But when there are many advisers, they succeed.

23 An apt utterance is a joy to a man;
And a word in season—how good it is!

24 The wise man's path leads upward to life,
Carrying him away from Sheol beneath.

25 The LORD will uproot the house of the proud;
But he will establish the widow's landmark.

26 A bad man's thoughts are an abomination to the LORD;
But the words of the pure are pleasing in his sight.

27 He who traffics in ill-gotten gain wrecks his own household;
But he who hates a bribe will prosper.

28 The righteous man studies what he should answer;
But the mouth of the wicked pours out evil.

29 The LORD is far from the wicked;
But he hears the prayer of the righteous.

30 Bright eyes gladden the heart;
Good news fattens the bones.

31 He who listens to wholesome admonition
Will dwell among the wise.

32 He who rejects instruction despises himself;
But he who listens to admonition gains understanding.

33 Reverence for the LORD is the basis of wisdom,
And humility leads to honor.

16 A man may arrange his thoughts;
But the utterance of the tongue is from the LORD.

2 All the ways of a man are pure in his own eyes;
But the LORD weighs the motives.

3 Commit your business to the LORD;
And your plans will prosper.

4 The LORD has made everything for its own end,
Even the wicked for the day of calamity.

5 Every proud-minded man is an abomination to the LORD;
My hand upon it! he will not go unpunished.

6 By kindness and good faith guilt is atoned for;
And by reverence for the LORD one avoids calamity.

7 When a man's ways are pleasing to the LORD,
He makes even his enemies to be friends with him.

8 Better a little, with righteousness,
Than great revenues, with injustice.

9 A man may plan his course;
But the LORD directs his steps.

10 On the lips of the king is an oracle;
His mouth cannot go wrong in judgment.

11 Balance and scales are set by the LORD;
All the weights in the bag are his concern.

12 Wrong-doing is an abomination to kings;
For a throne is established by righteousness.

13 Honest lips are the delight of a king;
He loves the man who speaks aright.

14 The king's wrath is a forerunner of death;
But a wise man can appease it.

15 In the light of the king's countenance is life;
And his favor is like a spring rain-cloud.

16 It is better to get wisdom than gold,
And more desirable to get understanding than silver.

17 The path of the upright avoids calamity;
He who pays heed to his way safeguards his life.

18 Pride goes before destruction,
And a haughty spirit before a fall.

19 It is better to be humble with the lowly
Than to share spoil with the proud.

20 He who pays heed to the word will prosper;
And happy is he who trusts in the LORD!

21 The wise man is counted intelligent;
And sweetness of speech adds persuasiveness to his teaching.

22 Wisdom is a fountain of life to him who has it;
But folly brings chastisement to fools.

23 The mind of the wise man imparts intelligence to his speech,
And adds persuasiveness to the teaching of his lips.

24 Pleasant words are a honeycomb,
Sweet to the spirit, and healthful to the body.

25 There is a way that seems straight to a man;
But the end of it leads to death.

26 The laboring man's appetite labors for him;
For his hunger urges him on.

27 A knavish man's thoughts are ice-cold;
But the words on his lips are like a scorching fire.

28 A tortuous man sows discord;
And a whisperer separates friends.

29 A lawless man entices his neighbor,
And leads him into a way that is not good.

30 He who shuts his eyes is hatching some crooked scheme;
He who tightens his lips concocts some mischief.

31 Grey hairs are a glorious crown,
Which is won by a righteous life.

32 A forbearing man is better than a warrior,
He who rules his temper than he who takes a city.

33 The lot is cast into the lap;
But the decision rests wholly with the LORD.

17 Better a morsel of dry bread, and peace with it,
Than a house full of feasting, with strife.

2 A capable servant will rule over a dissolute son,
And will share the inheritance among the brothers.

3 Like the smelter for silver, and the furnace for gold,
The LORD is a tester of hearts.

4 A bad man pays heed to wicked words;
A false man gives ear to mischievous speech.

5 He who mocks the poor insults his Maker;
He who rejoices at their calamity will not go unpunished.

6 Children's children are the crown of old men;
And fathers are the pride of their children.

7 Lordly words are not fitting for a fool;
Much less are lying words for a nobleman.

8 A bribe is a precious gem in the eyes of him who has it;
Wherever he turns, he prospers.

9 He who overlooks an offense promotes good will;
He who repeats a matter separates friends.

10 A single rebuke is more for a man of intelligence
Than a hundred lashes for a fool.

11 A rebellious man is set on mischief;
But a ruthless messenger will be sent to him.

12 Better be met by a bear robbed of her whelps
Than by a fool in his folly.

13 He who returns evil for good—
Evil will never remove from his house.

14 The beginning of strife is like one letting out water;
Leave off contention before a quarrel break out!

15 He who acquits the guilty, and he who condemns the innocent—
Both of them are an abomination to the LORD.

16 Of what use is money in the hand of a fool
To buy wisdom, when he has no sense?

17 A friend may be friendly at other times;
But a brother is born for adversity.

18 A man devoid of sense is he who pledges himself,
And becomes security in the presence of his neighbor.

19 He loves punishment who loves strife;
He courts destruction who indulges in insolent speech.

20 He who is perverse in mind will meet with no good;
And he who is crooked in speech will fall into trouble.

21 He who begets a fool does it to his sorrow;
And the father of a dolt will have no joy of him.

22 A happy heart is a healing medicine;
But a broken spirit dries up the bones.

23 A wicked man will accept a bribe from the bosom
To divert the course of justice.

24 The man of intelligence has his face set on wisdom;
But the eyes of a fool are on the ends of the earth.

25 A foolish son is a grief to his father,
And a bitter sorrow to her who bore him.

26 Even to fine the innocent is not right,
While to scourge the noble is beyond bearing.

27 He who spares his words has true wisdom;
And he who keeps cool in temper is a man of intelligence.

28 Even a fool is counted wise, if he keep silent—
Intelligent, if he close his lips.

18 An unsocial man seeks his own selfish interests;
He quarrels with every sound principle.

2 A fool has no pleasure in what is reasonable,
But only in self-display.

3 With wickedness comes contempt;
And with dishonor comes disgrace.

4 The words of a man's mouth are deep waters;
The fountain of wisdom is a bubbling brook.

5 It is not right to favor the guilty,
Nor to put the innocent in the wrong.

6 A fool's lips make for strife;
And his mouth calls for blows.

7 A fool's mouth is his ruin;
And his lips are a snare to him.

8 The words of a whisperer are like dainty morsels;
They go down to the innermost chambers of the being.

9 He who is slack at his work
Is brother to him who destroys.

10 The LORD is a strong tower,
To which the righteous man runs and is safe.

11 A rich man's wealth is his fortress;
And like a high wall are his riches.

12 Haughtiness goes before destruction;
And humility before honor.

13 To answer before one hears
Is one's folly and shame.

14 A brave spirit will sustain a man in his infirmity;
But a broken spirit who can bear?

15 The mind of the intelligent acquires knowledge;
And the ear of the wise seeks wisdom.

16 A gift from a man makes room for him,
And brings him before the great.

17 He who pleads first in a case appears to be in the right;
Then his rival comes and tests him.

18 The lot puts an end to disputes,
And decides between powerful rivals.

19 A brother helped by a brother is like a fortified city;
He holds firm as the bar of a castle.

20 Of the fruit of his mouth a man will have his fill;
With the outcome of his lips will he be satisfied.

21 Death and life are in the power of the tongue;
Those who indulge it must eat the fruit of it.

22 He who finds a wife finds good fortune;
He wins a favor from the LORD.

23 The poor man speaks entreatingly;
But the rich man answers roughly.

24 There are friends who play at friendship;
And there is a friend who sticks closer than a brother.

19 Better a poor man, who walks in his integrity,
Than one who is crooked in his ways, although he be rich.

2 To act without reflection is not good;
And to be over-hasty is to miss the mark.

3 A man's folly ruins his business;
Then he rages against the LORD.

4 Wealth adds many friends;
But the poor man is estranged from his friend.

5 A false witness will not go unpunished;
He who utters lies will not escape.

6 Many pay court to the noble;
Everyone is a friend to him who gives gifts.

7 A poor man's brothers all hate him;
How much more do his friends stand aloof from him!
When he pursues them with words, they are gone.

8 He who acquires wisdom is a friend to himself;
He who pays heed to reason will find good fortune.

9 A false witness will not go unpunished;
He who utters lies will perish.

10 Luxury is not fitting for a fool,
Much less so for a servant to rule over princes.

11 It is good sense in a man to be forbearing,
And it is his glory to pass over an offense.

12 A king's wrath is like a lion's roar;
But his favor is like dew on the grass.

13 A foolish son is his father's ruin;
And a quarrelsome wife is like a constant drip.

14 House and wealth are an inheritance from fathers;
But a sensible wife is a gift from the LORD.

15 Slothfulness casts into a deep sleep;
And an idle man will suffer hunger.

16 He who keeps the commandment keeps his life;
He who despises the word will die.

17 He who is kind to the poor lends to the LORD;
And he will repay him his deed.

18 Correct your son while yet there is hope;
And set not yourself on destroying him.

19 A man who gives way to anger must pay for it;
And if you come to his rescue, you will only add to his anger.

20 Hear counsel, and accept instruction,
That you may be wise in the days to come.

21 A man may have many plans in his mind;
But the purpose of the LORD—that will stand.

22 Goodness is the most desirable thing for a man;
Better a poor man than a liar.

23 Reverence for the LORD conduces to life;
He who is satisfied with that will abide unvisited by misfortune.

24 The sluggard buries his hand in the dish;
He will not so much as raise it to his mouth again.

25 Smite a scoffer, and the simple will learn sense;
Admonish a man of intelligence, and he will gain knowledge.

26 He who maltreats his father, and drives away his mother,
Is a shameful and despicable son.

27 If you cease, my son, to hear instruction,
You will wander from words of knowledge.

28 An unprincipled witness scoffs at justice;
And the mouth of the wicked gulps down falsehood.

29 Punishments are prepared for scoffers;
And blows for the back of fools.

20 Wine is a mocker, strong drink a brawler;
None who reels under it is wise.

2 A king's fury is like a lion's roar;
He who provokes him to anger forfeits his life.

3 It is an honor for a man to keep aloof from strife;
But every fool is quarrelsome.

4 The sluggard will not plow in autumn;
So in harvest he looks for a crop in vain.

5 The purpose in a man's mind may be deep water;
But a man of intelligence will draw it out.

6 Many a man will make profession of his goodness;
But a faithful man who can find?

7 The just man who walks in his integrity—
Happy are his children after him!

8 A king seated on the judgment-throne
Sifts every bad man with his eyes.

9 Who can say, "I have cleansed my heart,
I am pure from my sin?"

10 Diverse weights, diverse measures—
Both of them alike are an abomination to the LORD.

11 Even a child is known by his deeds,
According as his conduct is crooked or straight.

12 The hearing ear, and the seeing eye—
Both of them alike the LORD has made.

13 Love not sleep, lest you come to poverty;
Keep your eyes open, and you will have plenty of food.

14 "Bad, bad!" says the buyer;
But when he has gone, then he boasts.

15 Wise lips are a store of gold,
A wealth of corals, and precious gems.

16 Take a man's garment if he become surety for a stranger;
Hold him to account for the other.

17 Bread won by fraud tastes sweet to a man;
But afterward his mouth will be filled with gravel.

18 Form plans under advice;
And under wise guidance make war.

19 A talebearer reveals secrets;
So have nothing to do with a gossip.

20 He who curses his father or mother—
His light will go out in utter darkness.

21 An estate won hastily at the outset
Will in the end be unblessed.

22 Say not, "I will pay back evil!"
Wait for the LORD to help you.

23 Diverse weights are an abomination to the LORD;
And false scales are not good.

24 A man's steps are directed by the LORD;
How, then, can any man understand his way?

25 It is a snare for a man rashly to say, "This is sacred!"
And after his vows to make inquiry.

26 A wise king sifts the wicked,
And requites them for their guilt.

27 The conscience of a man is the lamp of the LORD,
Searching all the innermost chambers of the being.

28 Kindness and good faith are the safeguards of a king;
And by justice his throne is established.

29 The glory of young men is their strength;
And the beauty of old men is grey hair.

30 Bruises and blows purify the wicked;
And wounds cleanse the innermost chambers of the being.

21 The mind of a king is like a water-course in the hand of the LORD;
He turns it whither he will.

2 Every way of a man is right in his own eyes;
But the LORD weighs the motives.

3 The doing of right and justice
Is more acceptable to the LORD than sacrifice.

4 Haughty eyes, and an ambitious mind—
The tillage of the wicked is sin.

5 The plans of the diligent lead surely to profit;
But everyone that is over-hasty comes surely to want.

6 He who gains treasures by a lying tongue
Is chasing a vapor to snares of death.

7 The lawlessness of the wicked will sweep them away,
Because they refuse to deal justly.

8 The way of the vicious is crooked;
But the conduct of the pure is straight.

9 It is better to dwell in a corner of the roof
Than to share a spacious house with a quarrelsome wife.

10 The wicked man is bent on doing harm;
His neighbor finds no pity in his eyes.

11 When a scoffer is punished, the simple learns wisdom;
When a wise man receives a lesson, he gains knowledge.

12 The Lord has regard for the household of the righteous;
But he hurls down the wicked to ruin.

13 He who closes his ear against the cry of the poor
Will himself also call and not be answered.

14 A gift in secret pacifies anger,
And a bribe in the bosom, violent wrath.

15 The execution of justice is a joy to the righteous,
But ruin to those who do evil.

16 The man who wanders from the way of wisdom
Will rest in the assembly of the Shades.

17 The lover of pleasure will come to want;
The lover of wine and oil will not grow rich.

18 The wicked man becomes ransom for the righteous;
And the faithless man takes the place of the upright.

19 It is better to dwell in a desert
Than with a quarrelsome and nagging wife.

20 In the wise man's house there is precious treasure and oil;
But the fool will swallow it up.

21 He who follows after justice and kindness
Will find life, prosperity, and honor.

22 A wise man scales the city of the mighty,
And brings down the stronghold in which it trusted.

23 He who keeps his mouth and his tongue
Keeps himself from trouble.

24 Scoffer is he called who is haughty and arrogant,
Who acts with insolent pride.

25 The sluggard's craving for ease will slay him;
For his hands refuse to work.

26 The wicked man is greedy all day long;
But the righteous man gives without stint.

27 Sacrifice from wicked men is an abomination,
The more when they offer it as an atonement for crime.

28 A lying witness will perish;
But a truthful witness will stand forever.

29 A wicked man puts on a bold face;
But an upright man pays heed to his ways.

30 No wisdom, no intelligence,
No counsel can avail against the LORD.

31 The horse may be harnessed for the day of battle;
But victory comes from the LORD.

22 A good name is more desirable than great riches,
A good reputation than silver and gold.

2 The rich and the poor meet face to face—
The LORD is the maker of them both.

3 A sensible man foresees danger, and hides from it;
But the simple pass on, and are punished.

4 The reward of humility and reverence for the LORD
Is riches, honor, and life.

5 Traps and snares are on the way of the crooked;
He who would safeguard his life will keep far from them.

6 Train up a child in the way he is to go;
And even when he is old, he will not depart from it.

7 The rich rules over the poor;
And the borrower is a slave to the lender.

8 He who sows crime will reap calamity;
The result of his work will be ruin.

9 The kind-eyed man will be blessed;
For he gives of his bread to the poor.

10 Expel a scoffer, and discord will vanish;
Strife and insult will cease.

11 The LORD loves the pure in heart;
And he who is gracious in speech—the king is his friend.

12 The eyes of the LORD keep watch on him who has knowledge;
But he upsets the plans of the faithless.

13 The sluggard says, "There is a lion outside—
I shall be murdered in the streets."

14 The mouth of an adulterous woman is a deep pit;
He with whom the LORD is angry will fall into it.

15 Folly is bound to the mind of a child;
The rod of correction will remove it far from him.

16 He who oppresses the poor will only enrich him;
He who gives to the rich will only impoverish him.

WORDS OF THE WISE, 22:17—24:22

17 Bend your ear, and hear the words of the wise,
And apply your mind to know them;
18 For it is well that you should keep them within you,
That they should be ever ready upon your lips.
19 You also I teach this day,
That your trust may be in the LORD.
20 Have not I written for you these thirty sayings,
Respecting counsel and knowledge,
21 To acquaint you with the reality of true words,
That you may bring back a true report to him who sends you on a mission?

22 Rob not the poor because he is poor,
And crush not the needy in the gate;
23 For the LORD will defend their cause,
And will rob their robbers of life.

24 Form no friendship with a hot-tempered man,
And with a passionate man go not;
25 Lest you learn his ways,
And get yourself into a snare.

26 Be not one of those who pledge themselves,
Of those who become surety for debts;
27 For if you have nothing to pay with,
Your bed will be taken from under you.

28 Remove not the ancient landmark,
Which your fathers set up.

29 You see a man skilled at his work?
He will stand in the presence of kings;
He will not stand in the presence of obscure men.

23 When you sit down to dine with a ruler,
Bear in mind who is before you;
2 And put a knife to your throat,
If you be a man of keen appetite;
3 Lust not after his dainties,
For they are larded with deceit.

4 Toil not to become rich,
Abandon such purpose of yours!
5 If you set your eye upon that, it is gone;
For riches make themselves wings,
Like an eagle that flies toward the heavens.

6 Dine not with a miserly man,
And lust not after his dainties;
7 For as one who calculates in his mind, so is he.
"Eat and drink," he says to you,
But he is not honest with you;
8 You must spit out the morsel you have eaten,
And lose your good things.

9 Speak not in the ears of a fool;
For he will despise your words of wisdom.

10 Remove not the widow's landmark,
Nor enter the fields of the fatherless;
11 For their Champion is strong,
And he will defend their cause against you.

12 Apply your mind to instruction,
And your ear to words of knowledge.
13 Withhold not chastisement from a child;
For if you beat him with the rod, he will not die.
14 Beat him with the rod,
And you will save him from Sheol.

15 My son, if you are wise,
I also shall be glad;
16 And my heart will rejoice,
If your lips speak that which is right.

17 Be not envious of sinners,
But revere the LORD always;
18 For then will you have a future,
And your hope will not be cut off.

19 Listen, my son, and be wise,
And keep straight on the way.
20 Be not found among winebibbers,
Or gluttonous eaters of flesh;
21 For the winebibber and the glutton will come to poverty,
And sottishness will clothe you in rags.

22 Listen to the father who begot you,
And despise not your mother when she is old.
23 Get truth, and sell it not;
Get wisdom, and instruction, and understanding.
24 The father of a righteous man will greatly rejoice,
He who has begotten a wise son will be glad of him.
25 Therefore let your father and your mother be glad,
Let her who bore you rejoice.

26 My son, give heed to me,
And let your eyes take note of my ways.

27 For the harlot is a deep pit,
And the adulteress a narrow well;
28 She lies in wait like a robber,
And many a man she plunders.

29 Who have woe? who have pain?
Who have strifes? who complaints?
Who have wounds without cause?
Who have redness of eyes?
30 Those who stay long over wine,
Who go often to test the mixture!
31 Look not on wine when it is red,
When it sparkles in the cup.
It may go down smoothly;
32 But at the end it bites like a serpent,
And stings like an adder.
33 You will see strange sights,
And will utter weird words;
34 You will be like a man asleep at sea,
Asleep in the midst of a violent storm.
35 "They may strike me, but I feel no pain;
They may beat me, but I know it not.
When shall I awake from my wine,
That I may seek it again?"

24 Be not envious of evil men,
Nor desire to be with them;
2 For their thoughts turn on robbery,
And their lips talk of mischief.

3 By wisdom a house is built,
By intelligence it is established;
4 And by knowledge its chambers are filled
With all precious and pleasant things.

5 A wise man is better than a strong man,
And a man of knowledge than a man of might;
6 For by wise guidance you wage war,
And victory lies in a wealth of counsellors.

7 Wisdom is unattainable for a fool;
So he opens not his mouth in the gate.

8 He who plans to do evil—
Men call him a schemer.

9 The scheming of the foolish is sin;
And the scoffer is an abomination to men.

10 If you have been slack when times are hard,
Your means will be scanty.

11 Rescue those who are being taken away to death,
And hold back those who are tottering to the slaughter.
12 If you say, "We knew nothing of this,"
Does not he who weighs the thoughts perceive it,
And is not he who keeps watch upon your life aware of it,
And will not he requite each man according to his work?

13 My son, eat honey, because it is good,
And the honeycomb, because it is sweet to your taste.
14 So, be assured, is wisdom to your mind—
If you find it, you will have a future,
And your hope will not be cut off.

15 Lie not in wait, O wicked man, against the home of the righteous,
Nor assail his dwelling-place;
16 For seven times will the righteous man fall and rise again,
While the wicked will stumble to ruin.

17 Rejoice not when your enemy falls,
Nor exult when he stumbles;
18 Lest the LORD see it, and be displeased,
And turn back his anger from him.

19 Fret not over evil-doers,
Nor be envious of the wicked;
20 For the evil man will have no future,
The lamp of the wicked will be put out.

21 My son, reverence the LORD and the king,
Anger not either of them;
22 For suddenly comes ruin at their hands,
And who knows the doom that both of them bring?

23 THESE ALSO ARE WORDS OF THE WISE, 24:23–34

Partiality in judgment is not good.
24 He who says to the guilty man, "You are in the right"—
Men will curse him, people will execrate him;
25 But those who judge honestly will fare pleasantly,
On them will rest the blessing of prosperity.

26 He who gives a straight answer
Is like one who kisses the lips.

27 Set your business in order,
Arrange your work in the fields;
Afterward you may build up your house.

28 Bear not unfounded witness against your neighbor,
Nor deceive with your lips;
29 Say not, "I will do to him as he has done to me,
I will requite the man according to his work."

30 I passed by the field of the sluggard,
By the vineyard of the man without sense;
31 And lo! it was all overgrown with thistles,
Its surface was covered with nettles,
And its stone wall was broken down.
32 I looked, and reflected upon it;
I saw, and learned a lesson.
33 "A little sleep, a little slumber,
A little folding of hands to rest"—
34 So will poverty come upon you like a footpad,
And want like an armed man.

25 THESE ALSO ARE THE PROVERBS OF SOLOMON, WHICH THE MEN OF HEZEKIAH, KING OF JUDAH, EDITED, 25:1—29:27

2 It is the glory of God to conceal a matter,
But the glory of kings to fathom a matter.
3 Like the heavens for height, and the earth for depth,
The mind of kings is unfathomable.

4 Remove the dross from silver,
And it comes forth wholly pure;

5 Remove a wicked man from the presence of the king,
And his throne will be established by righteousness.

6 Claim not honor in the presence of the king,
Nor stand in the place of great men;
7 It is better for you to be told, "Come up hither!"
Than to be humbled before the noble.

What your eyes have seen
8 Report not hastily to the multitude;
Else what will you do in the outcome of the matter,
When your neighbor puts you to the blush for it?
9 Discuss the case with your neighbor,
And reveal not the secret to another;
10 Lest he who hears it reproach you,
And your infamy pass not away.

11 Like apples of gold in a setting of carved silver
Is a word that is aptly spoken.
12 Like an earring of gold, or a necklace of fine gold,
Is a wise man's reproof on a listening ear.
13 Like a draught of snow-cooled water in the time of harvest
Is a faithful messenger to those who send him:
He refreshes the spirit of his master.
14 Like clouds with wind that bring no rain
Is the man who boasts of gifts that are not given.

15 By forbearance an angry man is pacified,
And a soft tongue breaks the bones.

16 If you find honey, eat no more than you need;
Lest you be sated with it, and vomit it up.
17 Set your foot but sparingly in your neighbor's house;
Lest he be sated with you, and give you a cool reception.

18 Like a club, a sword, or a sharp-pointed arrow,
Is a man who bears false witness against his neighbor.
19 Like a crumbling tooth, or a palsied foot,
Is a faithless man's ground of confidence in the time of trouble.
20 Like one who drops vinegar upon a wound
Is he who sings songs to a sorrowful heart.

21 If your enemy be hungry, give him bread to eat,
And if he be thirsty, give him water to drink;
22 For coals of fire will you heap on his head,
And the LORD will reward you.

23 The north wind brings forth rain,
And a slandering tongue an angry face.

24 It is better to dwell in a corner of the roof
Than to share a spacious house with a quarrelsome wife.

25 Like cold water to a weary man
Is good news from a far country.

26 Like a trampled fountain, or a polluted spring,
Is a righteous man who gives way before the wicked.

27 To eat much honey is not good;
Therefore be sparing of your compliments.

28 Like a city breached and defenseless
Is a man who has no control of his temper.

26 Like snow in summer, or rain in harvest,
Honor is unseasonable for a fool.

2 Like a sparrow flitting, a swallow fluttering,
The curse that is groundless will not reach home.

3 A whip for the horse, a bridle for the ass,
And a rod for the back of fools.

4 Answer not a fool according to his folly,
Lest you also become like him.
5 Answer a fool according to his folly,
Lest he become wise in his own eyes.

6 He cuts off his feet, drinks in disaster,
Who sends a message by a fool.

7 Like legs hanging helpless from the lame
Is a parable in the mouth of fools.

8 Like one who buries a stone in a heap
Is he who gives honor to a fool.

9 Like a thorn-stick brandished by a drunkard
Is a parable in the mouth of fools.

10 The master-workman does everything himself;
But the fool hires a passer-by.

11 Like a dog returning to his vomit
Is a fool repeating his folly.

12 You see a man wise in his own eyes?
There is more hope for a fool than for him.

13 The sluggard says, "There is a roaring beast on the road,
A lion in the streets."

14 As a door turns on its hinges,
The sluggard turns on his bed.

15 The sluggard buries his hand in the dish;
He is too weary to raise it to his mouth again.

16 The sluggard is wiser in his own eyes
Than seven men who can give an apt answer.

17 Like a man who seizes a dog by the ears
Is the passer-by who meddles with a quarrel not his own.

18 Like a madman who hurls
Deadly firebrands and arrows
19 Is he who deceives his neighbor
And says, "Was not I joking?"

20 Where there is no wood, a fire goes out;
And where there is no whisperer, a quarrel dies down.

21 As charcoal to embers, and wood to fire,
Is a quarrelsome man to set strife in a blaze.

22 The words of a whisperer are like dainty morsels;
They go down to the innermost chambers of the being.

23 Like a pot overlaid with silver slag
Are flattering lips with a wicked mind.

24 Your enemy may dissemble with his lips,
But in his mind he harbors deceit;
25 When he speaks fair, believe him not,
For seven abominations are in his mind;
26 Though his hatred be craftily concealed,
His wickedness will be revealed in public assembly.

27 He who digs a pit will fall into it;
And he who rolls a stone—it will come back upon him.

28 A lying tongue brings destruction to itself;
And a flattering mouth works its own ruin.

27 Boast not of tomorrow;
For you know not what a day may bring forth.

2 Let another man praise you, and not your own mouth—
A stranger, and not your own lips.

3 A stone is heavy, and sand is weighty;
But the annoyance caused by a fool is heavier than both.

4 Wrath is ruthless, and anger a torrent;
But before jealousy who can stand?

5 Better is open rebuke
Than hidden love.

6 Sincere are the wounds of a friend;
But deceitful are the kisses of an enemy.

7 He who is sated with food disdains the honeycomb;
But to the hungry man every bitter thing is sweet.

8 Like a bird that strays from her nest
Is a man that strays from his home.

9 Oil and perfume gladden the heart;
So a man's counsel is sweet to his friend.

10 Your friend and your father's friend forsake not,
And in your time of calamity go not to your brother's house:
Better is a neighbor near at hand than a brother far away.

11 Be wise, my son, and gladden my heart;
That I may answer the man who would taunt me.

12 A sensible man foresees danger, and hides from it;
But the simple pass on, and are punished.

13 Take a man's garment if he become surety for a stranger;
Hold him to account for the other.

14 If a man rise early in the morning, and bless his neighbor with a loud voice,
It will be counted a curse to him.

15 A constant drip on a rainy day
And a quarrelsome wife are alike:
16 He who would restrain her would restrain the wind,
Or grasp oil with his right hand.

17 As iron sharpens iron,
A man sharpens his friend.

18 He who takes care of his fig-tree will eat the fruit of it;
And he who attends to his master will be honored.

19 As the face reflects face in water,
So the mind of man reflects man.

20 Sheol and death are never satisfied;
So the eyes of man are never satisfied.

21 As the smelter is for silver, and the furnace for gold,
So a man is tested by his praise.

22 Though you pound a fool with a pestle,
Among grit in a mortar,
His folly will not leave him.

23 Look well to the state of your flocks,
And pay good heed to your herds;
24 For riches last not forever,
Nor wealth to all generations.
25 When the hay is reaped, and the aftermath appears,
And the herbs of the mountains are gathered,

26 Lambs will supply you with clothing,
And goats with the price of a field;
27 Goats' milk enough will you have for your food,
For the food of your household,
And as maintenance for your maidens.

28 The wicked flee when no man pursues;
But the righteous are as bold as a lion.

2 When crime abounds in a land, rulers are often changed:
But through men of wisdom and intelligence, order will long prevail.

3 A wicked man that oppresses the poor
Is like a lashing rain that leaves no food.

4 Law-breakers praise the wicked;
But the law-abiding are zealous against them.

5 Bad men have no understanding of justice;
But those who seek the LORD understand it completely.

6 Better is a poor man who walks in his integrity
Than he who is crooked in his ways, although he be rich.

7 He who pays heed to instruction is a wise son;
But the companion of profligates brings disgrace on his father.

8 He who increases his wealth by interest and usury
Gathers it for him who is kind to the poor.

9 He who turns a deaf ear to instruction—
His very prayer is an abomination.

10 He who seduces the upright into evil ways
Will himself fall into the pit he has dug;
But men of integrity will attain good fortune.

11 The rich man is wise in his own eyes;
But a poor man possessed of intelligence will test him.

12 When the righteous triumph, there is a great celebration;
But when the wicked rise to power, men hide themselves.

13 He who conceals his transgressions will not prosper;
But he who confesses and forsakes them will obtain mercy.

14 Happy is the man who lives always in awe;
But he who hardens his conscience will fall into misfortune.

15 Like a roaring lion, or a ravenous bear,
Is a wicked ruler over a poor people.

16 A prince who is an oppressor is devoid of intelligence;
But he who hates ill-gotten gain will prolong his life.

17 A man laden with another man's blood makes tracks for the grave;
None will support him.

18 He who walks honestly will be kept in safety;
But the man of crooked ways will fall into a pit.

19 He who tills his ground will have plenty of food;
But he who follows empty pursuits will have plenty of poverty.

20 A trustworthy man will be amply blessed;
But he who makes haste to be rich will not go unpunished.

21 To be partial in judgment is not good—
Even for a morsel of bread a man may fall into sin.

22 The avaricious man rushes after wealth,
Not knowing that want will befall him.

23 He who reproves a man will get more thanks in the end
Than he who flatters with the tongue.

24 He who robs his father or his mother,
Saying, "There is no wrong in it,"
Is companion to him who destroys.

25 A greedy man stirs up strife;
But he who trusts in the LORD will flourish.

26 He who trusts in himself is a fool;
But he who walks wisely will be kept safe.

27 He who gives to the poor will not come to want;
But he who shuts his eyes against them will have many a curse.

28 When the wicked rise to power, men hide themselves;
But when they perish, the righteous flourish.

29 He who stiffens his neck against many reproofs
Will suddenly be broken beyond repair.

2 When the righteous are in power, the people rejoice;
But when the wicked bear rule, the people groan.

3 He who loves wisdom gladdens his father;
But he who keeps company with harlots wastes his substance.

4 A king by justice gives stability to a land;
But he who makes heavy exactions brings it to ruin.

5 A man who flatters his neighbor
Is spreading a net for his steps.

6 A bad man strikes on danger at every step;
But a righteous man runs his way with joy.

7 A good man respects the rights of the poor;
A wicked man knows no respect.

8 Unprincipled men set the city in a blaze;
But wise men turn back anger.

9 If a wise man go to law with a fool,
Whether he storm or laugh, there will be no peace.

10 Bloodthirsty men hate the innocent,
And seek the life of the upright.

11 A fool gives vent to his temper;
But a wise man restrains his anger.

12 If a ruler listen to lies,
All his servants become depraved.

13 The poor man and the oppressor meet face to face;
The LORD gives light to the eyes of them both.

14 The king who judges the poor with equity—
His throne will be established forever.

15 The rod of correction gives wisdom;
But a child who is left to himself brings disgrace on his mother.

16 When the wicked are in power, crime increases;
But the righteous will see their downfall.

17 Correct your son, that he may give you peace of mind,
And bring delight to your heart.

18 Where there is no vision, the people break loose;
But those who obey law—happy are they!

19 Not by mere words can a servant be trained;
For he understands, but will not pay heed.

20 You see a man who is hasty in his words?
There is more hope for a fool than for him.

21 He who pampers his servant from childhood
Will in the end gain nothing but ingratitude.

22 A passionate man stirs up discord;
And a hot-tempered man is the cause of much mischief.

23 A man's pride will bring him low;
But the humble will attain to honor.

24 He who is partner with a thief is an enemy to himself;
He hears the curse, but discloses nothing.

25 The fear of man leads one into a snare;
But he who trusts in the LORD will be placed in safety.

26 Many court the ruler's favor;
But a man's case is decided by the LORD.

27 A bad man is an abomination to the righteous;
And an upright man is an abomination to the wicked.

30 THE WORDS OF AGUR THE SON OF JAKEH, FROM MASSA, 30:1–33

The oracle of the man: "I am wearied, O God,
I am wearied, O God, and spent;
2 For I am but a brute beast, and no man—

I have nought of human intelligence;
3 No wisdom have I learned,
No knowledge have I of the Holy One.
4 Who has scaled the heavens and come down?
Who has gathered the wind in his fists?
Who has wrapped the waters in a garment?
Who has established all the bounds of the earth?
What is his name, and what is his son's name?
For surely you know!"

5 Every word of God is tested;
He is a shield to those who take refuge in him.
6 Add not to his words;
Lest he call you to account, and you be proved a liar.

7 Two things I ask of thee,
Deny them not to me before I die:
8 Put falsehood and lying far from me,
Give me neither poverty nor riches—
Provide me with food sufficient for my needs—
9 Lest I be full, and disown thee,
Saying, "Who is the LORD?"
Or lest I be in want, and steal,
And profane the name of my God.

10 Slander not a servant to his master,
Lest he curse you, and you have to pay for it.

11 There is a class of people who curse their father,
And do not bless their mother.
12 There is a class of people who are pure in their own eyes,
Yet are not cleansed of their filthiness.
13 There is a class of people with O! such haughty eyes,
And such uplifted eyelids.
14 There is a class of people whose teeth are swords,
And whose fangs are knives—
To devour the poor from the earth,
And the needy from among men.

15 The leech has two daughters:
"Give, give!" they cry.

There are three things that are unsated,
Four that never say, "Enough":
16 Sheol, and the barren womb,
The earth unsated with water,
And fire that never says, "Enough."

17 The eye that mocks a father,
And scorns an aged mother—
The ravens of the valley will pick it out,
And the vultures will devour it.

18 There are three things too wonderful for me,
Four that I cannot understand:
19 The way of a vulture in the air,
The way of a serpent on a crag,
The way of a ship in the heart of the sea,
And the way of a man with a woman.

20 This is the way of an adulterous woman:
She eats, and wipes her mouth,
And says, "I have done no wrong."

21 Under three things the earth quakes,
Under four it cannot bear up:
22 A slave when he becomes a king,
A fool when he is sated with food,
23 An unpopular woman when she is married,
And a maidservant when she supplants her mistress.

24 There are four things on earth that are small,
And yet are exceedingly wise:
25 The ants—they are no strong folk,
Yet they lay up their food in the summer;
26 The marmots—they are no mighty folk,
Yet they make their home in the crags;
27 The locusts—they have no king,
Yet they march all in ranks;
28 The lizard—she holds on by her forefeet,
Yet she finds her way into the king's palace.

29 There are three things that are stately in step,
Four that are stately in gait:

30 The lion, which is mightiest among beasts,
And turns not back before any;
31 The strutting cock, and the he-goat,
And the king at the head of his people.

32 If you have been foolish in exalting yourself,
Or if you have hatched some senseless scheme,
Lay your hand upon your mouth!
33 For, as the pressing of milk brings forth curds,
And the pressing of the nose brings forth blood,
So the pressing of anger brings forth strife.

31 THE WORDS OF LEMUEL, KING OF MASSA, WHICH HIS MOTHER TAUGHT HIM, 31:1–9

2 What, O my son? what, O son of my womb?
What, O son of my vows?
3 Give not your strength to women,
Your heart to those who are the ruin of kings.
4 Nor be it for kings, O Lemuel,
For kings to drink wine,
For princes to quaff strong drink;
5 Lest as they drink they forget the law,
And violate the rights of any in trouble.
6 Give strong drink to him who is perishing,
And wine to the bitter in heart;
7 That as he drinks he may forget his poverty,
And think no more of his misery.
8 Open your mouth on behalf of the dumb,
In defense of the rights of all who are suffering;
9 Open your mouth on the side of justice,
And defend the rights of the poor and the needy.

THE GOOD WIFE, 31:10–31

א

10 If one can find a good wife,
She is worth far more than corals.

ב

11 Her husband puts his trust in her,
And finds no lack of gain.

ג

12 She brings him good, and not harm,
All the days of his life.

ד

13 She sorts out wool and flax,
And works it up as she wills.

ה

14 She is like the ships of the merchant—
She brings her food from afar.

ו

15 She rises while yet it is night,
And gives her household food,
With a portion for her maidens.

ז

16 She examines a field, and buys it—
With her earnings she plants a vineyard.

ח

17 She girds her loins with strength,
And she braces her arms.

ט

18 She perceives that her work is profitable,
So her lamp goes not out at night.

י

19 She lays her hand on the distaff,
Her fingers grasp the spindle.

כ

20 She stretches her hand to the poor,
She extends her arms to the needy.

ל

21 She is not afraid of the snow for her household,
For her household are all clothed in doublets.

מ

22 She makes coverlets for herself,
Her clothing is linen and purple.

נ

23 Her husband is known at the gates,
As he sits among the elders of the land.

ס

24 She makes linen vests, and sells them,
She supplies the merchants with girdles.

ע

25 She is clothed with strength and dignity,
And she laughs at the days to come.

פ

26 She opens her mouth in wisdom,
And kindly counsel is on her tongue.

צ

27 She looks well after her household,
And eats not the bread of idleness.

ק

28 Her children rise up, and bless her—
Her husband also, and praises her:

ר

29 "Many women have done well,
But you have excelled them all."

ש

30 Charms are deceptive, and beauty is a breath;
But a woman who reveres the LORD—she will be praised.

ת

31 Give her the due reward of her work;
And let her deeds bring her praise at the gates.

THE BOOK OF ECCLESIASTES

THE ENDLESS ROUND OF NATURE, 1:1–11

1 The sayings of Koheleth, the son of David, who was king in Jerusalem.

2 "Futility of futility," says Koheleth,
"Futility of futilities, all is futility!
3 What does a man gain from all his toil
Wherein he toils beneath the sun?
4 One generation goes, and another comes,
While the earth endures perpetually.
5 The sun rises and the sun sets,
And hastens to the place where he arose.
6 The wind blows toward the south
And returns to the north.
Turning, turning, the wind blows,
And returns upon its circuit.
7 All rivers run to the sea,
But the sea is never full;
To the spot where the rivers flow,
There they continue to flow.
8 All cases would weary;
One may not tell them;
Lest the eye be sated with seeing,
And the ear be filled with hearing.
9 Whatsoever has been is that which will be;
And whatsoever has been done is that which will be done;
And there is nothing new under the sun.
10 Is there a thing of which it is said, 'Lo, this is new'?
It was already in existence in the ages
Which were before us;
11 But there is no record of former things;
Likewise of future things there will be no record
For those who live later still."

THE FUTILITY OF LEARNING, 1:12–18

12 "I, Koheleth, was king over Israel in Jerusalem; and I set my mind
13 to search and to investigate in wisdom everything that is done beneath
the heavens. It is a wretched business that God has given the sons of
14 men with which to occupy themselves. I have seen everything that
has been done under the sun; and lo, everything is futility and striving
for the wind.

15 "The crooked cannot be made straight,
And that which is lacking cannot be counted.

16 "I thought within myself thus: I am great and have increased in
wisdom above all that were before me over Jerusalem; and my mind
17 has seen abundant wisdom and knowledge. And I set my mind to
knowing wisdom and to knowing madness and folly. I know that this
too is striving for the wind.

18 "For more wisdom is more worry,
And increase of knowledge is increase of sorrow."

THE FUTILITY OF ALL HUMAN EFFORT, 2:1–26

2 "I said to myself: 'Come now, let me test you with mirth; so enjoy
2 yourself.' But this also was futility. Of laughter I said, 'It is mad';
3 and of mirth, 'What has this done?' I searched in my mind how to
stimulate my flesh with wine, and, while my mind conducted itself
with wisdom, how to lay hold upon folly, until I might see which is
better for men to practice under the heavens all the days of their life.
4 I made myself great works; I built myself houses; I planted vine-
5 yards for myself; I made me gardens and parks, and I planted therein
6 all sorts of fruit trees. I made me pools of water with which to irri-
7 gate a young forest. I bought male and female slaves and had a
household of dependents, besides having possessions in cattle and sheep
in far greater numbers than any who had been in Jerusalem before
8 me. I gathered for myself silver and gold, the treasure of kings and
provinces. I trained singing men and women for myself and the
9 luxuries of the sons of men, women of all sorts. And I became great
and increased more than all who were before me in Jerusalem; yet
10 my wisdom stood by me. And nothing that my eyes desired did I
withhold from them. I did not withhold my mind from any mirth,
but my mind found joy in all my toil; for this was my share of all
11 my toil. And I reviewed all my works which my hands had made and
the toil which I had expended in making them, and lo; everything
was a futility and striving after wind, and there was no profit under

12 the sun. So I turned again to look upon wisdom, madness, and folly;
for what can the man do who comes after the king? That which has
13 already been done! And I saw that wisdom is more profitable than
14 folly, even as light is preferable to darkness. The wise man's eyes
are in his head; but the fool walks in darkness. But I realized that
15 the same fate overtakes them all. And I said to myself, 'As it befalls
the fool, so will it befall me; why, then, should I be overwise?' And
16 I said to myself, 'This too is futility!' For there is no permanent rec-
ord for either wise man or fool, inasmuch as in the course of the days
to come everything is forgotten. How the wise and the fool alike die!
17 And I hated life; for everything that is done under the sun seemed to
18 me wrong, for everything is futility and striving for the wind. And I
hated all my toil whereat I had toiled under the sun, seeing that I must
19 leave it to the man who shall follow me. And who knows whether
he will be a wise man or a fool? Yet he will have control of all the
product of my toil at which I have toiled and of the wisdom which I
20 have won under the sun. This too is futility. So I turned my mind to
21 despair of all the toil at which I had toiled under the sun. For there
is a man whose toil has been done with wisdom, knowledge, and suc-
cess, but to a man who has not toiled for it he gives it as his portion.
22 This too is futility and a great evil. For what does a man get for all
his toil and the striving of his mind wherewith he has toiled under the
23 sun. For all his days are sorrowful and his task is full of trouble, and
at night his mind finds no rest. This too is futility.

24 "There is nothing good for a man but that he eat and drink and
find satisfaction in his work. This too have I seen, that it is from the
25 hand of God. For who can eat and who can enjoy apart from him?
26 For to a man who is good in his sight he gives wisdom, knowledge and
joy; but to the sinner he gives the task of gathering and collecting that
he may give it to the one who is good in God's sight. This too is fu-
tility and striving for the wind."

AN ORDERLY WORLD, 3:1–8

3 "For everything there is an appointed time;
And there is a time for every purpose under the heavens:
2 A time to be born, and a time to die;
A time for planting, and a time for uprooting;
3 A time to slay, and a time to heal;
A time to tear down, and a time to rebuild;
4 A time to weep, and a time to laugh;

A time to mourn, and a time to dance;
5 A time to scatter stones, and a time to gather stones;
A time to embrace, and a time to refrain from embracing;
6 A time to seek, and a time to count as lost;
A time to keep, and a time to throw away;
7 A time to tear, and a time to sew;
A time to keep quiet, and a time to talk;
8 A time to love, and a time to hate;
A time for war, and a time for peace."

MAN'S LIMITATIONS, 3:9–15

9 "What does the maker gain from the work which he has done?
10 I see the task which God has assigned to men with which to occupy
11 themselves. He has made everything beautiful in its season; but he has
also implanted it in their mind to refrain, so that man cannot discover
12 the work which God has done from beginning to end. I know that
there is nothing good for man but to be glad and to enjoy himself
13 while he lives. Indeed, if any man eats and drinks and enjoys himself
14 in all his work, it is a gift from God. I know that whatsoever God
does will be forever; nothing may be added to it and nothing may
be withdrawn from it; God has made it so that they shall be in awe
15 before him. Whatever is has been long ago and what is to be has been
long ago; and God seeks him who has been persecuted."

MAN AND BEAST UPON THE SAME LEVEL, 3:16–22

16 "Furthermore, I saw under the sun that wickedness took the place
of justice and wickedness took the place of righteousness.
17 "I said to myself, 'God judges both the righteous and the wicked,
18 for there is a time for every purpose and for every deed there.' I said
to myself regarding the human family, 'It is that God may test them
19 and see that they are beasts.' For there is one fate for both man and
beast—the same fate for them; as the one dies, so dies the other; the
same breath is in all of them, and man has no advantage over the
20 beast; for everything is futility. All go to one place; all are from the
21 dust, and all return to the dust. Who knows whether the spirit of
men goes upward and the spirit of the beast goes downward to the
22 earth? And I saw that there is nothing better than that man should
rejoice in his work; since that is his portion; for who can bring him
to see what shall be after him?"

THIS TRANSITORY LIFE, 4:1–16

4 "So I beheld once more all the oppressions that are practiced under
the sun; and there were the tears of the oppressed who had no one to
comfort them, and the strength of their oppressors, but they had none
2 to comfort them. And I congratulated the dead who were already
3 dead, rather than the living who are yet alive; and as happier than
both of them did I regard him who had never been, who had not seen
4 the wicked work which is done under the sun. And I saw that all the
labor and all the hard work is due to men's jealousy of one another.
5 This too is futility and striving after the wind. The fool folds his
6 hands and devours his own flesh. Better is one handful with quiet,
7 than two handfuls with trouble and striving after the wind. Further-
8 more, I saw a case of futility under the sun: It is an individual with-
out a companion; he has neither son, nor brother; and yet there is no
end to all his toil, nor is his eye ever satisfied with riches. For whom
then should I toil and deny myself happiness? This too is futility
9 and an evil task. Two are better than one, for they get a good wage
10 for their toil; and if they fall, the one can lift up his companion, but
11 if a solitary person falls there is no partner to lift him up. Likewise,
if two sleep together, they keep warm, but how can one alone keep
12 warm? And if somebody attacks one, two can withstand him, and a
13 threefold cord is not quickly broken. Better is a youth poor and wise,
than a king that is old and foolish who no longer knows how to take
14 care of himself. For from a household of rebels he came forth to be
15 king, even though in his own kingdom he was born poor. I saw all
the living under the sun running with the youth who was to stand in
16 his place. There was no end to all the people, to all at whose head he
was; yet those who come later will not rejoice in him. For this too is
futility and a striving for the wind."

REGARDING VOWS, 4:17—5:8

17 "Guard your steps when you go to the house of God; and to draw
near to obey is better than that fools should offer sacrifice, for they
5 know nothing but to do wrong. Be not rash with your mouth and let
not your mind be in haste to utter a word before God; for God is in
2 the heavens and you are on the earth; so let your words be few. For
a dream comes through a mass of business, and the voice of a fool
3 through a multitude of words. When you make a vow to God do not
delay in fulfilling it; for he has no pleasure in fools! What you vow,
4 fulfill! It is better that you should not vow than that you should vow

and not fulfill it. Let not your mouth bring you into sin, and say not
before the messenger, 'It was a mistake.' Why should God be angered
at your voice and destroy the work of your hands? For through many
futile dreams come many vows. But do you fear God! If you see
the oppression of the poor, and justice and right exploited in the prov-
ince, be not amazed at the situation, for one high official watches
over another, and there are those higher than both. The ruthless has
an advantage in everything; he is king over the cultivated land."

ABIDING SATISFACTION, 5:9–19

"He who loves money will not be satisfied with money;
Nor he who loves riches with gain.
This too is futility.
When goods increase those who eat of them increase;
And what profit has their owner, but in looking at them?
Sweet is the sleep of the laborer, whether he eat little or much;
But the surfeit of the rich allows him no sleep.
There is a sore evil that I have seen under the sun—
Wealth kept by its owner to his own hurt.
And that wealth was lost in an unfortunate enterprise;
And he became the father of a son, without a thing in his hand.
Just as he emerged from his mother's womb,
Naked does he return, going even as he came;
And he carries away nothing of his toil which he can carry in his hand.
This, indeed, is a sore evil: just as he came, so will he go;
And what profit has he in that he toiled for the wind,
And spent all his days in darkness and mourning,
And in much trouble, sickness, and anger?

"So, the good which I see to be worth while is that one should eat
and drink and get enjoyment out of all his toil at which he toils under
the sun during the course of his life which God grants him; for that
is his portion. Every man to whom God gives riches and wealth and
has enabled him to eat of it and to bear his portion and to be glad in
his toil—this is the gift of God; for he will not recall much the days
of his life, because God responds to the joy of his heart."

FRUSTRATED DESIRE, 6:1–8

"There is an evil which I have seen under the sun, and it is heavy
upon mankind: a man to whom God gives riches, wealth and honor

and he lacks nothing of all which he desires, yet God does not permit
him to partake of it; but a stranger partakes of it. This is futility and
3 a sore affliction. If a man become father of a hundred children and
live many years and many be the days of his years, but he is not satis-
fied with good, nor does he obtain burial, I say that the prematurely
4 born is happier than he. Even though it comes in futility and goes out
5 in darkness and its name is covered with darkness, and it does not see
6 the sun or know it, this finds rest rather than the former. Even
though he lives a thousand years twice over and gets no enjoyment—
do not all go to one place?

7 "All a man's toil is for his mouth,
And yet his appetite is not satisfied.
8 For what advantage has the wise man over the fool,
And what has the poor man who knows how to walk before the
living?
9 Better is the sight of the eyes than the wandering of desire;
This too is futility and a striving for the wind."

MAN HELPLESS BEFORE FATE, 6:10–12

10 "Whatever its name is, it was called long ago, and what man is has
11 been known; and he is unable to contend with him that is stronger
12 than he. For there are many words which increase futility. What
advantage has man? For who knows what is good for man in life,
during the course of his futile life, for he spends them like a shadow?
Who can tell a man what will be after him under the sun?"

A MEDLEY OF PROVERBS, 7:1–14

7 "A good name is better than good ointment,
And the day of death better than the day of one's birth.
2 It is better to go to the house of mourning than to go to the ban-
quet-hall.
Inasmuch as that is every man's end, and the living will lay it to
heart.
3 Better is sorrow than laughter,
For through a sad face the mind is improved.
4 The mind of the wise is in the house of mourning,
But the mind of fools is in the house of mirth.
5 It is better that a man should hear the rebuke of the wise,
Than that he should hear the song of fools.
6 For like the sound of thorns under the pot

So is the laughter of the fool. This too is futility.
7 For oppression makes the wise man mad,
And a gift destroys the mind.
8 Better is the end of a thing than its beginning;
Better is a patient spirit than a proud spirit.
9 Do not make haste in your spirit to be angry,
For anger rests in the bosom of fools.
10 Do not say, 'Why were the former days better than these?'
For not out of wisdom have you asked about this.
11 Wisdom with an inheritance is good,
And an advantage to those who see the sun;
12 For in the protection of wisdom is the protection of money.
And the advantage of knowledge is that wisdom preserves the life of its owner.
13 Behold the work of God;
For who can straighten out what he has made crooked.
14 In the day of prosperity, be joyful,
And in the day of adversity, consider:
God has made one thing to correspond to another,
That man may not find anything that is to be after him."

WORLDLY WISDOM, 7:15–29

15 "I have seen everything in my futile life:
For example, the righteous man perishing in his righteousness,
And the wicked prolonging his life in his wickedness.
16 Do not be over-righteous,
And be not excessively wise;
Why should you ruin yourself?
17 Be not over-wicked,
Nor play the fool;
Why should you die before your time?
18 It is well that you lay hold of one thing,
And also that your hand let not go of another;
For he who fears God will come forth with both.
19 Wisdom makes a wise man stronger
Than the ten rulers who are in the city.
20 For there is no man on earth so righteous
That he does good and never fails.
21 Do not give heed to all things that men say,
Lest you hear your servant cursing you.

22 For you know that many times
You yourself have cursed others.
23 "All this I have tested by wisdom; I said, 'I will be wise,' but it
24 was far from me. Whatever is is far off and very deep; who can find it?
25 "I gave my mind to knowledge and to searching and seeking wisdom and substance and to the knowledge that wickedness is folly and
26 foolishness is madness. And one thing I find more bitter than death: the woman whose mind is snares and nets and her hands fetters. He who is good in God's sight will escape from her; but he who sins will be caught by her.
27 "See, this is what I have found," says Koheleth, "adding one to one
28 to find the total, which I have sought repeatedly, but not found; one man out of a thousand have I found, but not a woman have I found
29 among all these. Only see this which I have found, that God made mankind upright, but they have discovered many contrivances."

THE CAPRICE OF RULERS, 8:1–9

8 "Who is like the wise man?
And who knows the explanation of a thing?
A man's wisdom illumines his face,
And his hard face is changed.
2 I obey the order of a king, because of the oath of God.
3 Do not be in a hurry to leave his presence;
Do not stand firm in a bad cause,
For he does whatsoever he will;
4 Inasmuch as the word of a king is final;
And who can say to him, 'What are you doing?'
5 "He who keeps the commandment knows nothing bad; and a wise
6 mind knows the time and judgment. For there is a time and judg-
7 ment for every matter; for man's wickedness is heavy upon him. For there is nobody who knows what is to be, for who can tell him how it
8 shall be? There is nobody in authority over the wind to restrain the wind. Nor is there anybody in control of the day of death, nor is
9 there release in war, nor can wickedness deliver its possessors. All this have I seen, and have devoted my attention to all the work which is done under the sun in which one man has power over another to injure him.

THE LACK OF MORAL DISCRIMINATION IN HUMAN AFFAIRS, 8:10—9:6

10 "And so I have seen wicked men carried to the tomb and praised
11 from the holy place and lauded in the city where they had acted thus.
This too is futility. Because the sentence upon an evil deed is not
12 quickly executed, therefore the minds of men are fully determined
to do evil. Even though a sinner does wrong a hundred times and still
13 continues living, yet I know that it shall be well with those who fear
God, who are in awe before him; but it shall not be well with the
wicked, nor shall he prolong his life like a shadow, since he is not
awed in the presence of God.

14 "There is a futility which is wrought upon the earth, namely that
there are righteous men to whom it happens in accordance with what
should be done to the wicked, and there are wicked men to whom it
happens in accordance with what should be done to the righteous. I
say that this too is futility.

15 "So I commend mirth; for there is nothing good for man under the
sun except to eat, drink, and be merry; for this will stay by him in his
toil during the course of his life which God gives him under the sun.
16 When I devoted my mind to the knowledge of wisdom and to consid-
eration of the work which is done upon the earth—for both day and
17 night his eyes see no sleep—then I saw all God's work, that man is
unable to discover the work which is done under the sun, inasmuch
as man may labor in research, but he will not find; and even if the
9 wise man thinks that he knows, he will be unable to find out. For all
this I laid upon my mind and my mind considered all this, namely, that
the righteous and the wise and their works are in the hand of God; no
2 man knows whether it will be love or hatred. Everything in the past
is futility, inasmuch as there is one fate for all, for the righteous, for
the wicked, and for the good; for the clean and the unclean, for him
who offers sacrifice and for him who does not; as is the good, so is the
3 sinner; he who takes an oath is as he who fears an oath. This is evil in
all that is done under the sun, that there is one fate for all; and also
that the mind of men is full of wickedness, and madness is in their
4 minds while they are alive, and after that—to the dead! For who-
soever is joined to all the living has hope, for as a living dog he is bet-
5 ter than the dead lion. For the living know that they will die; but
the dead know nothing at all, nor have they any longer any remem-
6 brance; for the memory of them is forgotten. Not only the love of

them, but the hatred of them, and the envy of them have already perished, and they no longer have any share in anything that is done under the sun."

THE WRITER'S VIEW OF LIFE, 9:7—10:3

7 "Go, eat your food with gladness
And drink your wine with a happy mind,
For God has already accepted your deeds.
8 At all times let your garments be white
And let not oil be lacking upon your head.
9 Enjoy life with the wife whom you love
All the days of your futile life
Which he has given you under the sun;
All your futile days.

"For that is your portion in life and in your toil at which you toil
10 under the sun. Whatsoever your hand finds to do, do it with your
might; for there is no work or substance or knowledge or wisdom in
11 Sheol whither you are going. And again I saw under the sun that the
race is not to the swift, nor the battle to the strong; nor is there bread
for the wise, nor riches for the intelligent, nor favor for scholars;
12 but time and chance happen to all of them. For man does not know
his time; like fish that are caught in an evil net, or like birds caught in
a snare, so are the sons of men snared in an evil time as it falls upon
13 them suddenly. Also this have I seen as wise under the sun and it
14 seemed great to me. There was a small city, with few men in it, and
there came against it a great king and surrounded it and built great
15 siege-works against it. But there was found therein a poor, wise man,
and he rescued the city by his wisdom; yet nobody remembered that
16 poor, wise man. And I say that wisdom is better than strength, though
the wisdom of the poor man was despised and his words were not
17 heeded. The words of the wise spoken quietly are heeded more than
18 the cry of a prince among fools. Wisdom is better than weapons of
10 war, but one sinner destroys much good. A dead fly makes the per-
fumer's precious ointment stink; and a little folly annuls great wis-
2 dom. The wise man's mind makes for his success; the fool's mind
3 makes for his failure. When a fool walks in the way his mind is
lacking, and tells everybody that he is a fool."

MISCELLANEOUS MAXIMS, 10:4–20

4 "If the anger of the ruler rises against you, do not forget your
5 place, for soothing pacifies great offences. There is an evil which I
have seen under the sun, like an accidental error which comes forth
from before a ruler.
6 "The fool is often set in high positions;
While the nobles dwell in low estate.
7 I have seen slaves upon horses,
While princes walked on the ground like slaves.
8 He who digs a pit will fall therein,
While him who breaks through a wall a serpent will bite.
9 He who quarries stones will be hurt by them,
While he who splits logs is endangered by them.
10 If the axe be dull,
And he do not sharpen its edge,
Then he must exert greater strength;
But wisdom is advantageous for winning success.
11 If the serpent bite before being charmed,
Then there is no profit to the charmer.
12 The words of a wise man's mouth are gracious,
But the lips of the fool destroy him.
13 The beginning of the words of his mouth is folly,
And the end of his utterance is wicked madness.
14 The fool multiplies words—
But man knows not what will be,
And who can tell him what will be after him?
15 When will the toil of the fool weary him
Who does not know enough to go to an interpreter?
16 Woe to thee, O land, when thy king is a boy,
And thy princes feast in the morning!
17 Happy art thou, O land, when thy king is a free man,
And thy princes feast at the right time,
For strength and not for drinking!
18 Because of sloth the woodwork sinks,
And because of laziness the house leaks.
19 With mirth they make bread,
And wine gladdens life,
And money answers for everything.
20 Even on your couch do not defame a king,
Nor in your bed-chamber defame a rich man;

For a bird of the heavens will carry the sound,
And some winged creature will tell the thing."

THE UNCERTAINTY OF LIFE, 11:1–8

11 "Cast your bread upon the surface of the water,
For after many days you will find it.
2 Give one portion to seven or even to eight,
For you know not what evil shall happen on the earth.
3 If the clouds be filled with rain,
They will pour it out upon earth;
And if a tree fall to the south or to the north,
In whatsoever place the tree falls, there shall it be.
4 He who watches the wind will not sow,
And he who observes the clouds will not reap.
5 Even as you know not what is the way of the spirit
Into the bones in the pregnant womb,
So you know not the work of God,
Who makes everything.
6 In the morning sow your seed,
And till the evening give your hand no rest;
For you know not which shall prosper, this or that,
Or whether both alike shall be good.
7 8 "Light is sweet, and it is good for the eyes to see the sun. For if a man live many years, and rejoice in them all, let him remember that the days of darkness will be many. Whatsoever may come is futility."

ADVICE TO THE YOUNG, 11:9—12:8

9 "Rejoice, O young man, in your youth,
And let your mind be glad in the days of your vigor,
And walk in the ways of your mind and in the sight of your eyes;
But know that for all these things God will bring you into judgment.
10 And put away worry from your mind,
And remove evil from your flesh;
For youth and the prime of life are futility.
12 Remember your Creator in the days of your vigor,
Before the evil days come
And the years approach of which you will say,
'I have no pleasure in them;'

2 Before the sun become dark,
And the light, and the moon, and the stars;
And the clouds return after the rain;
3 In the day when the guardians of the house tremble,
And the strong men are bent,
And the grinding-maids cease because they are few,
And the ladies peering through the windows be darkened,
4 And the doors into the street are closed;
When the sound of the mill is low,
And one rises at the sound of the bird,
And all songs sound low even when in high tones;
5 They fear and terrors are on the road;
And the almond tree blossoms, and the grasshopper is burdensome,
And the caper-berry becomes ineffectual;
Because man goes to his final home,
And the mourners go around in the street;
6 While the silver cord is not severed,
Nor the golden bowl broken,
Nor the jar shattered at the spring,
Nor the wheel broken at the cistern;
7 Nor the dust return to the earth as it was,
Nor the spirit return to God who gave it.
8 Futility of futilities," says Koheleth, "all is futility."

CONCLUDING COMMENTS, 12:9–13

9 In addition to the fact that Koheleth was wise, he still taught the people knowledge, and he composed, and sought out, and arranged
10 many proverbs. Koheleth sought to find pleasing words, and what is
11 written correctly, namely, true things. The words of the wise are like goads; but collections which are given by one teacher are like nails
12 driven with a sledge. Furthermore, my son, take warning; of the making of many books there is no end, and much study is weariness of the flesh.
13 The conclusion of the matter. Let us hear all: Fear God and keep his commandments; for this concerns every man, that God brings every work into judgment with regard to everything concealed, whether it be good or bad.

THE SONG OF SONGS

1 The Song of Songs, which is Solomon's.

THE MAIDEN TO THE YOUTH, 1:2–4

2 "Kiss me with kisses from your mouth,
For your love is better than wine;
3 The fragrance of your ointments is sweet;
Your very self is a precious ointment;
Therefore do the maidens love you.
4 Take me along with you, let us hasten;
Bring me, O king, into your chamber,
That we may exult and rejoice in you,
That we may praise your love more than wine;
Rightly are you loved."

THE MAIDEN TO THE CHORUS, 1:5, 6

5 "Blackened am I, but comely,
O maidens of Jerusalem,
Like the tents of Kedar,
like the hangings of Solomon.
6 Do not notice that I am blackened,
that the sun has scorched me,
my mother's son has burned me.
I was made keeper of the vineyards,
but the vineyards committed to me I have not kept."

THE MAIDEN TO THE YOUTH, 1:7

7 "Tell me, you whom I love,
where you are pasturing your flock,
where you are making your fold at noon;
For why should I be like one veiled,
beside the flocks of your companions?"

THE CHORUS TO THE MAIDEN, 1:8

8 "If you do not know,
O most beautiful of women,

Follow in the tracks of the flock,
And pasture your kids,
beside the tents of the shepherds."

THE YOUTH TO THE MAIDEN, 1:9–11

9 "To a steed in Pharaoh's chariots,
I compare you, my love.
10 Your cheeks are comely with bangles,
your neck with beads.
11 Bangles of gold we will make for you,
with studs of silver."

THE MAIDEN TO THE CHORUS, 1:12–14

12 "While the king was on his couch,
his nard gave forth its fragrance.
13 A bunch of myrrh is my beloved to me,
as he lies at night between my breasts;
14 A cluster of henna is my beloved to me,
from the gardens of Engedi."

THE YOUTH TO THE MAIDEN, 1:15

15 "Ah, you are beautiful, my love;
ah, you are beautiful;
Your eyes are doves."

THE MAIDEN TO THE YOUTH, 1:16, 17

16 "Ah, you are beautiful, my beloved,
yea, lovely.
Yea, our couch is leafy,
17 The beams of our house are cedars,
our rafters cypresses."

THE MAIDEN, 2:1

2 "I am a saffron of the plain,
a hyacinth of the valleys."

THE YOUTH, 2:2

2 "Like a hyacinth among thistles,
so is my loved one among the maidens."

THE MAIDEN TO THE CHORUS, 2:3—3:5

3 "Like an apple tree among the trees of the forest,
so is my beloved among the youths.
In his shadow I long to sit,
and his fruit is sweet to my taste.
4 Bring me to the house of wine,
and look upon me with love.
5 Stay me with raisin-cakes,
refresh me with apples;
for I am sick with love.
6 Let his left hand be under my head,
and his right hand embrace me.

7 "I adjure you, O maidens of Jerusalem,
by the gazelles or by the hinds of the field,
That you rouse not, nor awaken love,
until it please.

8 "Hark! my beloved!
ah, here he comes,
Leaping over the mountains,
skipping over the hills.
9 My beloved is like a gazelle,
or a young stag.
Ah, here he stands,
behind our wall,
Looking through the windows,
peering through the lattices!
10 My beloved spoke up, and said to me,
'Rise, my love,
my beautiful one, come away;
11 For, see, the winter is past,
the rain is over and gone;
12 The flowers have appeared on the earth,
the time of song has come;
And the call of the turtle dove
is heard in our land;
13 The fig tree is putting forth its figs,
and the blossoming grapevines give forth fragrance.

Rise, my love,
my beautiful one, come away.
14 O my dove in the clefts of the rocks,
in the recesses of the cliffs,
Let me see your form,
let me hear your voice;
For your voice is sweet,
and your form is comely.'

15 "Catch for us the foxes,
the little foxes,
That are despoiling the vineyards,
since our vineyards are in bloom.

16 "My beloved belongs to me, and I to him,
who is pasturing his flock among the hyacinths.
17 Until the day blows,
and the shadows flee,
Gambol, my beloved,
like a gazelle or a young stag upon the craggy
mountains.

3 "Upon my bed at night,
I sought him whom I love;
I sought him, but could not find him;
I called him, but he did not answer me.
2 I will rise then, and go about the city,
in the streets and in the squares,
To seek him whom I love;
I sought him, but could not find him.
3 The watchmen who go about the city found me,
'Have you seen him whom I love?'
4 Scarcely did I get by them,
when I found him whom I love.
I held him and would not let him go,
until I brought him to my mother's house,
to the chamber of her who bore me.

5 "I adjure you, O maidens of Jerusalem,
by the gazelles or by the hinds of the field,
That you rouse not, nor awaken love,
until it please."

THE CHORUS, 3:6–11

6 "What is this coming up from the wilderness,
like columns of smoke,
Perfumed with myrrh and frankincense,
made from all kinds of merchants' spices?
7 Ah, it is the litter of Solomon.
Sixty warriors are around it,
of the warriors of Israel,
8 All of them armed with swords,
trained in war,
Each with his sword upon his hip,
against danger at night.
9 King Solomon made himself a palanquin,
from the woods of Lebanon.
10 He made its columns of silver,
its seat of gold,
Its body of purple,
its interior inlaid with ebony.
11 O maidens of Jerusalem, go forth,
and gaze upon King Solomon,
On the crown with which his mother crowned him,
on the day of his nuptials,
on the day of his gladness of heart."

THE YOUTH TO THE MAIDEN, 4:1–15

4 "Ah, you are beautiful, my love;
ah, you are beautiful!
Your eyes are doves,
behind your veil.
Your hair is like a flock of goats,
streaming down from Mount Gilead.
2 Your teeth are like a flock of ewes ready for shearing,
that have come up from the washing,
All of which bear twins,
and none of which loses its young.
3 Your lips are like a thread of scarlet,
and your mouth is comely.
Your temple is like a slice of pomegranate,
behind your veil.
4 Your neck is like the tower of David,

built as an armory,
With a thousand bucklers hung upon it,
all kinds of warriors' shields.
5 Your two breasts are like two fawns,
twins of a gazelle,
that pasture among the hyacinths.
6 Until the day blows,
and the shadows flee,
I will betake myself to the mountain of myrrh,
and to the hill of frankincense.
7 You are altogether beautiful, my love,
and there is no blemish in you.

8 "Come from Lebanon, my bride;
come from Lebanon, come!
Descend from the top of Amana,
from the top of Senir (that is, Hermon),
From the dens of lions,
from the mountains of leopards.
9 You have heartened me, my sister, my bride,
you have heartened me,
With one glance of your eyes,
with one turn of your neck.
10 How beautiful is your love,
my sister, my bride!
How much better is your love than wine,
and the fragrance of your ointments than all kinds of perfume!
11 As for your lips, my bride,
they distil sweetness;
Honey and milk are under your tongue,
and the fragrance of your garments is like the fragrance of Lebanon.
12 A garden inclosed is my sister, my bride,
a garden inclosed, a fountain sealed,
15 A garden fountain, a well of fresh water,
and flowing streams from Lebanon.
13 Your products are a park of pomegranates,
together with choice fruits,
henna with nard,

14 Nard and saffron, calamus and cinnamon,
together with all kinds of frankincense woods,
Myrrh and aloes,
together with all the finest perfumes."

THE MAIDEN, 4:16

16 "Awake, northwind,
and come, southwind!
Blow upon my garden,
that its perfumes may distil,
That my beloved may come to his garden,
and eat its choice fruits."

THE YOUTH TO THE MAIDEN, 5:1*a*

5 "I have come to my garden, my sister, my bride,
To gather my myrrh with my spice,
To eat my honeycomb with my honey,
To drink my wine with my milk."

THE CHORUS, 5:1*b*

"Eat, lovers, drink,
and be drunk with love."

THE MAIDEN, 5:2–8

2 "I was asleep, but my fancy was alert;
hark! my beloved is knocking:
'Open to me, my sister, my love,
my dove, my perfect one;
For my head is filled with dew,
my locks with the mist of the night.'
3 'I have taken off my garments;
why should I put them on again?
I have washed my feet;
why should I soil them?'
4 My beloved took his hand from the doorway,
and my heart yearned for him.
5 I rose to open to my beloved,
and my hands dripped myrrh,
And my fingers flowing myrrh,
upon the handles of the bar.

6 I opened to my beloved,
but my beloved had turned away, had gone.
I longed for speech with him;
I sought him, but could not find him;
I called him, but he did not answer me;
7 The watchmen who go about the city found me;
they smote me, they wounded me;
They stripped me of my mantle,
the guardians of the walls.

8 "I adjure you, O maidens of Jerusalem,
if you find my beloved,
That you tell him,
that I am sick with love."

THE CHORUS TO THE MAIDEN, 5:9

9 "What is your lover but a lover,
O most beautiful of women?
What is your lover but a lover,
that you do so adjure us?"

THE MAIDEN TO THE CHORUS, 5:10–16

10 "My beloved is fair and ruddy,
distinguished among myriads.
11 His head is fine gold,
his locks palm branches,
as black as a raven.
12 His eyes are like doves,
by streams of water,
Bathing in milk,
sitting by a pool.
13 His cheeks are like beds of spices,
exhaling perfumes.
His lips are hyacinths,
dropping flowing myrrh.
14 His hands are rods of gold,
studded with Tarshish-stones.
His body is a column of ivory,
adorned with sapphires.

15 His legs are pillars of marble,
set on bases of gold.
His form is like Lebanon,
as choice as cedars.
16 His mouth is sweet,
and he is altogether lovely.
Such is my beloved, and such my lover,
O maidens of Jerusalem."

THE CHORUS TO THE MAIDEN, 6:1

6 "Whither has your beloved gone,
O most beautiful of women?
Whither has your beloved turned,
that we may seek him with you?"

THE MAIDEN TO THE CHORUS, 6:2, 3

2 "My beloved has gone down to his garden,
to the beds of spices,
To pasture his flock in the gardens,
and gather hyacinths.
3 I belong to my beloved, and my beloved to me,
who pastures his flock among the hyacinths."

THE YOUTH TO THE MAIDEN, 6:4–10

4 "You are as beautiful as Tirzah, my love,
as comely as Jerusalem,
as august as the most distinguished.
5 Turn your eyes away from me,
for they dazzle me.
Your hair is like a flock of goats,
streaming down from Gilead.
6 Your teeth are a flock of ewes,
that have come up from the washing,
All of which bear twins,
and none of which loses its young.
7 Your temple is like a slice of pomegranate,
behind your veil.
8 Sixty are the queens, and eighty the concubines,
and the maidens are numberless.

9 The only one is she,
my dove, my perfect one;
She is the only one of her mother;
she is the darling of her who bore her.
The maidens look upon her and bless her,
the queens and concubines praise her:
10 'Who is she that breaks forth like the dawn,
as beautiful as the moon,
As bright as the sun,
as august as the most distinguished?' "

THE MAIDEN, 6:11, 12

11 "I went down to the nut garden,
to look at the verdure of the valley,
To see whether the grapevine had budded,
whether the pomegranates had bloomed.
12 Before I knew it, my fancy set me
in the chariot of my ardent lover."

THE CHORUS TO THE MAIDEN, 6:13—7:6

13 "Turn, turn, O Shulammite;
turn, turn, that we may gaze on you.
Ah, gaze on the Shulammite,
in the Mahanaim dance.
7 How beautiful are your steps in sandals,
O rapturous maiden!
The curves of your hips are like necklaces,
the handicraft of an artist.
2 Your navel is a round bowl,
in which liquor is never lacking.
Your belly is a heap of wheat,
fenced in with hyacinths.
3 Your two breasts are like two fawns,
twins of a gazelle.
4 Your neck is like a tower of ivory,
your head upon it is like Carmel.
Your eyes are pools in Heshbon,
at the gate of Bath-rabbim.
Your nose is like a peak of Lebanon,
overlooking Damascus.

5 And the hair of your head is like purple,
in whose tresses a king is caught.
6 How beautiful, yea, how lovely you are,
beloved one, joyous maiden!"

THE YOUTH TO THE MAIDEN, 7:7–9

7 "Your very stature is like a palm tree,
and your breasts like clusters.
8 I said, 'Let me climb the palm tree,
let me take hold of its clusters,
And let your breasts be like clusters of the vine,
and the breath of your nose like apples,
9 And your palate like finest wine,
flowing pleasantly into my mouth,
stirring my lips and teeth.' "

THE MAIDEN, 7:10—8:4

10 "I belong to my beloved,
and his longing is for me.
11 Come, my beloved, let us go into the field,
let us rest among the henna flowers;
12 Let us go early to the vineyards,
to see whether the grapevine has budded,
Whether the vine blossoms have opened,
the pomegranates bloomed.
There I will give
my love to you.
13 The mandrakes give forth fragrance,
and at our doors are all kinds of choice fruits,
Both new and old,
which I have treasured for you, my beloved.

8 "O that you were really my brother,
who had sucked the breasts of my mother,
That I might find you in the street, kiss you,
and no one then despise me;
2 That I might lead you, bring you to the house of my mother,
to the chamber of her who bore me;
That I might give you some spiced wine to drink,
some pomegranate juice;

3 That your left hand might be under my head,
and your right hand embrace me.

4 "I adjure you, O maidens of Jerusalem,
That you rouse not, nor awaken love,
until it please."

THE CHORUS, 8:5*a*

5 "Who is this coming up from the wilderness,
leaning upon her beloved?"

THE MAIDEN TO THE YOUTH, 8:5*b*–7

"Under the apple tree I awakened you,
where your mother was in travail with you,
where she that bore you was in travail.
6 Place me like a seal upon your heart,
like a seal upon your arm;
For love is as mighty as death,
as strong as Sheol;
As for passion, its bolts are bolts of fire,
furious flames;
7 Many waters cannot quench love,
nor rivers overcome it.
If one were to offer all the substance of his house for love,
it would be utterly contemned."

THE CHORUS, 8:8, 9

8 "Our sister is young,
and has no breasts.
What shall we do for our sister,
against the day when she will be spoken for?
9 If she is a wall,
we shall build a silver turret on her;
But if she is a door,
we shall secure her with cedar boards."

THE MAIDEN, 8:10–14

10 "If I were a wall,
and my breasts like towers,
Then would I be in his eyes,
like one who finds favor.

11 "Solomon had a vineyard at Baal-hamon;
He let the vineyard to caretakers.
Each was to bring a thousand shekels of silver for its fruit,
12 While my vineyard is my own.
The thousand shekels are yours, O Solomon,
While two hundred belong to the caretakers of the fruit.

13 "O you who sit in the gardens,
with companions listening,
let me hear your voice!
14 Hasten, my beloved,
be like a gazelle,
Or a young stag,
upon the mountains of spices!"

PART IV

THE BOOKS OF THE PROPHETS

THE MAJOR PROPHETS; Translated by Alex. R. Gordon

LAMENTATIONS; Translated by Theophile J. Meek

THE MINOR PROPHETS; Translated by J. M. Powis Smith

THE BOOK OF ISAIAH

SUPERSCRIPTION, 1:1

1 The vision of Isaiah, the son of Amoz, which he saw concerning
Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and
Hezekiah, kings of Judah.

FAITHLESS CHILDREN, 1:2–3

2 Hear, O heavens, and give ear, O earth,
For the LORD has spoken:
"Sons have I reared and brought up,
And they have rebelled against me!
3 The ox knows its owner,
And the ass its master's crib;
But Israel does not know,
My people shows no understanding."

THE DESOLATION OF JUDAH, 1:4–9

4 Ah! sinful nation, guilt-laden people;
Brood of evil-doers, children who deal corruptly;
Who have forsaken the LORD, and spurned the Holy One of
Israel,
And gone back in estrangement from him!
5 Where will you still be smitten, that you revolt again and again?
The whole head is ailing, and the whole heart sick;
6 From the sole of the foot to the head there is no health in it—
Nought but blows and bruises and bleeding wounds,
That have not been pressed nor bound up nor softened with oil.
7 Your land is a desolation, your cities are burned with fire;
Your soil—in your presence aliens devour it:
It is a desolation like the overthrow of Sodom.
8 And the daughter of Zion is left like a booth in a vineyard,
Like a hut in a cucumber-field, like a watchman's tower.
9 Unless the LORD of hosts had left us a handful of survivors,
We should have become like Sodom, we should have resembled
Gomorrah.

TRUE AND FALSE WORSHIP, 1:10–17

10 Hear the word of the LORD,
You rulers of Sodom;
Give ear to the instruction of our God,
You people of Gomorrah!
11 "Of what use is the multitude of your sacrifices to me,"
Says the LORD;
"I am sated with burnt-offerings of rams
And the fat of fed beasts;
In the blood of bullocks and lambs and he-goats
I take no delight.
12 When you come to see my face,
Who demands this of you—
The trampling of my courts?
13 Bring no more worthless offering!
Foul smoke it is to me.
New moon and sabbath, the holding of assemblies—
Fasting and festival I cannot endure.
14 Your new moons and your appointed seasons I hate;
They are a burden upon me, which I am weary of bearing.
15 So, when you spread out your hands,
I will hide my eyes from you;
Though you make many a prayer,
I will not listen.
16 Your hands are full of bloodshed—
Wash yourselves clean;
Put away the evil of your doings
From before my eyes;
17 Cease to do evil, learn to do good;
Seek justice, restrain the oppressor;
Uphold the rights of the fatherless, defend the cause of the widow!"

THE WAGES OF SIN, 1:18–20

18 "Come now, and let us reason together,"
Says the LORD:
"If your sins be like scarlet,
Can they become white as snow?
If they be red like crimson,

Can they become as wool?
19 If you prove willing and obedient,
You shall eat the good of the land;
20 But if you refuse and rebel,
You shall taste the sword";
For the mouth of the LORD has spoken.

THE PURIFYING OF ZION, 1:21–31

21 Ah! how has the faithful city
Become a harlot—
She that was full of justice, in whom righteousness lodged,
But now murderers!
22 Your silver has become dross,
Your wine is diluted with water:
23 Your rulers are unruly,
And associates of thieves;
Every one of them loves a bribe,
And runs after gifts;
They uphold not the rights of the fatherless,
And the cause of the widow comes not to them.

24 Therefore this is the oracle of the Lord, the LORD of hosts,
The Mighty One of Israel:
"Ah! I will appease me of my enemies,
And avenge me on my foes.
25 I will turn my hand against you;
And will smelt out your dross in the furnace,
And remove all your alloy.
26 Then will I restore your rulers as at first,
And your counsellors as in the beginning;
And afterwards you shall be called, 'The stronghold of justice,
The faithful city.' "

27 Zion shall be redeemed by justice,
And her converts by righteousness;
28 But doom shall fall on rebels and sinners together—
Those who forsake the LORD shall perish.
29 For you shall be brought to shame through the terebinths in which you took pleasure,
And shall be put to the blush through the gardens of which you made choice:

30 You shall become like a terebinth whose leaves are withering,
Like a garden that has no water;
31 The strong one shall become tow,
And his work a spark;
And both of them shall burn together,
With none to quench the flame.

THE MOUNTAIN OF THE LORD'S HOUSE, 2:1–4

2 The word that Isaiah, the son of Amoz, received concerning Judah and Jerusalem.
2 Now in the end of the days
The mountain of the LORD's house will be
Established on the top of the mountains,
And lifted above the hills.
And all the nations will stream to it,
3 Many peoples will go and say:
"Come! let us go up to the mountain of the LORD,
To the house of the God of Jacob;
That he may instruct us in his ways,
And that we may walk in his paths;
For out of Zion goes forth instruction,
The word of the LORD out of Jerusalem."
4 Then will he judge between the nations,
And will arbitrate for many peoples;
And they will beat their swords into plowshares,
And their spears into pruning-hooks:
Nation will not lift up sword against nation,
And they will learn no more the art of war.

THE DAY OF THE LORD, 2:5–22

5 O house of Jacob, come and let us walk
In the light of the LORD!
6 For he has forsaken his people,
The house of Jacob;
Because they are full of diviners from the east,
And they practice soothsaying like the Philistines,
And clasp hands with aliens:
7 Their land is filled with silver and gold,
And there is no end to their treasures;
Their land is filled with horses,

And there is no end to their chariots;
8 Their land is filled with idols,
They worship the work of their hands,
That which their fingers have made.
9 So mankind is humbled, and man is brought low—
Forgive them not!

10 Go into the rock, and hide in the dust,
From before the dread presence of the LORD,
And from his glorious majesty!
11 The haughty looks of man will be brought low,
And the pride of man will be humbled,
And the LORD alone will be exalted on that day.
12 For the LORD of hosts has a day
Against all that is proud and high,
And against all that is lofty and tall:
13 Against all the cedars of Lebanon, high and lofty,
And against all the oaks of Bashan;
14 Against all the high mountains,
And against all the lofty hills;
15 Against every tall tower,
And against every fortified wall;
16 Against all the ships of Tarshish,
And against all the gallant barks.
17 Then the haughtiness of man will be humbled,
And the pride of man will be brought low;
And the LORD alone will be exalted on that day.

18 The idols will one and all vanish;
19 And men will go into the caves of the rock,
And into the holes of the dust,
From before the dread presence of the LORD,
And from his glorious majesty,
When he rises to strike terror on the earth.
20 On that day will a man cast away,
To the moles and to the bats,
His idols of silver and his idols of gold,
Which he made for himself to worship—
21 To go into the rifts of the rocks,
And into the clefts of the crags,

From before the dread presence of the LORD,
And from his glorious majesty,
When he rises to strike terror on the earth.

22 Cease trusting man, in whose nostrils is breath;
For of what account is he?

THE REIGN OF ANARCHY, 3:1–12

3 See! the Lord, the LORD of hosts,
Is removing from Jerusalem and from Judah both stay and staff—
All stay of bread and all stay of water—
2 Soldier and warrior, judge and prophet, diviner and elder,
3 Captain of fifty, and man of rank,
Counsellor, skilful magician, and expert enchanter.
4 And boys will I give them for princes,
And children shall rule them;
5 And the people shall play the tyrant over each other,
Everyone over his neighbor;
And rudely shall they behave, the boy toward the old man,
And the base man toward the honorable.

6 When a man lays hold of his fellow in his father's house:
"You have a mantle—you shall be our leader,
And this heap of ruins shall be under your hand";
7 On that day will he protest, saying,
"I will not be a healer;
For in my house there is neither bread nor mantle—
You shall not make me leader of this people!"
8 For Jerusalem has stumbled,
And Judah has fallen;
9 Because their words and their deeds are against the LORD,
Provoking his glorious eyes.

Their partiality in judgment bears witness against them,
And like the men of Sodom they publish their sin—
Without any concealment.
Woe to them! for ill have they done to themselves.
10 Happy the righteous! for well shall they fare;
For the fruit of their deeds they shall eat.
11 Woe to the wicked! ill shall they fare;
For the work of their hands shall be paid back to them.

12 My people! babes are their masters,
And women rule them.
My people! your leaders mislead you,
And confuse the tracks you should follow.

A JUDGMENT SCENE, 3:13–15

13 The LORD comes forward to plead,
He stands up to arraign his people;
14 The LORD will bring an indictment
Against the elders and princes of his people:
"It is you that have ravaged the vineyard—
The plunder of the poor is in your houses.
15 What mean you by crushing my people,
And grinding the face of the poor?"
Is the oracle of the Lord, the GOD of hosts.

THE DOOM OF THE DAUGHTERS OF ZION, 3:16—4:1

16 The LORD says:
"Because the daughters of Zion
Have grown haughty,
And walk with outstretched necks,
And ogling with their eyes,
Mincing along as they walk,
And jingling with their feet—
17 The Lord shall smite with a scab
The crown of the head of the daughters of Zion,
And the LORD shall lay bare their brow.
18 [On that day will the Lord remove the finery of the anklets and
19 20 fillets and crescents, the ear-drops and bracelets and veils, the head-
21 bands and armlets and sashes, the perfume-boxes and amulets, the
22 signet-rings and nose-rings, the festival robes, the mantles and shawls
23 and satchels, the lace gowns and linen vests, the turbans and capes.]
24 Instead of perfume there shall be rottenness,
And instead of a girdle, a rope;
Instead of curls, baldness,
And instead of a stately robe, a wrapping of sackcloth—
Branding instead of beauty.
25 Your men shall fall by the sword,
And your warriors in battle;

26 And the gates of Zion shall sorrow and sigh,
As she sits despoiled on the earth.
4 On that day shall seven women lay hold
On a single man,
Saying, 'We will provide our own food,
And will buy our own clothes;
Only let us be called by your name—
Take away our disgrace!' "

THE COMING GLORY OF ZION, 4:2–6

2 On that day will the vegetation of the LORD be fair and glorious;
and the fruit of the land will be a pride and adornment to the sur-
3 vivors of Israel. And those who remain in Zion and are left in Jeru-
salem will be called holy—even everyone who is enrolled among those
4 destined for life in Jerusalem—once the Lord has washed away the
filth of the daughters of Zion, and has wiped out the bloodstains of
Jerusalem from the midst of it, by the spirit of judgment and the
5 spirit of destruction. Then will the LORD create over the whole site of
Mount Zion, and over her worshipping assemblies, a cloud of smoke
6 by day and the glow of a flaming fire by night; for the glory of the
LORD will be a canopy and a bower over all, serving as a shade from
the heat by day, and as a refuge and shelter from storm and from
rain.

THE SONG OF THE VINEYARD, 5:1–7

5 Let me sing for my Loved One
My love-song of his vineyard.

My Loved One had a vineyard
On a fertile hill;
2 He trenched it, and cleared it of stones,
And planted it with choice vines;
He built a watch-tower in the midst of it,
And hewed out a winevat;
And he looked for it to yield grapes,
But it yielded wild grapes.

3 Now, O citizens of Jerusalem, and men of Judah,
Judge, I pray, between me and my vineyard!
4 What more could have been done for my vineyard
Than that which I have done for it?

Why, then, when I looked for it to yield grapes,
Did it yield wild grapes?

5 So now, I pray, let me tell you
What I will do to my vineyard:
I will remove its hedge, and it shall be ravaged;
I will break down its wall, and it shall be trampled under foot;
6 I will make it a waste, unpruned and unhoed,
That shall spring up with briers and thorns;
And the clouds will I command
That they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel,
And the men of Judah are his cherished plantation;
And he looked for justice, but lo! bloodshed,
For righteousness, but lo! a cry.

THE SIXFOLD WOE, 5:8–24

8 Ah! you who join house to house,
And lay field to field,
Till there is no more room,
And you are left to dwell alone
In the midst of the land!
9 Therefore the LORD of hosts has sworn in my hearing:
"Of a truth shall many a house become a desolation,
Houses great and goodly, without an inhabitant;
10 For ten acres of vineyard shall yield but a bath,
And a homer of seed shall yield but an ephah."

11 Ah! those who rise up early in the morning,
To run after strong drink;
Who sit late into the twilight,
Till wine inflames them;
12 Whose feasts are lyre and harp,
Timbrel and flute and wine;
But the doing of the LORD they heed not,
And the work of his hands they see not!
13 Therefore my people are gone into exile,
For want of knowledge;
Their nobility is famished with hunger,
And their rabble is parched with thirst.

14 Therefore Sheol has enlarged her appetite,
And opens her mouth without limit;
And down go the rank and the rabble of Zion,
And all who rejoice in her.
15 [Mankind is humbled, and man is brought low,
The eyes of the exalted are brought low;
16 And the LORD of hosts is exalted through justice,
The Holy God shows himself holy through righteousness.]
17 And there lambs will graze as on their pasture,
And fat kids will feed among the ruins.

18 Ah! those who draw guilt on themselves with cords of ungodliness,
And the penalty of their sin as with cart-ropes;
19 Who say, "Let his work speed on, make haste,
That we may see it;
Let the purpose of the Holy One of Israel draw near and come,
That we may know it!"

20 Ah! those who call evil good,
And good evil;
Who count darkness as light,
And light as darkness;
Who count bitter as sweet,
And sweet as bitter!

21 Ah! those who are wise in their own eyes,
And in their own sight intelligent!

22 Ah! the heroes at drinking wine,
And the warriors at blending liquor;
23 Who acquit the guilty for a bribe,
And wrest the rights of the innocent from him!
24 Therefore, as a tongue of fire licks up stubble,
And hay sinks down in the flame,
Their root will become like rottenness,
And their blossom will go up like dust—
Because they have scorned the instruction of the LORD of hosts
And have spurned the word of the Holy One of Israel."[1]

[1] Vss. 5:25–30 will be found following 10:4 on p. 1150.

THE VISION OF THE LORD, 6:1–13

6 In the year that King Uzziah died, I saw the Lord sitting upon a
throne, high and uplifted, the skirts of his robe filling the temple.
2 Over him stood seraphs, each having six wings, with two of which he
covered his face, with two he covered his loins, and with two he hov-
3 ered in flight. And they called one to another, and said,

"Holy, holy, holy, is the LORD of hosts;
The whole earth is full of his glory."

4 And the foundations of the thresholds shook at the sound of those
who called, and the house filled with smoke.

5 Then said I,

"Ah me! I am lost—
For I am a man of unclean lips,
And I dwell among a people of unclean lips—
For my eyes have seen the King,
The LORD of hosts."

6 Then flew one of the seraphs to me, with a red-hot stone in his
7 hand, which he had taken with tongs from the altar; and he touched
my mouth with it, and said,

"See! this has touched your lips;
And your guilt is removed, and your sin forgiven."

8 And I heard the voice of the Lord, saying,

"Whom shall I send,
And who will go for us?"

And I said,

"Here am I! send me."

9 Then said he,

"Go and say to this people:
'Keep on hearing, but understand not;
And keep on seeing, but know not!'
10 Make the mind of this people gross,
Dull their ears, and besmear their eyes;
Lest they see with their eyes, and hear with their ears,
And have a mind to understand, and turn, and be healed."

11 And I said,

"Lord, how long?"

And he said,

"Till cities lie waste, without inhabitant,

And houses without man;
And the soil be left a desolation,
12 And the LORD have removed man far away,
And many be the forsaken places in the midst of the land.
13 Even if a tenth remain in it,
This must pass through the fire again,
Like a terebinth, or an oak,
Whose stump remains when it is felled."
[A holy race is the stump of it.]

THE CHALLENGE OF FAITH, 7:1–9

7 Now in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up to Jerusalem to war against it, though they
2 were not able to conquer it. And when the House of David was told, "The Syrians lie encamped on Ephraimite territory," his heart and the heart of his people shook as the trees of the forest shake before the wind.
3 Then said the LORD to Isaiah,
"Go out now to meet Ahaz, you and your son 'A Remnant will return,' at the end of the aqueduct from the upper pool, on the high-
4 way to the fuller's field; and say to him, 'Take care, and keep calm! Do not be afraid nor down-hearted because of these two tails of smoking fire-brands, the fierce anger of Rezin (with Syria) and the son
5 of Remaliah. As Rezin has plotted mischief against you, with Ephra-
6 im and the son of Remaliah, saying, "Let us go up against Judah, and throw it into a panic, and make a schism in it to our interest, and set
7 up the son of Tabeel as king in the midst of it," thus says the Lord GOD:
"It shall not stand, and it shall not be!
8 For the head of Syria is Damascus,
And the head of Damascus is Rezin;
[And within sixty-five years Ephraim shall be broken in pieces, so as to be no longer a people.]
9 And the head of Ephraim is Samaria,
And the head of Samaria is the son of Remaliah.
If you do not believe,
Surely you shall not be established." ' "

THE SIGN OF "GOD IS WITH US," 7:10–25

10 Once more the LORD spoke to Ahaz, saying,
11 "Ask a sign of the LORD your God; make it deep as Sheol, or high as the heavens!"
12 And Ahaz said,
"I will not put the LORD to the test by asking such a thing."
13 And he said,
"Hear now, O House of David! Is it too slight a thing for you to
14 weary men, that you must weary my God also? Therefore the Lord himself will give you a sign: Behold! a young woman is with child, and is about to bear a son; and she will call him 'God is with us.'
15 Curds and honey will be his food when he knows how to refuse the
16 bad and choose the good. For before the child knows how to refuse the bad and choose the good, the land before whose two kings you
17 stand in dread will be forsaken. Then will the LORD bring upon you, and upon your people, and upon your father's house, such days as have not come since the day that Ephraim parted from Judah, even the king of Assyria."

18 On that day will the LORD whistle for the fly
That is beyond the streams of Egypt,
And for the bee that is in the land of Assyria;
19 And they will come and settle, all of them,
In the precipitous ravines, and in the clefts of the crags,
And on all the thorn-bushes, and on all the pasture-grounds.

20 On that day will the Lord shave off,
With a razor hired from beyond the River,
Even the king of Assyria,
The hair of the head and the body—
The beard also will he sweep away.

21 And on that day will a man keep alive
A single cow and a couple of sheep;
22 And because of the abundant supply of milk
He will have curds for his food;
For curds and honey will be the food of everyone
Who is left in the midst of the land.

23 And on that day will every place
Where there grew a thousand vines,

At a thousand silver shekels,
Run to briers and thorns—
24 With arrows and bow will one go there,
For all the land will be briers and thorns.

25 And as for all the hills that were hoed with the hoe,
You will not be able to go there for fear of briers and thorns;
But they will be left as a place where oxen may be sent,
And where sheep may trample.

THE SIGN OF "SPEEDING TO THE SPOIL, HASTENING TO THE PREY," 8:1–10

8 Then said the LORD to me,
"Take a great tablet, and write upon it in easily legible characters,
2 'Speeding to the spoil, Hastening to the prey.' And get me reliable witnesses to attest the writing, Uriah the priest, and Zechariah, the son of Jeberechiah."
3 And I went in to the prophetess, and she conceived, and bore a son. And the LORD said to me,
4 "Call him 'Speeding to the spoil, Hastening to the prey'; for before the child knows how to cry, 'My father!' and 'My mother!' the wealth of Damascus and the spoil of Samaria shall be carried away before the king of Assyria."

5 Once more the LORD spoke to me, saying,
6 "Because this people have spurned
The waters of Shiloah, that flow gently,
And melt in fear before Rezin and the son of Remaliah,
7 Behold! the Lord is bringing up against them
The waters of the River, mighty and many,
Even the king of Assyria and all his glory;
And it shall rise over all its channels,
And shall pass over all its banks,
8 And shall sweep on through Judah, in an overwhelming flood,
And shall reach as high as the neck."
Yet his outspread wings shall fill the breadth of your land, O "God is with us!"

9 Take knowledge, you peoples afar;
Give ear, all you distant parts of the earth!
Gird yourselves, and be dumbfounded;

Gird yourselves, and be dumbfounded!
10 Plan a plan—it shall come to nought;
Speak a word—it shall not stand!
For God is with us.

THE TEACHING AND THE TESTIMONY, 8:11–22

11 Thus spoke the LORD to me, while he grasped me by the hand, and warned me not to walk in the way of this people:
12 "Nought that this people call holy
Shall you call holy;
And what they fear you shall not fear,
Nor shall you dread!
13 But the LORD of hosts—him shall you call holy;
He shall be your fear, and he your dread!
14 For to both the houses of Israel shall he prove a holy place,
A stone to strike against, and a rock to stumble upon,
A trap and a snare to the citizens of Jerusalem;
15 And many shall stumble thereon, and shall fall,
Shall be broken, and snared, and taken."

16 I will bind up my testimony, and seal my teaching in the heart of
17 my disciples. And I will wait for the LORD, who is hiding his face
18 from the house of Israel: I will set my hope on him, while I and the children whom the LORD has given me remain as signs and symbols in Israel from the LORD of hosts, who dwells on Mount Zion.

19 And when men say to you, "Consult the ghosts and spirits that squeak and gibber! Should not a people consult its gods? On behalf
20 of the living should they not consult the dead?"—to the teaching and the testimony! Surely they shall repeat this watchword, without any
21 ray of hope in it. And they shall pass through the land, hard pressed and hungry, and in their hunger they shall become mad with rage,
22 and shall curse their king and their God, and shall look up to heaven and down again to earth, but lo! nought but distress and darkness, the gloom of anguish, and impenetrable murk.

THE PRINCE OF PEACE, 9:1–7

9 But there will be no more gloom to her that was in anguish. As in days gone by he brought contempt upon the land of Zebulon and the land of Naphtali, so in the time to come will he bring glory upon the land along the Sea Road, beyond Jordan—the Circle of the Nations.

2 The people that walked in darkness
Have seen a great light;
Those who dwelt in a land of deep darkness—
On them has light shone.
3 Thou hast multiplied the nation, thou hast increased its joy:
They rejoice before thee as with the joy in harvest,
As men exult when they divide the spoil.
4 For the yoke that was their burden,
And the bars upon their shoulder,
The rod of their master,
Thou hast broken in pieces as on the day of Midian.
5 For every boot worn by booted warrior in the fray,
And war-cloak stained with blood,
Will be for burning—food for the fire.
6 For a child is born to us, a son is given to us;
And the government will be upon his shoulder;
And his name will be
"Wonderful counsellor, Godlike hero,
Father forever, Prince of peace."
7 Of the increase of his government, and of peace,
There will be no end,
Upon the throne of David, and over his kingdom,
To establish it, and to uphold it,
In justice and in righteousness,
From henceforth, even forever.
The zeal of the LORD of hosts will do this.

THE LORD'S OUTSTRETCHED HAND, 9:8—10:4; 5:25–30

8 A word has the Lord sent into Jacob,
And it will light upon Israel;
9 And all the people will know it,
Ephraim and the citizens of Samaria,
Who have spoken in pride and boldness of heart, saying,
10 "Bricks have fallen, but with hewn stone will we rebuild;
Sycamores have been cut down, but with cedars will we replace them."
11 Therefore the LORD raised up their adversaries against them,
And spurred on their enemies,
12 The Syrians on the east, and the Philistines on the west,
Who devoured Israel with open mouth.

For all this his anger has not turned back,
But his hand is stretched out still.

13 The people turned not to him who smote them,
Nor sought the LORD of hosts;
14 Therefore the LORD cut off from Israel head and tail,
Palm-branch and reed in a single day.
15 (The elder and the man of rank is the head,
And the prophet who teaches lies is the tail.)
16 The leaders of this people were misleaders,
And those who were led by them were swallowed up;
17 Therefore the LORD will spare not their choice young men,
Nor will he have pity upon their orphans and widows;
Inasmuch as every one of them is godless and an evil-doer,
And every mouth speaks impiety.
For all this his anger has not turned back,
But his hand is stretched out still.

18 Because wickedness burns like a fire,
Which devours briers and thorns,
Then kindles the thickets of the forest,
And they roll up in columns of smoke—
19 Through the wrath of the LORD of hosts the land was burned black,
And the people were as food for the fire.
No man spared his brother;
20 They carved on the right hand, but were hungry still,
They devoured on the left hand, but were not satisfied;
Each one devoured his neighbor's flesh,
21 Manasseh Ephraim, and Ephraim Manasseh,
While together they fell upon Judah.
For all this his anger has not turned back,
But his hand is stretched out still.

10 Ah! those who decree unrighteous decrees,
And the recorders who make mischievous records,
2 To thrust aside the needy from their rights,
And to rob my poor ones of justice,
That widows may become their spoil,
And that on orphans they may prey.
3 What will you do on the day of judgment,

In presence of the storm which will come from afar?
To whom will you flee for help,
And where will you leave your wealth?
4 They can but crouch beneath the prisoners,
And fall beneath the slain!
For all this his anger has not turned back,
But his hand is stretched out still.

5 25 Therefore the anger of the LORD was hot against his people,
And he stretched out his hand against them, and smote them,
So that the mountains quaked;
And their dead bodies were like offal in the midst of the streets.
For all this his anger has not turned back,
But his hand is stretched out still.

26 So he will raise a signal to a nation afar,
He will whistle for him at the end of the earth;
And lo! speedily, swiftly will he come,
27 None weary, none stumbling in his ranks—
He will neither slumber nor sleep.
No loin-girdle of his is loosed,
No sandal-thong is snapped;
28 His arrows are sharpened,
His bows are all bent;
His horses' hoofs are counted like flint,
His wheels like the whirlwind.
29 His roar is like that of a lioness,
Like young lions will he roar and growl;
He will seize the prey, and will carry it off,
With none to deliver.
30 He will growl over them on that day like the growling of the sea;
And if one look to the earth, lo! darkness full of distress,
The light is darkened in storm-clouds.

THE DOWNFALL OF ASSYRIA, 10:5–34

5 Oh! Assyria, rod of my anger,
And staff of my fury!
6 Against a godless nation I send him,
And against the people of my wrath I charge him,

To spoil them, and to prey on them,
And to trample them down like mire of the streets.
7 But not so does he think,
And not so does he plan;
For destruction is in his mind,
And to cut off nations not a few.
8 For he says,
"Are not my captains all of them kings?
9 Is not Calno like Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
10 Inasmuch as my hand has reached to the kingdoms of the idols,
Whose carved images were more than those of Jerusalem and Samaria,
11 Shall I not do to Jerusalem and its images,
As I have done to Samaria and its idols?"

12 But when the Lord has finished all his work on Mount Zion and Jerusalem, he will punish the arrogant boasting of the king of As-
3 syria, and his vainglorious pride. For he says,
"By the strength of my hand have I done it,
And by my wisdom, for I have understanding;
I have removed the boundaries of peoples,
And have plundered their treasures;
I have brought down to the dust
Cities and their inhabitants.
4 My hand has seized like a nest
The wealth of the peoples;
And as one gathers eggs that are left,
All the earth have I gathered;
And there was none that moved a wing,
Or opened the mouth, or chirped."

15 Shall an axe boast over the man that hews with it,
Or a saw lord itself over the man that plies it?
As though a rod were to sway the man that wields it,
Or a staff were to wield what is not wood!

16 Therefore the Lord, the LORD of hosts,
Will send wasting sickness into his fat,
And under his glory there will be kindled a kindling

Like the kindling of fire—
17 The Light of Israel will become a fire,
The Holy One of Israel a flame—
18 And the glory of his forest and garden-land
It will consume, both body and soul,
As when a sick man wastes away;
19 And the remnant of his forest-trees will be few,
So that a child may write them down.

20 On that day the remnant of Israel, and the survivors of the house of Jacob, will no more lean for support on the enemy that smote them, but will lean in loyal trust on the LORD, the Holy One of
21 Israel. A remnant will return—the remnant of Jacob—to the Mighty
22 God. For though your people, O Israel, be like the sand of the sea, only a remnant of them will return. Destruction is decided upon,
23 overwhelming in the force of righteousness. For an act of destruction, complete and decisive, is the Lord, the GOD of hosts, about to execute in the midst of all the earth.

24 Therefore thus says the Lord, the GOD of hosts:
"O people of mine who dwell in Zion, be not afraid of Assyria, when he smites you with the rod, and lifts up his staff against you, as
25 did the Egyptians! For in a very little while my fury shall cease, and
26 my anger shall come to an end. Then shall the LORD of hosts brandish over him a scourge like that with which he smote Midian at the Rock of Oreb; and his staff that was over the Sea shall he lift up
27 against him, as he did against the Egyptians. And on that day shall his burden pass from your shoulder, and his yoke be removed from your neck."

He has gone up from Pene Rimmon,
28 He has come to Aiath;
He has passed through Migron,
At Michmash he stores his baggage;
29 He has crossed the Pass,
Geba is his bivouac;
Panic-stricken is Ramah,
Gibeah of Saul has fled.
30 Shriek aloud, O daughter of Gallim!
Hearken, O Laishah! Answer her, O Anathoth!
31 Madmenah has taken to flight,

The inhabitants of Gebim seek refuge.
32 This very day will he halt at Nob,
He will shake his fist at the mount of the daughter of Zion,
The hill of Jerusalem.

33 But see! the Lord, the LORD of hosts,
Is lopping his boughs with a terrible crash;
And the lofty of stature will be hewn down,
And the tall ones will tumble:
34 He will strike down the thickets of the forest with iron axe,
And Lebanon will fall beneath the blows of a Mighty One.

THE AGE OF GOLD, 11:1–9

11 A shoot will spring from the stem of Jesse,
And a sprout from his roots will bear fruit.
2 And the spirit of the LORD will rest upon him—
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and the fear of the LORD—
3 And his delight will be in the fear of the LORD.
He will not judge by that which his eyes shall see,
Nor decide by that which his ears shall hear;
4 But with justice will he judge the needy,
And with fairness decide for the poor of the land;
He will smite the ruthless with the rod of his mouth,
And with the breath of his lips will he slay the wicked.
5 Righteousness will be the girdle round his loins,
And faithfulness the girdle round his waist.
6 Then the wolf will lodge with the lamb,
And the leopard will lie down with the kid;
The calf and the young lion will graze together,
And a little child will lead them.
7 The cow and the bear will be friends,
Their young ones will lie down together;
And the lion will eat straw like the ox.
8 The suckling child will play on the hole of the asp,
And the weaned child will put his hand on the viper's den.
9 They will do no harm nor destruction
On all my holy mountain;

For the land will have become full of the knowledge of the LORD,
As the waters cover the sea.

THE TRIUMPHANT RETURN OF THE EXILES, 11:10–16

10 On that day the root of Jesse,
Who will be standing as a signal to the peoples—
To him will the nations resort,
And his resting-place will be glorious.

11 On that day will the LORD once more raise his hand to recover the remnant that remains of his people, from Assyria and from Egypt, from Pathros and from Ethiopia, from Elam and from Shinar, from Hamath and from the lands by the sea.

12 He will raise a signal to the nations,
And will gather the outcasts of Israel;
And the scattered daughters of Judah will he assemble
From the four corners of the earth.
13 Then all jealousy against Ephraim will cease,
And those who are hostile to Judah will be cut off;
Ephraim will not be jealous of Judah,
And Judah will not be hostile to Ephraim.
14 But they will swoop down on the shoulder of the Philistines on the west,
Together they will plunder the sons of the east;
Edom and Moab will be brought under their power,
And the sons of Ammon will become subject to them.
15 Then the LORD will dry up the tongue of the Sea of Egypt,
With the glowing heat of his breath;
And he will shake his hand over the River,
And will smite it into seven brooks,
And will enable men to cross it with sandals.
16 So there will be a highway from Assyria,
For the remnant that remains of his people,
As there was for Israel
On the day that it went up from the land of Egypt.

SONGS OF THANKSGIVING, 12:1–6

12 You shall say on that day:
"I will give thanks to thee, O LORD,

For thou wast angry with me,
But thine anger has turned back,
And thou hast comforted me.
2 See! God is my salvation—
I will trust, and will not be afraid;
For the LORD is my strength and my song,
And he has become my salvation."

3 And you shall draw water with joy from the wells of salvation,
4 and shall say on that day:
"Give thanks to the LORD, acclaim his name!
Make known his doings among the peoples,
Bear record that his name is exalted!
5 Make melody to the LORD, for proudly has he wrought;
Let this be known through all the earth!
6 Cry aloud, and sing for joy, O inhabitants of Zion!
For great in your midst is the Holy One of Israel."

13 A PROPHETIC UTTERANCE ON BABYLON, WHICH ISAIAH THE SON OF AMOZ RECEIVED, 13:1–22

2 On a bare hill raise a signal,
Call aloud to them;
Wave the hand for them to enter
The gates of the nobles!
3 For I have commanded my consecrated ones,
I have summoned my warriors, my proudly exulting ones,
To execute my anger.
4 Hark! a tumult on the mountains,
Like that of a multitude of people;
Hark! the uproar of kingdoms,
Of nations assembled!
The LORD of hosts is mustering
A battle-host.

5 They come from a distant land,
From the end of the heavens—
The LORD and his weapons of wrath,
To destroy the whole earth.
6 Wail! for the day of the LORD is at hand,

As destruction from the Almighty will it come.
7 Therefore all hands will fall helpless,
And every man's heart will melt,
8 And they will be confounded;
Pangs and throes will seize them,
They will writhe like a woman in travail;
They will look aghast at each other,
Their faces aflame.

9 See! the day of the LORD comes,
Pitiless, with wrath and glowing anger,
To make the earth a desolation,
And to destroy its sinners from off it.
10 For the stars of the heavens will veil themselves.
And their constellations will not flash out their light;
The sun will be dark when he rises,
And the moon will not shed her light.
11 I shall punish the world for the evil thereon,
And the wicked for their guilt;
I shall still the pride of the arrogant,
And shall bring low the haughtiness of tyrants;
12 I shall make man rarer than fine gold,
Mankind more rare than gold of Ophir.

13 Therefore the heavens will tremble,
And the earth will shake out of its place,
Through the wrath of the LORD of hosts,
On the day of his glowing anger.
14 And then, like a hunted gazelle,
Or a flock with none to gather it,
They will turn everyone to his people,
And will flee everyone to his land.
15 All who are found will be thrust through,
And all who are caught will fall by the sword;
16 Their babes will be dashed in pieces before their eyes,
Their houses will be spoiled, and their wives will be ravished.

17 See! I am stirring up the Medes against them,
Who pay no regard to silver,
And take no pleasure in gold.
18 Their bows will dash the young men in pieces,

And on the fruit of the womb will they have no mercy,
Nor on children will their eye look with pity.
19 And Babylon, the beauty of kingdoms,
The proud glory of the Chaldeans,
Will be as when God overthrew
Sodom and Gomorrah.

20 She will never more be inhabited,
Nor dwelt in to all generations:
No Arab will pitch his tent there,
No shepherds will fold their flocks there;
21 But there wild cats will make their lair,
And the houses will be full of jackals;
There ostriches will dwell,
And satyrs will dance there;
22 Hyenas will howl in her palaces,
And wolves in her pleasant mansions;
And her time is nearly come,
Her days will not be prolonged.

THE RESTORATION OF ISRAEL, 14:1–2

14 For the LORD will have pity upon Jacob, and will once more choose
Israel, and will settle them upon their own soil; and aliens will join
2 them, and will become members of the household of Jacob. For they
will take them along with them, and will bring them to their place;
and the household of Israel will give them a foothold upon the LORD's
soil as menservants and maidservants, thus making captives of those
who took them captives, and ruling over those who were their masters.

SATIRE AGAINST THE KING OF BABYLON, 14:3–23

3 On the day that the LORD gives you rest from your trouble and
turmoil, and from the hard service at which you were made to serve,
4 you will take up this satire against the king of Babylon:

"How still has the tyrant become,
How still the terror!
5 The LORD has broken the staff of the wicked,
The scepter of rulers,
6 Who smote the peoples in wrath
With smiting incessant,

And trampled the nations in anger
With trampling unchecked.
7 All the earth is at rest, is quiet,
They break into singing;
8 Even the cypresses rejoice at your fate,
The cedars of Lebanon:
'Since you were laid low, there comes up
No woodman against us.'

9 "Sheol beneath is thrilled
To greet your coming;
She stirs up for you the Shades,
All the rams of the earth;
She lifts from their thrones
All the kings of the nations.
10 All of them will answer,
And will say to you,
'So you too have become weak as we are,
Have been made like to us!'
11 Brought down to Sheol is your pomp,
The noise of your harps;
Beneath you maggots are spread,
Worms are your covering.

12 "How are you fallen from heaven,
O Lucifer, son of the dawn!
How are you hewn to the earth,
Who laid waste all the nations!
13 You said to yourself,
'The heavens will I scale;
Above the stars of God
Will I set up my throne;
I will sit on the Mount of Assembly,
In the recesses of the north;
14 I will scale the heights of the clouds,
I will match the Most High.'
15 But down to Sheol are you brought,
To the recesses of the Pit.

16 "Those who see you will gaze at you,
They will scan you closely:

'Is this the man who caused the earth to quiver,
Caused kingdoms to quake;
17 Who made the world like a desert,
And tore down its cities;
Who set not his prisoners free,
To return to their homes?'
18 All the kings of the nations, all of them,
Have lain down in glory, each in his house;
19 But you are cast forth, tombless,
Like a hateful abortion,
Clothed with slain men gashed by the sword,
Who go down to the stones of the Pit—
Like a trampled corpse.

20 "With them will you not be united in burial;
Because you have ruined your land,
You have slain your people.
And never more will be named
The race of evil-doers;
21 So prepare for his sons a shambles
Because of their fathers' guilt,
Lest they rise and possess the earth,
And fill the face of the world with cities!"

22 "I will rise up against them," is the oracle of the LORD of hosts,
"and will cut off from Babylon race and remnant, offspring and off-
23 shoot," is the oracle of the LORD. "And I will make it the possession
of the bittern—marshes of water. And I will sweep it with the broom
of destruction," is the oracle of the LORD of hosts.

THE PLAN OF THE LORD AGAINST ASSYRIA, 14:24–27

24 The LORD of hosts has sworn, saying,
"Surely as I have planned, so shall it be;
And as I have purposed, so shall it stand—
25 That I will break Assyria in my land,
And will tread him down on my mountains;
Then his yoke shall remove from off them,
And his burden shall remove from off their shoulder.
26 This is the purpose that is formed
Against all the earth;

And this is the hand that is stretched out
Against all the nations.
27 For the LORD of hosts has formed a purpose,
And who can annul it?
And his hand is that which is stretched out,
And who can turn it back?"

THE FATE OF PHILISTIA, 14:28–32

28 In the year that king Ahaz died, came this prophetic utterance:
29 "Rejoice not, O Philistia, all of you,
Because the rod that smote you is broken!
For out of the root of the snake shall come forth a viper,
And its fruit shall be a flying serpent.
30 The poor shall feed unmolested,
And the needy shall lie down in safety;
But your race will I kill by famine,
And your remnant will I slay.

31 "Wail, O gates; cry, O cities;
Melt with fear, O Philistia, all of you!
For out of the north comes the smoke of a war-host,
With no straggler in its ranks.
32 What answer, then, shall one give
To the messengers of the nation?
'That the LORD has founded Zion,
And in her shall his afflicted people find refuge.' "

A PROPHETIC UTTERANCE ON MOAB, 15:1—16:14

15 Because in a night Ar-Moab
Has been spoiled, has been ruined;
Because in a night Kir-Moab
Has been spoiled, has been ruined—
2 The daughter of Dibon has scaled
The heights to weep;
On Nebo, and on Medeba,
Moab wails.
On every head is baldness,
Every beard is shaved;
3 In their streets have they girt on sackcloth,
On their roofs is lamentation;

And in their squares does every one wail,
With tears running down.

4 Heshbon and Elealeh cry out,
As far as Jahaz their voice is heard;
Therefore the loins of Moab quiver,
The heart of him quivers.
5 My heart cries out for Moab,
As his fugitives press to Zoar, to Eglath-Shelishiyyah;
For up the ascent of Luhith weeping they go,
And along the way to Horonaim the cry of ruin they raise;
6 For the waters of Nimrim are a desolation,
The grass has withered, the herbage has failed,
There is no green thing.

7 Therefore the gain they have gotten, and that which they have stored,
Over the Brook of the Willows they carry away;
8 For the cry of distress has gone round the border of Moab;
The wail of it reaches Eglaim, the wail of it reaches Beer-elim;
9 For the waters of Dimon are full of blood,
And I shall bring yet more upon Dimon—
A lion for the survivers of Moab,
For the remnant of the land.

16 Then will the rulers of the land send tribute of lambs,
From Selah, by way of the wilderness, to the mount of the daughter of Zion;
2 And like fluttering birds, like scattered nestlings,
The daughters of Moab will gather at the fords of the Arnon:
3 "Bring counsel, give decision;
Make your shade deep as night in the height of noon!
Shelter the outcasts, betray not the fugitives;
4 Let the outcasts of Moab sojourn among you;
Be a shelter to them from the face of the spoiler!"

When the oppressor has come to an end, the spoiler has ceased,
The trampler down has vanished out of the land,
5 A throne will be established by kindness,
And on it will sit in faithfulness,
In the tent of David,

A judge who seeks what is right,
And is swift to do justice.

6 We have heard of the pride of Moab,
How very proud he is—
Of his haughtiness and pride and insolence,
How baseless are his boastings!
7 Therefore Moab wails to Moab,
He wails altogether;
For the raisin-cakes of Kir-heres they moan,
Utterly stricken;
8 For the vineyards of Heshbon languish,
And the vine of Sibmah,
The red clusters of which laid prostrate
The lords of nations.
As far as Jazer they reached,
They strayed to the desert;
Her tendrils spread forth,
They passed over the sea.

9 Therefore I weep with Jazer
For the vine of Sibmah;
With my tears I drench you,
O Heshbon and Elealeh!
For the battle-shout has fallen
On your fruits and on your harvest·
10 And joy and gladness vanish
Out of the garden-land;
No singing is heard in the vineyards,
No shout of joy is raised;
No grape-treader treads wine into the vats,
The vintage-shout is stilled.
11 Therefore my bowels for Moab
Moan like a harp,
And my heart for Kir-heres
Wails like a flute.

12 And even though Moab appear and weary himself with devotions on the high place, or enter into his sanctuary to pray, he will avail nothing.

13 This is the word that the LORD spoke concerning Moab in days gone
14 by. But now the LORD has spoken, saying,

"In three years, counting by the years of a hireling, the glory of Moab will be brought into contempt, in spite of all its teeming multitude; and the remnant will be very few and feeble."

17 A PROPHETIC UTTERANCE ON DAMASCUS, 17:1–11

"Lo! Damascus is removed from her place among cities,
And will become a heap of ruins, deserted forever.
2 Her daughter-cities will be given over to flocks,
Which will lie down in them, with none to make them afraid.
3 So the bulwark will be stripped from Ephraim,
And the sovereign power from Damascus;
And the remnant of Syria will perish—
They will be like the glory of the sons of Israel,"
Is the oracle of the LORD of hosts.

4 "On that day will the glory of Jacob wane,
And the fat of his flesh will grow lean;
5 It will be as when a reaper gathers the standing corn,
And his arm reaps the ears—
As when one gathers ears in the valley of Rephaim—
6 Or as when an olive-tree is beaten, and gleanings are left on it,
Two or three berries on the uppermost branch,
Four or five on the boughs,"
Is the oracle of the LORD, the God of Israel.

7 On that day will a man look to his Maker,
And his eyes will turn to the Holy One of Israel;
8 He will look no more to the altars,
The work of his hands,
Nor turn to the sacred poles and sun-pillars,
Which his fingers have made.
9 On that day will your cities be deserted,
Like the deserted cities of the Hivvites and Amorites,
Which they deserted before the children of Israel,
And they will become a desolation.

10 Because you have forgotten the God of your salvation,
And have not been mindful of the Rock of your refuge—
Though you plant your gardens of Adonis,
And stock them with vine-slips of an alien god;
11 Though you make them grow on the day that you planted them,

And next morning bring your seedlings to blossom—
Yet the harvest will vanish on a day of sickness,
And incurable pain.

THE ROARING OF THE PEOPLES, 17:12–14

12 Ah! the roaring of many peoples,
That roar like the roaring of seas;
And the surging of nations, that surge
Like the surging of mighty waters!
13 The nations may surge like the surging of many waters,
But he will rebuke them, and they will flee far away,
And will be chased like chaff of the mountains before the wind,
Or like whirling dust before the hurricane.
14 At eventide, lo! terror;
Before morning, it is gone.
Such is the fate of those who spoil us,
And the lot of those who prey on us.

A MESSAGE TO ETHIOPIA, 18:1–7

18 Ah! land of the buzzing of wings,
Which lies beyond the rivers of Ethiopia,
2 That sends ambassadors by sea,
In papyrus vessels on the face of the waters!
Go, you swift messengers,
To a nation tall and sleek,
To a people dreaded near and far,
A nation strong and triumphant,
Whose land the rivers divide!
3 All you inhabitants of the world, and you dwellers on earth,
When a signal is raised on the mountains, look!
When a trumpet is blown, hark!
4 For thus says the LORD to me:
"I will look on quietly in my dwelling-place,
Like shimmering heat in sunshine,
Like a cirrus cloud in the heat of harvest.
5 For before the harvest, when the blossom is over,
And the bud becomes a ripening grape,
The branches shall be lopped off with pruning-hooks,
And the tendrils shall be cut away;

6 They shall be left altogether to the mountain birds of prey,
And to the wild beasts of the land;
And the birds of prey shall summer upon them,
And all the wild beasts of the land shall winter upon them."

7 At that time shall a gift of homage be brought to the LORD of hosts from a people tall and sleek—from a people dreaded near and far, a nation strong and triumphant, whose land the rivers divide—to Mount Zion, the place where is the name of the LORD of hosts.

19 A PROPHETIC UTTERANCE ON EGYPT, 19:1–25

See! the LORD is riding on a swift cloud,
And will come to Egypt;
And the idols of Egypt will quake before him,
And the heart of Egypt will melt within her.
2 "I will spur on Egypt against Egypt,
And they shall fight, brother against brother, and neighbor against neighbor,
City against city, and kingdom against kingdom.
3 And the spirit of Egypt shall be emptied out of her,
And her counsel will I confuse;
And they shall resort to idols and to mediums,
To ghosts and to spirits;
4 And I will hand over Egypt
To the power of a stern master;
And a ruthless king shall rule them,"
Is the oracle of the Lord, the LORD of hosts.

5 Then the waters will be drained from the sea,
And the river will be parched and dried up;
6 Its channels will become foul,
The Nile-arms of Egypt will dwindle and dry up;
Reed and rush will wither,
7 All the sedge-grass on the brink of the Nile will shrivel;
And all that is sown by the Nile
Will be dried up and driven into nothingness.
8 The fishermen also will mourn and lament,
Even all who cast hook in the Nile,
While those who spread nets on the water will languish.
9 The workers in flax will be put to shame—

The women who card and the men who weave cotton—
10 Her weavers will be crushed with grief,
All her workers for hire will be heart-broken.

11 Sheer fools are the princes of Zoan,
The wisest of Pharaoh's counsellors are a senseless council;
How can you say to Pharaoh,
"A son of wise men am I, a son of ancient kings"?
12 Where, now, are your wise men,
That they may tell you,
And show what the LORD of hosts
Has planned against Egypt?
13 Befooled are the princes of Zoan,
Deluded are the princes of Memphis;
The cornerstones of her tribes have made Egypt reel.
14 The LORD has mingled within them a spirit of dizziness;
And they have made Egypt reel in all her work,
As a drunkard reels in his vomit;
15 And Egypt will have no work
Which head or tail can accomplish,
Palm-branch or reed.

16 On that day will Egypt be weak as a woman, and she will tremble with dread before the hand of the LORD of hosts, which he will sway
17 over her. And the land of Judah will become a terror to Egypt: whenever one mentions to her the name of Judah, she will be filled with dread because of the plan which the LORD of hosts has formed against her.

18 On that day will there be five cities in the land of Egypt speaking the language of Canaan, and swearing allegiance to the LORD of hosts —the name of one of them being "The city of the sun."

19 On that day will there be an altar to the LORD in the midst of the
20 land of Egypt, and a pillar to the LORD near its border. And they will be a sign and witness to the LORD of hosts in the land of Egypt, so that when men cry to the LORD because of oppressors, and beseech him
21 to send them a deliverer, he will intervene and save them. And the LORD will reveal himself to the Egyptians, and the Egyptians will acknowledge the LORD on that day, and will worship him with sacrifice and offering; they will also make vows to the LORD, and will
22 perform them. And though the LORD may smite the Egyptians, he

will smite only to heal: when they turn to the LORD, he will listen to their entreaties, and will heal them.

23 On that day will there be a highway from Egypt to Assyria; and the Assyrians will pass along it to Egypt, and the Egyptians to Assyria; and the Egyptians will worship the LORD along with the Assyrians.
24 On that day will Israel be a third with Egypt and Assyria as a
25 blessing in the midst of the earth, which the LORD of hosts has blessed in these terms, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage!"

THE SIGN OF THE CAPTIVITY OF EGYPT AND ETHIOPIA, 20:1–6

20 In the year that the Field Marshal came to Ashdod, when he was sent by Sargon, king of Assyria, and fought against Ashdod, and took
2 it (now at that time the LORD had commanded Isaiah, the son of Amoz, saying, "Go and untie the sackcloth from your loins, and put off your sandals from your feet," and he had done so, going naked and
3 barefoot) the LORD said, "As my servant Isaiah has gone for three years naked and barefoot, as a sign and symbol against Egypt and
4 Ethiopia, so will the king of Assyria lead off the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, with but-
5 tocks uncovered, to the shame of Egypt. And men will be dismayed and ashamed because of Ethiopia their hope and Egypt their pride.
6 And the inhabitants of this coast-land will say on that day, 'See! this is the fate of those on whom we set our hope, and to whom we fled for help to save us from the king of Assyria; how then can we escape?'"

21 A PROPHETIC UTTERANCE ON THE DESERT OF THE SEA, 21:1–10

Like whirlwinds as they sweep through the Negeb,
It comes from the desert, from a terrible land.
2 A stern vision has been shown to me:
The robber robs, and the spoiler spoils.
"Go up, O Elam; lay siege, O Media!
All her groaning I bring to an end."
3 Therefore my loins are filled with anguish;
Pangs have seized me like those of a woman in travail.
I am tortured so that I cannot hear,
I am terror-stricken so that I cannot see.
4 My mind reels, shuddering assails me;
The twilight I delight in has been turned for me into trembling.

They lay out the tables, they spread the mats;
They eat, they drink.

"Arise, O princes, anoint the shields!"
For thus has the LORD spoken to me:
"Go, station the watchman,
Let him tell what he sees!
If he see a cavalcade, horsemen in pairs,
A cavalcade of asses, a cavalcade of camels,
Let him pay close heed, much close heed!"

Then he cried,
"Alas! on my watch-tower, O Lord,
I stand continually by day;
And at my guard-post I am stationed
Night after night."
When lo! there came a cavalcade of men,
Horsemen in pairs.
And he answered and said,
"Fallen, fallen is Babylon;
And all the images of her gods are shattered to the earth."

O my threshed one, my child of the threshing-floor!
What I have heard from the LORD of hosts,
The God of Israel, I have made known to you.

A PROPHETIC UTTERANCE ON DUMAH, 21:11–12

Some one is calling to me from Seir:
"Watchman, what hour of the night is it?
Watchman, what hour of the night is it?"
The watchman says:
"Morning comes, but also night;
If you wish to know more, come again."

A PROPHETIC UTTERANCE, "IN THE ARABIAN DESERT," 21:13–17

Among the thickets in the Arabian desert must you lodge,
O caravans of Dedanites!
Bring water to meet the thirsty,
Welcome the fugitives with bread,
O inhabitants of the land of Tema!

15 For before the sword have they fled,
Before the drawn sword;
And before the bent bow,
Before the stern press of battle.

16 For the LORD has said to me:
"In one more year, counting by the years of a hireling, all the glory
17 of Kedar will come to an end; and the number that is left of the warlike archers of the sons of Kedar will be few." For the LORD, the God of Israel, has spoken.

22 A PROPHETIC UTTERANCE ON THE VALLEY OF VISION,
22:1–14

What is the matter with you, now, that you have gone up,
All of you to the housetops,
2 You who are full of shoutings, a city tumultuous,
A frenzied town?
Your slain are not slain by the sword,
Nor dead in battle.
3 All your leaders fled together,
But were caught by the bowmen;
All your strong men were caught together,
Though they fled afar.
4 Therefore I say, "Look away from me,
Bitter tears let me shed;
Strive not to comfort me
For the ruin of the daughter of my people!"
5 For a day of tumult and trampling and confusion
Has the Lord, the GOD of hosts,
In the Valley of Vision—a crashing of walls,
And a cry to the mountains.

6 Elam took up the quiver,
And Kir uncovered the shield;
7 Your choicest valleys were filled with chariots,
And horsemen set themselves in array against the gates;
8 And the defences of Judah were laid bare.
On that day you looked to the weapons of war in the House of
9 the Forest, and paid attention to the many breaches in the City of Da-
10 vid; and you collected the waters of the lower pool. You also counted the houses of Jerusalem, and broke down a number of them to fortify

11 the walls; and you made a reservoir between the two walls for the
waters of the old pool. But you looked not to him who brought it
about, nor paid attention to him who planned it long ago.

12 The Lord, the LORD of hosts, called on that day
For weeping and wailing, for baldness and girding with sack-
cloth;
13 But lo! joy and gladness,
Slaying cattle and killing sheep,
Eating flesh and drinking wine—
Eating and drinking, "for tomorrow we may die."
14 And the LORD of hosts has revealed himself in my hearing:
"Surely this guilt shall not be expiated by you until you die!"
So says the Lord, the GOD of hosts.

SHEBNA AND ELIAKIM, 22:15–25

15 Thus says the Lord, the GOD of hosts:
"Come! go and say to this steward,
To Shebna, who is over the palace,
16 'What have you here, and whom have you here,
That you have hewn for you here a tomb,
Hewing your tomb on the height,
And carving for you a home on the rock?
17 See! the LORD will toss you away, O mighty man—
Gripping you fast,
18 And spinning you round and round—
Like a ball into a spacious land.
There shall you die,
And there shall your splendid chariots go,
You disgrace of your master's house!'

19 "I will thrust you from your post,
And will pull you down from your station.
20 And on that day will I call for my servant,
Eliakim, the son of Hilkiah;
21 And I will invest him with your robe,
And will gird him with your sash;
And I will hand over your authority to him,
And he shall become a father to the citizens of Jerusalem
And to the house of Judah;

22 And I will place the key of the House of David upon his shoulder,
And he shall open and no man shut, and shall shut and no man open;
23 And I will fasten him like a peg in a firm place,
And he shall become a throne of honor to his father's house;
24 And they shall hang upon him the whole weight of his father's house,
The offshoots and the offscourings, even the meanest vessels,
Both bowls and pitchers of every kind."

25 "On that day," is the oracle of the LORD of hosts, "the peg that was fastened in a firm place shall give way and be hewn down, and the weight that was upon it shall be cut off." For the LORD has spoken.

23 A PROPHETIC UTTERANCE ON TYRE, 23:1–18

Wail, O ships of Tarshish!
For your stronghold has been spoiled.
(On their way from the land of Cyprus
The news was told to them.)
2 Perished are the people of the coast land,
The merchants of Zidon,
Who traversed the sea, whose business lay
3 On many waters,
Whose harvest was grain from the Nile,
Whose revenue was trade with the nations.
4 Lament in shame, O Zidon, mother of cities,
Stronghold of the sea, saying,
"I am as one who has not travailed nor given birth to children,
I am as one who has reared no young men nor brought up maidens."
5 [When the news reaches Egypt, the news of Tyre,
They will writhe in pain.]

6 Pass over to Tarshish, wail,
You inhabitants of the coast land!
7 Is this your exultant city,
Whose origin is of old,
Whose feet used to carry her
To settle afar?

8 Who has planned such a thing
Against Tyre the crown-giver,
Whose merchants were princes,
Whose traders were the honored of the earth?
9 The LORD of hosts has planned it,
To desecrate all the pride,
To dishonor all the glory
Of the honored of the earth.

10 Overflow your land like the Nile, O daughter of Tarshish!
There is no more a barrier.
11 His hand has he stretched out over the sea,
He has shaken the kingdoms;
The LORD has given a command touching Canaan,
To destroy her strongholds.
12 He has said, "You shall no more exult,
O ravished one, virgin daughter of Zidon!
Arise, pass over to Cyprus;
Even there shall you find no rest."
13 [It was, however, the Chaldeans, and not the Assyrians, who gave her over to the wild beasts. They set up their siege-works, they razed her palaces, they made her a ruin.]
14 Wail, O ships of Tarshish!
For your stronghold has been spoiled.

15 On that day will Tyre pass into oblivion for seventy years, like the days of a certain king; but at the end of seventy years will Tyre fare like the harlot in the song:
16 "Take a harp, go round the city,
O harlot forgotten!
Play well, sing many a song,
That you may be remembered!"
17 For at the end of seventy years will the LORD visit Tyre, and she will return to her hire, and will play the harlot with all the kingdoms
18 of the world on the face of the earth. But her gain from her hire will then be dedicated to the LORD: it will not be stored up nor hoarded, but will be given over to those who dwell in the presence of the LORD, to supply them with abundant food and stately clothing.

A VISION OF JUDGMENT, 24:1—27:13

24 See! the LORD is about to plow up the earth, and lay it waste,
Its surface he will distort, and its inhabitants he will disperse:
2 Priest will share the fate of people, master of servant,
Mistress of maid, seller of buyer,
Borrower of lender, creditor of debtor.
3 The earth will be plowed bare,
The world will be spoiled bare,
For the LORD has spoken this word.
4 The earth mourns, fades,
The world languishes, fades;
The high heavens languish with the earth.
5 The earth is polluted through the touch of its inhabitants,
Because they have transgressed laws, violated ordinances,
Broken the everlasting covenant.
6 Therefore a curse has devoured the earth,
And its inhabitants have paid the penalty;
Therefore the inhabitants of the earth waste away,
And few are the mortals that are left.

7 The new wine mourns, the vine languishes;
All the merry-hearted sigh.
8 The mirth of the timbrels is still,
The noise of the joyful has ceased,
The mirth of the harp is still.
9 With song will they no more drink wine;
Strong drink will be bitter to those who drink it.
10 Broken down is the city of chaos—
Every house is shut up, so that no one can enter;
11 In the streets there is outcry for wine.
All joy has reached its eventide,
The mirth of the world has gone;
12 Desolation is left in the city,
And its gates are battered to ruins.
13 For so will it be in the midst of the earth,
Among the peoples,
As when an olive tree is beaten, or at the gleaning of grapes,
When the vintage is over.

14 Yonder, men lift up their voice, they sing for joy,
At the majesty of the LORD they shout more loudly than the sea:
15 "Therefore glorify the LORD throughout the east,
Along the sea-coasts praise the name of the LORD,
The God of Israel!"
16 From the end of the earth have we heard songs of praise:
"Glory for the righteous!"
But I said, "Ah me! I pine away, I pine away;
The robbers rob,
The robbers run riot in robbery."

17 Terror and pit and snare
Are upon you, O dwellers on the earth!
18 And he who flees from the noise of the terror
Will fall into the pit;
And he who escapes from the midst of the pit
Will be caught in the snare;
For windows on high are opened,
And the foundations of the earth tremble.
19 The earth breaks asunder,
The earth cracks asunder,
The earth shakes asunder;
20 The earth reels like a drunkard,
And sways like a hammock:
Its rebellion lies heavily upon it,
And it will fall, to rise no more.

21 On that day will the LORD punish
The host of the heights on high,
And the kings of the earth on the earth;
22 They will be gathered together like prisoners in a dungeon,
And will be imprisoned in a prison,
Until after many days they are punished.
23 Then will the moon turn pale with confusion,
And the sun will hide his face in shame;
For the LORD of hosts will be king on Mount Zion,
And will reveal his glory before his elders in Jerusalem.

25 O LORD, thou art my God,
I will exalt thee, I will give thanks to thy name;
For thou hast accomplished wonders—

Plans formed long ago, fulfilled in perfect faithfulness.
2 For thou hast made of a city a heap,
Of a fortified town a ruin;
The stronghold of the proud is a city no more,
It will not be rebuilt forever.
3 Therefore will barbarous peoples honor thee,
The cities of ruthless nations will reverence thee;
4 For thou hast been a stronghold to the weak,
A stronghold to the needy in his distress,
A refuge from the storm, a shade from the heat—
When the breath of the ruthless is like a storm in winter,
5 Like heat in a dry place, heat in the shade of a cloud.
The noise of the proud thou quellest,
The song of the ruthless thou stillest.

6 Then the LORD of hosts will prepare,
On this mountain for all the peoples,
A feast of fat things, a feast of wine on the lees,
Of fat things full of marrow, of wine on the lees well refined.
7 And he will destroy on this mountain
The veil that veils all the peoples,
And the web that is woven over all the nations—
8 He will destroy death forever.
So the Lord GOD will wipe away tears
From every face,
And will remove from all the earth
The reproach that lies on his people;
For the LORD has spoken.

9 And it will be said on that day,
"Lo! this is our God,
For whom we waited that he might save us;
This is the LORD for whom we waited—
Let us rejoice and be glad in his salvation!"
10 For the hand of the LORD will rest on this mountain,
But Moab will be trampled down where he stands,
As straw is trampled down in the water of a dung-pit;
11 And though he spread out his hands in the midst of it,
As a swimmer spreads out his hands to swim,
His pride will be laid low despite all the tricks of his hands.

12 The high fortress of his walls will be brought down,
Laid low, levelled to the earth, even to the dust.

26 On that day will this song be sung
In the land of Judah:
"A strong city is ours; for safety he sets up
Walls and bulwarks.
2 Open the gates, that the rightous nation may enter—
Those who keep faith.
3 The steadfast mind thou keepest in perfect peace,
For it trusts in thee.
4 Trust in the LORD forever! for Jah the LORD
Is a rock everlasting.
5 For he has brought down the dwellers on high,
The lofty city.
He lays it low, lays it low to the earth,
He levels it to the dust.
6 The foot will trample it, the feet of the poor,
The steps of the needy."

7 The path of the upright is even,
The track of the righteous thou levelest;
8 In the path of thy judgments, O LORD, we have waited for thee—
Our heart's desire is for thy name and thy memorial.
9 I have yearned for thee in the night,
With all my heart I seek thee;
For when thy judgments come down to the earth,
The inhabitants of the world learn righteousness.
10 Though favor be shown to the wicked,
Yet will he not learn righteousness;
Even in the land of uprightness will he deal wrongfully,
And will not see the majesty of the LORD.

11 O LORD, thy hand is uplifted, but they see it not;
Now let them see to their shame thy zeal for thy people—
Let fire consume thine enemies!
12 O LORD, establish peace for us;
Since all our works thou hast wrought for us.
13 O LORD our God, other lords than thee have been our lords;
But thy name alone will we celebrate.

14 Dead men do not live, the Shades do not rise—
So hast thou visited them with destruction,
And wiped out all remembrance of them—
15 But the nation hast thou increased, O LORD,
The nation hast thou increased, and hast shown forth thy glory;
Thou hast enlarged all the bounds of the land.

16 In distress, O LORD, we sought thee;
We cried out because of oppression, when thy chastening was on us.
17 Like a woman with child, as she draws near to give birth,
As she writhes and cries out in her pangs,
So were we in thy presence, O LORD:
18 We were with child, we writhed in pain,
But we gave birth only to wind;
No deliverance we wrought for the land,
No inhabitants of the world came to birth through us.
19 But thy dead will live, their bodies will rise,
Those who dwell in the dust will awake, and will sing for joy;
For thy dew is a dew of light,
And the earth will bring the Shades to birth.

20 Go, my people, enter your chambers,
And shut your doors behind you;
Hide yourselves for a little moment,
Till the time of wrath go by.
22 For see! the LORD is coming out of his place,
To punish the inhabitants of the world for their guilt;
And the earth will uncover her blood,
And will no more conceal her slain.
27 On that day will the LORD punish,
With his sword which is hard and great and strong,
Leviathan the fleeing serpent, Leviathan the coiled serpent;
And he will slay the dragon that is in the sea.

2 On that day will it be said:
"A vineyard of delight—sing you of it!
3 I the LORD am its keeper,
Every moment I water it;
Lest anyone harm it,
I guard it night and day.

4 Wrath have I none;
But should I find briers and thorns,
In war would I march against them,
I would burn them altogether;
5 Or else let them cast themselves on my protection,
And make peace with me, make peace with me!"

6 On that day will Jacob take root,
Israel will blossom and bud;
And they will fill the face of the world with fruit.

7 Has he smitten them as he smote those who smote them;
Or have they been slain like those who slew them?
8 By expulsion and exile did he proceed against them;
By his rough blast he swept them away on the day of the east wind.
9 Therefore on this condition may the guilt of Jacob be expiated—
This is all the return he expects for taking away their sin—
That they make all their altar-stones like pounded chalk-stones,
That their sacred poles and sun-pillars raise their heads no more.
10 For the fortified city is desolate,
A homestead forlorn and forsaken like the steppe;
There browses the calf,
There he lies down, and crops its branches;
11 And when its boughs are withered, they are broken off,
And women come, and make a fire of them.
For this is a people without understanding;
Therefore their Maker will show them no pity,
Their Creator will show them no favor.

12 On that day will the LORD thresh out the ears of corn,
From the River Euphrates to the Brook of Egypt;
And you will be picked up one by one,
O children of Israel!

13 On that day will a blast be blown on a great trumpet;
And those who were lost in the land of Assyria,
And those who were outcasts in the land of Egypt,
Will come and worship the LORD
On the holy mountain in Jerusalem.

THE FATE OF SAMARIA, 28:1–6

28 Ah! the proud crown of the drunkards of Ephraim,
And the fading flower of his glorious beauty,
That rests on the head of a fertile valley.
2 See! the LORD has a mighty and strong one,
Like a storm of hail, or destroying tempest,
Like a storm of mighty, overwhelming waters,
That beats down to the earth with violence.
3 And the proud crown of the drunkards of Ephraim
Will be trampled under foot;
4 And the fading flower of his glorious beauty,
That rests on the head of a fertile valley,
Will be like the early fig before summer,
Which, as soon as a man sees it,
While it is yet in his hand, he swallows.

5 On that day will the LORD of hosts be a beautiful crown
And a glorious diadem to the remnant of his people—
6 A spirit of justice to those who preside over justice,
And of might to those who turn back the tide of battle to the gate.

A WARNING TO JUDAH, 28:7–22

7 But these also reel with wine,
And stagger with strong drink;
Priests and prophets reel with strong drink,
They are dazed with wine;
They stagger with strong drink, they reel amid their visions,
They stumble while giving judgment;
8 For all tables are full of filthy vomit,
No place is clean.

9 "To whom would he impart knowledge,
To whom explain the message?
Babes just weaned from the milk,
Just drawn from the breasts?
10 For it is rule by rule, rule by rule,
Line by line, line by line,
A little here, a little there!"

Yes, through barbaric lips,
And an alien tongue,
Will he speak to this people,
Who said to them,
"This is the rest you shall give to the weary,
And this the refreshment"—
But they would not listen.
So the word of the LORD will be to them
Rule by rule, rule by rule,
Line by line, line by line,
A little here, a little there—
That they may go on their way, and stumble backward,
And be broken, and snared, and taken.

Therefore hear the word of the LORD,
You scoffing men,
You satirists among this people
Who are in Jerusalem!
Because you say,
"We have struck a covenant with Death,
And have formed a compact with Sheol;
So, when the overwhelming scourge passes,
It will not reach us;
For lies have we made our refuge,
And under falsehood have we hidden"—
Therefore thus says the Lord GOD,
"Behold! I am laying in Zion a stone,
A well-tested stone,
A precious stone, as the cornerstone of a sure foundation:
He who believes shall not be moved.
And I will make justice the measuring-line,
And righteousness the plummet."

Then hail will sweep away the refuge of lies,
And water will overwhelm the hiding-place;
Your covenant with Death will be annulled,
And your compact with Sheol will not stand.
When the overwhelming scourge passes,
You shall be battered down by it:
As often as it passes, it will bear you away—
For morning by morning will it pass,

Both day and night;
And sheer terror will it be
To understand the message.

20 For the bed is too short to stretch oneself in,
And the covering is too narrow to wrap oneself in.
21 For the LORD will rise up as on Mount Perazim,
He will blaze out in wrath as in the valley of Gibeon,
To do his deed—strange is his deed!—
And to work his work—alien is his work!
22 Now, therefore, scoff no more,
Lest your bands be made firm;
For a sentence of doom, complete and decisive,
Have I heard from the Lord, the LORD of hosts,
Against all the land.

PLOWING AND THRESHING, 28:23–29

23 Give ear, and hear my voice;
Attend, and hear my speech!
24 Does the plowman keep plowing all the time,
Is he forever opening and harrowing his ground?
25 Does he not, after leveling its surface,
Scatter dill, and sow cummin,
And put in wheat and barley,
With spelt as their border?
26 For his God instructs and teaches him aright.

27 Dill is not threshed with a threshing-sledge,
Nor is the wagon-wheel turned on cummin;
But dill is beaten with a staff,
And cummin with a flail.
28 Is wheat crushed?
Nay! one does not thresh it forever,
But when he has rolled his wagon-wheel over it,
He spreads it out, and does not crush it.
29 This also comes from the LORD of hosts,
Whose counsel is wonderful, whose wisdom is great.

THE FATE OF "ALTAR-HEARTH," 29:1–8

29 Oh! "Altar-hearth," "Altar-hearth,"
The city against which David encamped!

Add year to year,
Let the cycle of festivals go round!
2 Then will I bring distress upon "Altar-hearth,"
And there shall be moaning and bemoaning,
And she shall be to me like an altar-hearth.
3 I will encamp against you round about,
And will hem you in with siege-works,
And will set up forts against you.
4 Then low from the earth shall you speak,
Deep from the dust shall your words come;
Like the voice of a ghost from the earth shall be your voice,
From the dust shall your words rise twittering.

5 But the horde of your enemies shall become like fine dust,
The horde of the ruthless like passing chaff.
In an instant, suddenly,
6 From the LORD of hosts shall you be visited
With thunder and earthquake and mighty noise,
With whirlwind and tempest and flame of devouring fire.
7 And all the horde of nations that war against "Altar-hearth,"
With all their siege-works and forts and storming-parties,
Shall be like a dream, a vision of the night.
8 As when a hungry man dreams that he is eating,
And awakes with his craving unsatisfied—
Or when a thirsty man dreams that he is drinking,
And awakes faint, with his craving unquenched—
So shall it be with all the horde of nations
That war against Mount Zion.

SPIRITUAL BLINDNESS AND PERVERSITY, 29:9–16

9 Daze yourselves, and be dazed,
Blind yourselves, and be blind,
You who are drunk, though not with wine,
You who reel, though not with strong drink!
10 For the LORD has poured upon you a spirit of deep slumber,
11 He has tightly closed your eyes, and has muffled your heads;
so that the revelation of all these things has become to you like the words of a scroll that is sealed, which if one hand to a scholar with the
12 request, "Pray read this," he will say, "I cannot, for it is sealed"; or

if the scroll be handed to one who is not a scholar, with the request,
"Pray read this," he will say, "I am not a scholar."

13 The Lord says:
"Because this people draw near me with their mouth,
And honor me with their lips,
While their thoughts are far from me,
And their reverence for me is a commandment of men,
That is learned by rote,
14 Therefore, behold! I will once more deal with this people
In a wonderful way—
In a wonderful and wondrous way—
And the wisdom of their wise men shall perish,
And the intelligence of their intelligent men shall vanish."

15 Ah! you who make your plans deep,
To hide them from the LORD,
You whose works are done in the dark,
And who say,
"Who sees us? Who knows us?"
16 O the perversity of you!
Is the potter of no more account than the clay?
Shall the thing that is made say of its maker,
"He made me not";
Or the thing that is moulded say of its moulder,
"He has no intelligence?"

THE REDEMPTION OF ISRAEL, 29:17–24

17 Assuredly in a while, a very little while,
Lebanon shall be turned into garden-land,
And the garden-land shall be counted a forest;
18 And on that day shall the deaf hear the words of a book,
And out of gloom and darkness shall the eyes of the blind see;
19 And the humble shall find new joy in the LORD,
And the poorest shall exult in the Holy One of Israel.
20 For the tyrant shall have vanished, and the scoffer shall have ceased,
And all who are on the outlook for evil shall have been cut off—
21 Those who bring condemnation upon a man by a word,

Those who lay traps for the upholder of justice at the gate,
And those who thrust aside the innocent on an empty plea.

22 Therefore thus says the LORD,
The God of the house of Jacob,
Who redeemed Abraham:
"Jacob shall never more be put to the blush,
And never more shall his face grow pale;
23 For when his children see what my hands have done in their midst,
They shall reverence my name;
They shall reverence the Holy One of Jacob,
And shall stand in awe of the God of Israel;
24 Those who have erred in judgment shall arrive at understanding,
And those who murmured shall learn instruction."

DENUNCIATION OF THE EGYPTIAN ALLIANCE, 30:1–5

30 "Ah, you rebellious children," is the oracle of the LORD,
"Who carry out a purpose that comes not from me,
And who form an alliance that is not according to my mind—
Adding sin to sin—
2 Who set out on the way to Egypt,
Without asking my advice,
To take refuge in the protection of Pharaoh,
And to take shelter in the shadow of Egypt!
3 Therefore the protection you seek in Pharaoh shall turn to your shame,
And the shelter you seek in the shadow of Egypt to your confusion.
4 For though his princes be at Zoan,
And his messengers arrive at Hanes,
5 All shall come to shame through a people that cannot profit them,
That bring no help nor profit,
But only shame and disgrace."

A PROPHETIC UTTERANCE ON THE BEASTS OF THE NEGEB, 30:6–7

6 Through a land of trouble and anguish,
Of lioness and roaring lion,

Of viper and flying serpent,
They carry their wealth on the shoulders of young asses,
Their treasures on the humps of camels,
To a people that cannot profit—
7 To Egypt, whose help is empty and vain,
Wherefore I have called her "Rahab Sit-still."

REBELLION AND RUIN, 30:8–17

8 Go now, write it on a tablet before them,
Inscribe it in a scroll,
That it may serve in days to come
As a witness forever;
9 For this is a rebellious people,
Faithless children,
Children who will not hear
The instruction of the LORD—
10 Who say to the seers, "You shall not see!"
And to the prophets, "You shall not prophesy to us right things!
Speak to us smooth things; prophesy delusions!
11 Get you out of the way; turn aside from the path!
Trouble us no more with the Holy One of Israel!"

12 Therefore thus says the Holy One of Israel:
"Because you have spurned this word,
And have trusted in cunning and crookedness,
And rely on them—
13 Therefore this guilt shall be to you like a descending rift,
Bulging out in a lofty wall,
Whose crash comes suddenly, in a moment,
14 And its crash is like that of a potter's vessel,
Shattered beyond repair,
So that there cannot be found among the fragments a sherd,
To bring fire from the hearth,
Or to draw water from the cistern."

15 For thus said the Lord GOD,
The Holy One of Israel:
"By returning and resting shall you be saved,
In quietness and confidence shall be your strength."

16 But you refused to listen, and said,
"No! upon horses will we flee,"
Therefore you shall flee!
"And upon swift steeds will we ride,"
Therefore swift shall be your pursuers!
17 At the challenge of one a thousand shall flee,
At the challenge of five you shall flee,
Till you are left like a flagstaff on the top of a mountain,
Like a beacon on a hill.

FORGIVENESS AND PROSPERITY, 30:18–26

18 Therefore the LORD waits to be gracious to you,
And therefore he will arise to have pity upon you;
For the LORD is a God of justice—
Happy are all those who wait for him!
19 O people in Zion, who dwell at Jerusalem,
No more will you weep;
He will be gracious to you at the sound of your crying—
As soon as he hears, he will answer you.
20 Even though the Lord may have given you
Bread in short measure and water in scanty allowance,
Your Teacher will no more hide himself,
But your eyes will behold your Teacher.
21 And when you turn to right or to left,
Your ears will hear a voice behind you, saying,
"This is the way; walk in it!"
22 And you will defile your carved images overlaid with silver,
And your molten images plated with gold;
You will scatter them to the winds like an unclean thing,
You will say to them, "Begone!"
23 Then will he give you rain for your seed,
With which you sow the soil,
And wheat as the produce of the soil,
Which will be rich and nourishing.
On that day will your cattle graze in broad pastures,
24 And the oxen and young asses that till the soil
Will feed on salted fodder,
Which has been winnowed with shovel and fork.
25 And on every lofty mountain and on every high hill

There will be streams brimming with water,
On the day of the great slaughter,
When the towers fall.
26 And the light of the moon will be as the light of the sun,
And the light of the sun will be sevenfold,
As the light of seven days,
On the day when the LORD binds up the bruises of his people,
And heals the wounds with which they were smitten.

THE GLORIOUS TRIUMPH OF THE LORD, 30:27–33

27 See! the LORD comes from afar,
In blazing anger, and amid heavily rising banks of cloud,
His lips filled with fury,
And his tongue like devouring fire,
28 His breath like a sweeping torrent,
That reaches to the neck—
To sift the nations with the sieve of destruction,
And to place in the jaws of the peoples
A bridle that leads them to ruin.
29 But for you will there be a song,
As in the night when a sacred festival is held,
And gladness of heart, as when one sets out with a flute,
To go to the mount of the LORD, to the Rock of Israel.
30 For the LORD will cause his glorious voice to be heard,
And the descent of his arm to be seen,
In furious anger, and flame of devouring fire,
Amid cloud-burst, and rain-storm, and hail.
31 Assyria will be stricken with terror at the voice of the LORD,
When he smites with the rod;
32 And every stroke of the rod of chastisement,
Which the LORD lays upon them,
Will be accompanied by the strains of timbrel and harp,
As he assails them with brandished arm.
33 For a pyre is already laid out,
For the king it is prepared—
It is made both deep and wide—
It is piled up with fire and logs in abundance;
And the breath of the LORD, like a torrent of brimstone,
Is setting it on fire.

THE FOLLY OF RELIANCE ON EGYPT, 31:1–3

31 Ah! those who go down to Egypt for help,
And rely on horses;
Those who trust in chariots, because they are many,
And in horsemen, because they are very numerous;
But look not to the Holy One of Israel,
Nor consult the LORD!
2 Yet he is the wise one, and brings calamity,
And does not recall his words.
He will rise against the house of those who do evil,
And against the helpers of those who work mischief.
3 Now the Egyptians are men, and not God;
And their horses are flesh, and not spirit.
So, when the LORD stretches out his hand,
The helper will stumble, and the helped one will fall—
They will all of them perish together.

THE SALVATION OF JERUSALEM, 31:4–5

4 Thus says the LORD to me:
"As a lion or a young lion growls over his prey—
And, though a full band of shepherds be called out against him,
Is not dismayed at their shouting, nor pays any heed to their noise—
So will the LORD of hosts come down
To fight against Mount Zion, and against its hill.
5 Like hovering birds . . . .
[So will the LORD of hosts protect Jerusalem,
Protecting and delivering, sparing and saving.]"

THE DOWNFALL OF ASSYRIA, 31:6–9

6 Return, O children of Israel,
To him against whom you have plunged deep in revolt!
7 For on that day will each one of you cast away in contempt
The idols of silver and the idols of gold,
Which your hands made you as a sin.
8 Then Assyria will fall by the sword, not of man—
A sword, no human one, will devour him.
He will flee before the sword,
And his young warriors will be put to hard labor;

9 The rock of his strength will slip away through terror,
And his officers will desert the standard in panic.
This is the oracle of the LORD, whose fire is in Zion,
And whose furnace is in Jerusalem.

THE KINGDOM OF RIGHTEOUSNESS, 32:1–8

32 Behold! a king will reign in righteousness,
And princes will rule with justice;
2 And each one of them will be like a hiding-place from the wind,
And a shelter from the storm,
Like streams of water in a dry place,
Like the shade of a great rock in a wearisome land.
3 Then the eyes of those who see will not be closed,
And the ears of those who hear will be attentive;
4 The mind of the hasty will have judgment to apprehend,
And the tongue of the stammering will be quick to speak plainly.

5 No more will the fool be called noble,
Nor the knave be counted princely.
6 For the fool will speak folly,
And his mind will plot mischief,
So as to practice ungodliness,
And to utter falsehood regarding the LORD,
To leave the hungry unsatisfied,
And to hold back drink from the thirsty.
7 The arts also of the knave are evil—
He hatches plans
To ruin the needy with lying words,
Even when the poor man's plea is right.
8 But the noble man plans noble things,
And on noble things he takes his stand.

THE THOUGHTLESS WOMEN OF JERUSALEM, 32:9–14

9 You thoughtless women, rise up, hear my voice;
You complacent daughters, give ear to my words!
10 In little more than a year you will tremble, you complacent ones;
For the vintage will fail, the ingathering will not come.
11 Quake with fear, you thoughtless ones; tremble, you complacent ones;
Strip, and make yourselves bare; gird sackcloth upon your loins!

12 Beat upon your breasts for the pleasant fields,
For the fruitful vines;
13 For the soil of my people, that will spring up with thorns and briers,
And for all the houses of mirth in the joyous city!
14 For the palace will be forsaken, the bustling city deserted;
Rampart and watch-tower will become dens forever,
A joy of wild asses, a pasture of flocks.

RIGHTEOUSNESS AND PEACE, 32:15–20

15 Until the spirit be poured upon us from on high;
Then will the steppe become garden-land,
And the garden-land be counted an orchard.
16 And justice will dwell in the steppe,
And righteousness abide in the garden-land;
17 And the effect of righteousness will be peace,
And the product of justice quietness and confidence forever.
18 My people will dwell in peaceful homes,
In secure abodes, and in quiet resting-places,
19 Even when the forest comes down with a crash,
And the city is laid in ruins.
20 Happy are you who sow beside all waters,
And let out freely the ox and the ass!

DISTRESS AND DELIVERANCE, 33:1–24

33 Ah! spoiler, though you have not been spoiled;
And robber, though none has robbed you!
When you have made an end of spoiling, you will be spoiled;
And when you are weary of robbing, you will be robbed.

2 O LORD, be gracious to us!
We have waited for thee.
Be our arm of strength every morning,
Our salvation in time of distress!

3 At the sound of tumult the peoples flee,
When thou liftest thyself up the nations are scattered;
4 And thy people will gather the spoil as the locust gathers,
They will swarm upon it as grasshoppers swarm.

5 The LORD is exalted, for he dwells on high;
Zion he has filled with justice and righteousness—
6 Her fortune therefore will be secure—
With wealth of salvation, wisdom and knowledge,
With reverence for the LORD, which is her treasure.

7 Lo! the heroes of "Altar-hearth" cry without,
The ambassadors of peace weep bitterly;
8 The highways lie waste, the travellers have ceased,
For the covenant has been broken, its witnesses have been mocked at;
No regard has been paid to man.
9 The earth languishes in mourning,
Lebanon withers in shame;
Sharon has become like the wilderness,
Bashan and Carmel are leafless.

10 "Now will I arise," says the LORD;
"Now will I mount on high, now will I lift myself up!
11 You are pregnant with chaff, you shall bring forth stubble;
Your breath is a fire that shall devour you.
12 And the peoples shall be like brands that are burned to a cinder,
Like thorns cut down, that are kindled with fire."

13 Hear what I have done, you who are afar;
And acknowledge my might, you who are near at hand!
14 The sinners in Zion are filled with dread,
Trembling has seized the godless:
"Who among us shall dwell with devouring fire,
Who among us shall dwell with eternal flames?"
15 He who walks uprightly, and speaks sincerely,
Who scorns the gain that is won by oppression,
Who keeps his hand free from the touch of a bribe,
Who stops his ears against hearing of bloodshed,
And closes his eyes against looking on evil—
16 He will dwell on the heights,
His stronghold will be rocky fastnesses;
His bread will be given to him, his water will be sure.

17 Your eyes will behold the King in his beauty,
They will see a land that stretches afar.

18 You will muse on the terror that is past:
"Where is he who counted, where is he who weighed,
Where is he who marked down the towers?"
19 You will see no more the savage people,
The people of obscure speech, which you cannot grasp,
Of barbaric tongue, which you cannot understand.
20 You will behold Zion, the city of our festal assemblies;
Your eyes will see Jerusalem,
A quiet home, an immovable tent,
Whose pegs will never be plucked up,
And none of whose cords will be snapped.
21 For there, in place of broad rivers and streams,
We shall have the River of the LORD,
On which no ship with oars will go,
No stately bark will pass.
22 For the LORD is our judge, the LORD our commander;
The LORD is our king, he will save us.
23 [Your tacklings hang loose: they cannot hold the mast in its socket,
nor keep the sail spread out.]
Then will the blind share spoil in abundance,
And the lame will seize rich prey;
24 None who dwells there will say, "I am sick,"
For all her citizens will have had their sins forgiven.

THE DAY OF VENGEANCE, 34:1–17

34 You nations, draw near to listen;
You peoples, attend!
Let the earth hear, and that which fills it;
The world, and all that springs from it!
2 For the LORD is in anger against all the nations,
And in fury against all their host;
He has doomed them to utter destruction, he has given them up
to the slaughter,
3 And their slain will be cast out;
The stench of their corpses will rise up,
The mountains will run with their blood,
4 And all the hills will flow with it.
The heavens will roll up like a scroll,
And all their host will fade,

As the foliage fades from the vine,
The falling leaf from the fig tree.

5 For in the heavens my sword has drunk its fill;
And see! it descends upon Edom,
For judgment upon the people whom I have doomed.
6 The sword of the LORD is glutted with blood,
It is gorged with fat,
With the blood of lambs and he-goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in Bozrah,
A great slaughter in the land of Edom;
7 And wild oxen will fall down with fatlings,
And bullocks with steers;
And their land will be glutted with blood,
And their dust will be gorged with fat.

8 For the LORD has a day of vengeance,
A year of requital for the feud against Zion;
9 And the rivers of Edom will be turned into pitch,
And her dust into brimstone;
Her land will become burning pitch,
10 That will not be quenched night nor day,
But whose smoke will rise forever:
It will lie waste from generation to generation,
None will pass through it forever and ever.
11 The pelican and the bittern will take possession of it,
The owl and the raven will make their home in it;
And the LORD will stretch over it
The measuring-line of chaos and the plummet of emptiness;
12 And satyrs will dwell there,
While her nobles will be no more:
No kingdom will be proclaimed there—
All her princes will be gone.

13 Thorns will spring up in her palaces,
Nettles and thistles in her fortresses;
She will become a haunt of jackals,
An inclosure for ostriches;
14 Wild-cats will join hyenas,

And satyrs will meet one another;
There will the night-hag repose,
And will find her a place of rest.
15 There will the screech-owl nestle and lay,
Brood and hatch her eggs;
There will the vultures gather,
None without her mate.
16 Search and read it out of the book of the LORD—
None of these will be missing;
For the mouth of the LORD has commanded,
And his spirit has gathered them.
17 He has cast the lot for them,
His hand has portioned it out to them by line;
That they may possess it forever,
And may dwell in it generation after generation.

THE JOY OF THE REDEEMED, 35:1–10

35 The wilderness and the parched land shall be glad,
And the desert shall rejoice and blossom;
2 Like the crocus shall it blossom abundantly;
It shall rejoice with joy and singing.
The glory of Lebanon shall be given to it,
The splendor of Carmel and Sharon;
They shall see the glory of the LORD,
The splendor of our God.

3 Strengthen the feeble hands,
And the tottering knees make firm;
4 Say to those whose hearts beat wildly,
"Courage, fear not!
See! your God—with vengeance will he come,
With the recompense of God will he come to save you."

5 Then shall the eyes of the blind be opened,
And the ears of the deaf shall be unstopped;
6 Then shall the lame man leap like a hart,
And the tongue of the dumb shall sing.
For waters shall break out in the wilderness,
And streams in the desert;
7 The glowing sand shall become a pool,
And the thirsty ground springs of water;

In the haunt of jackals your flocks shall lie down,
And the inclosure of ostriches shall be filled with reeds and rushes.

8 And a highway shall be there,
Which shall be called the Holy Way;
No unclean one shall pass over it—
But it shall be for his people as they go along the way—
And no fools shall wander there.
9 No lion shall be there,
No ravenous beast shall go up it—
They shall not be found there.
But the redeemed shall walk in it,
10 The ransomed of the LORD shall return by it;
They shall come to Zion with singing,
And with everlasting joy upon their heads;
They shall attain to joy and gladness,
And sorrow and sighing shall flee away.

THE INVASION OF SENNACHERIB, 36:1—37:38

36 Now in the fourteenth year of King Hezekiah's reign, Sennacherib, king of Assyria, went up against all the fortified cities of
2 Judah, and took them. And the king of Assyria sent his Commander from Lachish to Jerusalem, against King Hezekiah, with a strong army. And he took up his position near the conduit from the upper
3 pool, on the highway to the fuller's field. Then Eliakim, the son of Hilkiah, who was steward of the palace, and Shebna, the secretary,
4 and Joah, the son of Asaph, the recorder, went out to meet him. And the Commander said to them,

"Say now to Hezekiah, 'Thus says the great king, the king of
5 Assyria: "What sort of confidence is this which you cherish? Do you suppose that a mere word of the lips can pass for warlike counsel and strength? Now in whom do you trust, that you have rebelled against
6 me? You trust, forsooth, in the support of this broken reed, Egypt, on which if a man lean, it will run into his hand, and pierce it—for
7 such is Pharaoh king of Egypt to all who trust in him! Or if you say to me, 'We trust in the LORD our God;' is not he the one whose sanctuaries and altars Hezekiah has removed, saying to the people of
8 Judah and Jerusalem, 'Before this altar shall you worship'? And now, pray, make a wager with my lord the king of Assyria: I will

supply you with two thousand horses, if you are able to supply them
9 with riders! How then will you repel the attack of one of the least
of my lord's officers? Yet you trust in Egypt for chariots and horse-
10 men! Or is it without the sanction of the LORD that I have come up
against this land to destroy it? The LORD himself said to me, 'Go up
against this land and destroy it!' " ' "

11 Then Eliakim, Shebna and Joah said to the Commander,
"Pray speak to your servants in Aramaic—for we understand it—
and do not speak to us in Hebrew in the hearing of the people on the
wall."

12 But the Commander said,
"Was it to your lord, and to you, that my lord sent me to speak
these words? Was it not to the men who are sitting on the wall,
doomed with you to eat their own filth and to drink their own
water?"

13 Then the Commander came forward, and called aloud in Hebrew,
saying,

14 "Hear the words of the great king, the king of Assyria! Thus
says the king: 'Do not let Hezekiah delude you—for he will not be
15 able to save you—nor let Hezekiah persuade you to put your trust in
the LORD, saying, "The LORD will certainly save us: this city will not
16 be given over to the king of Assyria!" Do not listen to Hezekiah; for
thus says the king of Assyria: "Make terms with me, and surrender to
me; then you may eat every one of his own vine and fig tree, and
17 drink every one the water of his own cistern, until I come and take
you away to a land like your own, a land of corn and wine, a land of
18 wheat-fields and vineyards. Beware lest Hezekiah deceive you, say-
ing, 'The LORD will save us!' Has the god of any of the nations
19 saved his land from the hand of the king of Assyria? Where are the
gods of Hamath and Arpad? Where are the gods of Sepharvaim?
Where are the gods of the land of Samaria? Did they save Samaria
20 from my hand? Which of all the gods of these lands was able to
save his land from my hand, that the LORD should save Jerusalem
from my hand?' " ' "

21 But they kept silent, and answered him not a word; for the king's
command was, "You shall not answer him!"

22 Then Eliakim, the son of Hilkiah, who was steward of the palace,
and Shebna, the secretary, and Joah, the son of Asaph, the recorder,
came to Hezekiah with their clothes rent, and reported to him the

37 words of the Commander. And when King Hezekiah heard the report, he rent his clothes, wrapped himself in sackcloth, and went to
2 the house of the LORD. He likewise sent Eliakim, the steward of the palace, and Shebna, the secretary, with the elders of the priests, all
3 wrapped in sackcloth, to the prophet Isaiah, the son of Amoz, with this message,

"Thus says Hezekiah: 'This is a day of distress and sore discipline and dishonor; for children have come to the birth, and there is no
4 strength to bear them. But perhaps the LORD your God will hear the words of the Commander, whom his lord the king of Assyria has sent to insult the living God, and will punish him for the words which the LORD your God has heard. Therefore lift up a prayer on behalf of the remnant that is left!' "

5 6 And when the servants of King Hezekiah came to Isaiah, he said to them,

"Say to your lord, 'Thus says the LORD: "Do not be afraid of the words you have heard, those blasphemous words which the menials of
7 the king of Assyria have spoken against me. Behold! I am putting a spirit of panic into him, so that when he hears a certain rumor he shall return to his own land; and I will cause him to fall by the sword in his own land." ' "

8 Then the Commander returned, and found the king of Assyria warring against Libnah; for he had heard that he had moved his
9 camp from Lachish. And the king of Assyria heard news of Tirhakah, king of Ethiopia, "He has come out to fight with you." And when he heard it, he sent messengers to Hezekiah, saying,

10 "Speak to Hezekiah, king of Judah, saying, 'Do not let your God in whom you trust delude you, saying, "Jerusalem will not be given
11 over to the king of Assyria!" You have surely heard what the kings of Assyria have done to all the lands—how they have utterly de-
12 stroyed them—and will you escape? Did the gods of the nations which my fathers destroyed, Gozan and Haran and Rezeph and the
13 Edenites in Telassar, save them? Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, of Hena, and of Ivvah?' "

14 And when Hezekiah had received the letter from the hand of the messengers, and had read it, he went up to the house of the LORD;
15 and Hezekiah spread the letter before the LORD, and prayed to the LORD, saying,

16 "O LORD of hosts, the God of Israel, who sittest enthroned upon

the cherubim, thou alone art God over all the kingdoms of the earth;
17 thou madest the heavens and earth. Bend thine ear, O LORD, and
hear; open thine eyes, O LORD, and see; give heed to all the words
18 of Sennacherib, which he has sent to insult the living God! Of a
truth, O LORD, the kings of Assyria have utterly destroyed all the
19 nations and their lands, and have cast their gods into the fire—because
they were no gods, but only the work of men's hands, made of wood
20 and stone—and so they have destroyed them. But now, O LORD our
God, save us from his hand, that all the kingdoms of the earth may
know that thou, O LORD, art God alone!"

21 Then Isaiah, the son of Amoz, sent to Hezekiah, saying,
"Thus says the LORD, the God of Israel: 'Because you have prayed
22 to me concerning Sennacherib, king of Assyria, this is the word which
the LORD has spoken against him:

"The virgin daughter of Zion
Scorns you and mocks you;
The daughter of Jerusalem
Shakes her head at you.
23 Whom have you insulted and blasphemed?
And against whom have you raised your voice,
And lifted your eyes on high?
The Holy One of Israel!
24 By the mouth of your servants you have insulted the LORD,
And have said, 'With the multitude of my chariots
I have scaled the height of the mountains,
The recesses of Lebanon;
I have cut down its tallest cedars,
Its choicest cypresses;
I have pierced to its farthest retreat,
Its densest thicket;
25 I have dug and drunk
Foreign waters;
With the sole of my foot have I dried up
All the streams of Egypt!'
26 Have you not heard how I planned this
Long ago,
How I prepared it in days gone by,
And now have brought it about—
That you should be able to lay fortified cities
Into ruinous heaps,

27 While their inhabitants, shorn of their strength,
Are dismayed and confounded,
Are become like grass of the field,
Like tender green grass,
Like grass on the housetops,
Blasted before it is grown up.
28 I know your rising and sitting,
Your going and coming, and your raging against me.
29 And because your raging against me
And your rioting have come up to my ears,
I will put my hook in your nose,
And my bridle in your lips,
And will turn you back by the way
By which you came."

30 " 'And this is the sign to you: This year you shall eat what grows of itself, and next year what springs from it; but in the third year you
31 shall sow and reap, plant vineyards and eat the fruit of them. And the remnant that survives of the house of Judah shall once more
32 strike root downward and bear fruit upward; for a remnant shall escape from Jerusalem, and a body of survivors from Mount Zion. The zeal of the LORD of hosts shall do this.' "

33 "Therefore thus says the LORD concerning the king of Assyria:
'He shall not come to this city,
Nor shoot an arrow there;
He shall not bring a shield before it,
Nor cast up a mound against it.
34 By the way that he came,
By the same shall he return;
And to this city shall he not come,'
Is the oracle of the LORD.
35 'For I will shield and save this city,
For my own sake, and for my servant David's sake.' "

36 Then the angel of the LORD went forth, and slew in the camp of the Assyrians one hundred and eighty-five thousand; and when men rose early in the morning, lo! they were all dead bodies.

37 So Sennacherib, king of Assyria, broke up his camp, and returned
38 home, and dwelt at Nineveh. And one day, as he was worshipping in the temple of Nisroch his god, Adrammelech and Sarezer, his sons,

smote him with the sword, and made good their escape to the land of Ararat. And Esarhaddon, his son, reigned in his place.

HEZEKIAH'S SICKNESS AND RECOVERY, 38:1–9

38 In those days Hezekiah was seized with a mortal sickness. And the prophet Isaiah, the son of Amoz, came and said to him,

"Thus says the LORD: 'Set your affairs in order; for you shall die, and not recover.' "

2 Then Hezekiah turned his face to the wall, and prayed to the
3 LORD, saying,

"Ah, LORD! remember, I pray thee, how I have walked before thee with loyalty and sincerity of heart, and have done that which was pleasing in thy sight."

And Hezekiah wept aloud.

4 Then the word of the LORD came to Isaiah, saying,

5 "Go and say to Hezekiah, 'Thus says the LORD, the God of David your father: "I have heard your prayer, I have seen your tears; be-
6 hold! I will add fifteen more years to your life. And I will save you and this city from the hand of the king of Assyria, and will throw my shield over this city." ' "

21 And Isaiah said,

"Let them take a cake of figs, and rub it over the boil, so that he may recover."

22 And Hezekiah said,

"What is the sign that I shall go up to the house of the LORD?"

7 And he said,

"This is the sign to you from the LORD, that the LORD will do this
8 thing which he has promised: Behold! I will turn back the shadow cast by the sun on the step-dial of Ahaz the ten steps which it has gone down."

So the shadow of the sun turned back the ten steps which it had gone down.

9 ### A PSALM OF HEZEKIAH KING OF JUDAH, 38:9–20

(Composed after he had been sick, and had recovered from his sickness.)

10 I said, "I must go hence
In the noontide of my days,
And be consigned to the gates of Sheol
For the rest of my years."

11 I said, "I shall no more see the LORD
In the land of the living;
I shall no more look upon man
Among the inhabitants of the world."
12 My dwelling is plucked up and stripped from me
Like a shepherd's tent;
Like a weaver has he rolled up my life,
He cuts me from the loom.
Day and night am I given over to suffering,
13 Till morning I cry out in pain—
Like a lion he breaks all my bones—
Day and night am I given over to suffering,
14 Like a swift or a crane I scream in agony,
Like a dove I moan.
My eyes look languishing upward:
O LORD, pay heed to me, become surety for me!
15 But what can I speak or say to him,
Since he has done it?
I must go softly all my years
Because of my bitterness of heart.

16 O LORD, by these things men live,
And through all of them is the life of my spirit sustained;
Therefore do thou restore me, and bring me to life again!
17 Lo! it was for my welfare that I had great bitterness;
And thou hast held me back from the pit of destruction,
For thou hast cast all my sins behind thy back.
18 Sheol cannot thank thee, death cannot praise thee;
Those who go down to the Pit cannot hope for thy love.
19 The living, the living man thanks thee, as I do this day;
The father to the children makes known thy faithfulness.
20 Be pleased, O LORD, to save me!
And we will play on stringed instruments all the days of our life,
Before the house of the LORD.[1]

ON THE EMBASSY FROM MERODACH-BALADAN, 39:1–8

39 At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent ambassadors with a present to Hezekiah; for he had 2 heard that he had been sick and had recovered. And Hezekiah was

[1] Vss. 21 f. will be found following v. 6 on p. 1200.

pleased with them, and showed them his treasure-house, the silver,
the gold, the spices, the fine oil, and all his armory—all that was
found among his treasures: there was nothing in his palace or in all
his kingdom that Hezekiah did not show them.

3 Then Isaiah the prophet came to King Hezekiah, and said to him,
"What did these men say, and whence have they come to you?"

4 And Hezekiah said,
"They have come to me from a distant land—from Babylon."
And he said,
"What have they seen in your house?"
And Hezekiah said,
"They have seen all that is in my house: there is nothing among
my treasures that I have not shown them."

5 And Isaiah said to Hezekiah,

6 "Hear the word of the LORD of hosts: 'Behold! days are coming
when all that is in your house, and the treasures which your fathers
have stored up till this day, shall be carried away to Babylon: there
7 shall be nothing left,' says the LORD. 'And some of your sons who
shall spring from you, the sons whom you shall beget, shall be taken
and made eunuchs in the palace of the king of Babylon.' "

8 And Hezekiah said to Isaiah,
"Good is the word of the LORD, which you have spoken."
For he thought,
"At least there will be peace and security in my time."

VOICES FROM THE HEAVENS, 40:1–11

40 "Comfort, O comfort my people,"
Says your God;

2 "Speak to the heart of Jerusalem,
And call to her—
That her time of service is ended,
That her guilt is paid in full,
That she has received of the LORD's hand
Double for all her sins."

3 Hark! one calls:
"In the wilderness clear you the way of the LORD,
Make straight in the desert a highway for our God.

4 Let every valley be raised up,
And every mountain and hill brought low;

Let the uneven ground become a plain,
And the rugged heights a valley.
5 Then shall the glory of the LORD be revealed,
And all flesh shall see it together;
For the mouth of the LORD has spoken."

6 Hark! one says, "Call!"
And I said, "What shall I call?"
"All flesh is grass,
And all its beauty is like the flower of the field.
7 The grass withers, the flower fades,
When the breath of the LORD blows upon it—
Truly the people is grass—
8 The grass withers, the flower fades,
But the word of our God shall stand forever."

9 On a high mountain get you up,
O heralds of good news to Zion!
Lift up your voice with strength,
O heralds of good news to Jerusalem!
Lift it up, fear not;
Say to the cities of Judah,
"Behold your God!"
10 See! the Lord GOD is coming with might,
His own arm having won him the kingdom;
See! his reward is with him,
And his recompense before him.
11 Like a shepherd he tends his flock,
With his arm he gathers them;
The lambs he carries in his bosom,
And gently leads those who give suck.

THE GREATNESS AND GOODNESS OF THE LORD, 40:12–31

12 Who has measured the waters in the hollow of his hand,
And ruled off the heavens with a span?
Who has held the dust of the earth in a peck,
And weighed the mountains with a balance,
And the hills in scales?
13 Who has directed the mind of the LORD,
And instructed him as his counsellor?

14 With whom took he counsel for his enlightenment,
And who taught him the right path?
Who taught him true knowledge,
And showed him the way of intelligence?
15 Lo! the nations are like a drop from a bucket,
Like fine dust in the scales are they counted.
Lo! the coast-lands weigh no more than a grain;
16 And Lebanon is not enough as fuel for sacrifice,
Nor are its beasts enough for burnt-offering.
17 All the nations are as nothing before him,
Blank ciphers he counts them.

18 To whom, then, would you liken God,
Or what likeness would you place over against him?
19 An idol! the smelter casts it,
And the goldsmith overlays it with gold,
And fastens it with silver links.
41 6 Each one helps his fellow,
And says to his comrade, "Have courage!"
7 The smelter cheers on the goldsmith,
He that smoothes with the hammer him that strikes with the mallet,
Saying of the rivetting, "It is good!"
As he fastens it with nails so that it cannot move.
20 He who would provide himself with an image of wood
Chooses a tree that will not rot,
Then seeks out a skilful workman
To set up an image that cannot move.

21 Do you not know? do you not hear?
Has it not been told you from the beginning?
Have you not understood since the foundation of the earth?
22 It is he who sits enthroned above the circle of the earth,
So high that its inhabitants are like grasshoppers;
Who stretches out the heavens like a curtain,
And spreads them like a tent to dwell in;
23 Who brings princes to nothing,
And makes the rulers of the earth like a cipher—
24 Hardly have they been planted, hardly have they been sown,
Hardly has their stock taken root in the earth,

When he blows upon them, and they wither,
And the whirlwind carries them away like stubble.
25 "To whom, then, would you liken me,
That I should be equal," says the Holy One.
26 Lift up your eyes on high,
And see! who created these,
Leading out their host by number,
And calling them all by name—
Through the greatness of his might,
And the strength of his power,
Not one is missing?

27 Why should you say, O Jacob,
And speak, O Israel:
"My way is hidden from the LORD,
And my rights are passed over by my God?"
28 Have you not known? have you not heard?
The LORD is a God everlasting,
The Creator of the ends of the earth.
He does not faint, nor grow weary;
His insight is unfathomable.
29 He gives power to the fainting,
And to him that has no might he increases strength.
30 Though the young men faint and grow weary,
Though the choice young men fall prostrate,
31 They that wait on the LORD shall renew their strength,
They shall put forth wings like eagles,
They shall run and not be weary,
They shall walk and not faint.

AN APPEAL TO THE NATIONS, 41:1–4

41 Listen to me in silence, you coast-lands,
And let the nations await my argument;
Then let them approach, then let them speak,
And together let us draw near for judgment!
2 Who has roused one from the east,
Whom victory meets at every step—
Giving up nations before him,
And bringing down kings?
His sword makes them like dust,

Like driven stubble his bow;
3 He pursues them, and passes on safely,
By paths his feet have not trodden.
4 Who has wrought and done this?
He who called the generations of men from the beginning—
I, the LORD, who am the first,
And am also with the last.

THE APPEAL TO ISRAEL, 41:5, 8–20

5 The coast-lands saw it, and were afraid;
The ends of the earth trembled,
They drew near, and came.[1]
8 But you, Israel my servant,
Jacob, whom I have chosen,
The offspring of Abraham my friend,
9 Whom I fetched from the ends of the earth,
And called from its corners—
To whom I said, "You are my servant;
I have chosen you, and have not spurned you"—
10 Fear not, for I am with you;
Be not dismayed, for I am your God!
I will strengthen you, I will help you,
I will uphold you with my victorious right hand.

11 Behold! they shall all be ashamed and confounded
Who are inflamed against you;
They shall perish like a thing of nought
Who strive against you;
12 You shall seek but shall not find those
Who contend against you;
They shall become like an empty cipher,
Who war against you.
13 For I, the LORD your God,
Have hold of your right hand,
I who say to you, "Fear not!
I am your helper."

14 "Fear not, O worm Jacob,
O insect Israel!
I am your helper," is the oracle of the LORD,

[1] Vss. 6–7 will be found after 40:19 on p. 1204.

"And your redeemer is the Holy One of Israel.
15 Behold! I make of you a threshing-sledge,
A new one, well furnished with teeth;
You shall thresh the mountains, and crush them to dust,
And the hills you shall make like chaff;
16 You shall winnow them, and the wind shall carry them away,
The whirlwind shall scatter them;
But you shall exult in the LORD,
You shall glory in the Holy One of Israel.

17 "When the poor and the needy seek water in vain,
And their tongue is parched with thirst,
I the LORD will answer them,
I the God of Israel will not forsake them.
18 I will open rivers on the bare heights,
And wells in the midst of the valleys;
I will make the wilderness a pool,
And the parched land fountains of water.
19 I will plant in the wilderness the cedar,
The acacia, the myrtle, and the oleaster;
I will set in the desert the cypress,
The plane and the larch together—
20 That men may see and know,
May consider and understand together,
That the hand of the LORD has done this,
That the Holy One of Israel has created it."

THE CHALLENGE TO THE GODS OF THE NATIONS, 41:21–29

21 "Produce your case,"
Says the LORD;
"Bring forward your champions,"
Says the king of Jacob.
22 "Let them approach and tell us
What is to happen:
The former things interpret to us,
That we may lay them to heart;
Or the things that are coming announce to us,
That we may know their issue.
23 Tell us the things that are coming hereafter,
That we may know that you are gods;

Do good, or do evil,
That, when we see it, we may all be dismayed.
24 But lo! you are nought,
And your work is a blank;
An abomination is he who chooses you."

25 I have roused one from the north, and he comes—
From the east he calls on my name;
He shall tread down rulers like mortar,
As the potter tramples clay.
26 But who foretold it from the first, that we might know,
And beforehand, that we might say, "Right"?
There was none that foretold, none that announced,
None that heard words from you.
27 I first told it to Zion,
And sent heralds of good news to Jerusalem;
28 But of these there was no one, of these no counsellor,
That, when I asked them, could answer a word.
29 Lo! they are all of them nought, their deeds a blank,
Their molten images wind and waste.

THE MISSION OF THE SERVANT OF THE LORD, 42:1–4

42 See! my servant, whom I uphold;
My chosen one, in whom I delight.
I have put my spirit upon him,
He shall bring forth right to the nations.
2 He shall not cry, nor shout,
Nor make his voice heard in the streets;
3 A bending reed shall he not break,
And a flickering wick shall he not quench—
Faithfully shall he bring forth right.
4 He shall not flicker nor bend,
Till he set up justice in the earth,
And the coast-lands wait for his teaching.

THE LIGHT OF THE NATIONS, 42:5–9

5 Thus says the LORD, the God,
Who created the heavens, and stretched them out,
Who made the earth and its fruits,
Who gives breath to the people upon it,

And spirit to those who walk in it:
6 "I the LORD have called you of set purpose,
And have grasped you by the hand;
I have kept you, and have made you a pledge to the people,
A light to the nations—
7 In opening blind eyes,
In bringing prisoners out of the dungeon,
Those who sit in darkness out of the prison.
8 I am the LORD, that is my name;
And my glory will I not give to another,
Nor my praise to carved images.
9 The former things, lo! they have come,
And new things I foretell—
Before they spring into being,
I will announce them to you."

A NEW SONG, 42:10–13

10 Sing to the LORD a new song,
His praise from the end of the earth;
Let the sea roar, and that which fills it,
The sea-coasts, and those who dwell in them!
11 Let the desert rejoice, and her cities,
The villages that Kedar inhabits;
Let the crag-dwellers sing for joy,
Let them shout from the top of the mountains;
12 Let them give glory to the LORD,
And tell forth his praise through the coast-lands!
13 For the LORD will go forth like a warrior,
He will stir up his rage like a soldier;
He will shout, he will send forth the battle-cry,
He will show himself a hero against his enemies.

THE INTERVENTION OF THE LORD, 42:14–17

14 I have long been silent,
I have kept still, and have restrained myself;
Now will I cry like a woman in travail,
I will gasp and pant together.
15 I will lay waste mountains and hills,
And will dry up all their herbage;
I will turn the rivers into deserts,

And will dry up the pools.
16 And I will lead the blind by a way that they know not,
By paths that they know not will I guide them;
I will make the darkness light before them,
And the rugged places a plain.
These are the things I will do,
And will not leave undone;
17 But they shall be turned backward, in utter shame,
Who trust in idols,
Who say to molten images,
"You are our gods."

THE BLINDNESS OF THE SERVANT, 42:18–25

18 Hear, you deaf ones,
And look, you blind ones, that you may see!
19 Who is blind but my servant,
And deaf like my messenger whom I send?
Who is as blind as my devoted one,
And as deaf as the servant of the LORD?
20 Many things have you seen, but you observe not;
With ears open, you hear not.
21 The LORD was pleased, in loyalty to his purpose,
To make his instruction great and glorious;
22 But this is a people preyed upon and spoiled,
All of them snared in holes,
And hidden away in prisons—
They have become a prey, with none to deliver,
A spoil, with none to say, "Restore!"
23 And who among you pays heed to this,
Attends and hears for the time to come?
24 Who gave up Jacob to spoilers,
Israel to plunderers?
Was it not the LORD, against whom they sinned,
And in whose ways they would not walk,
And to whose instruction they did not listen?
25 So he poured upon them the glow of his anger,
And the fierceness of war,
Which wrapped them round in flames, although they understood it not,
And burned them, although they laid it not to heart.

REDEMPTION AND RESTORATION, 43:1–21

43 But now thus says the LORD,
Who created you, O Jacob, and formed you, O Israel:
"Fear not, for I have redeemed you,
I have called you by your name—you are mine!
2 When you pass through the waters, I will be with you,
And through the rivers, they shall not overwhelm you;
When you walk through the fire, you shall not be scorched,
Nor shall the flame burn you:
3 For I the LORD am your God,
I the Holy One of Israel am your savior.
Egypt I give as your ransom,
Ethiopia and Seba in exchange for you;
4 Because you are precious in my sight,
Honored and loved by me,
Lands I give in exchange for you,
And peoples instead of you.
5 Fear not, for I am with you;
From the east will I bring your offspring,
And from the west will I gather you;
6 I will say to the north, 'Give up!'
And to the south, 'Hold not back!
Bring my sons from afar,
And my daughters from the end of the earth—
7 Every one who is called by my name,
Whom I have created and formed
And made for my glory.' "

8 Bring forth the people that are blind, yet have eyes,
And are deaf, yet have ears!
9 All the nations are gathered together,
And the peoples are assembled;
Yet who among them could foretell this,
Could announce it to us beforehand?
Let them bring their witnesses, to prove them in the right,
To hear their plea, and say, "It is true."
10 "You are my witnesses," is the oracle of the LORD,
"My servants, whom I have chosen—
That they may know and believe me,
And understand that I am he.

Before me was no God formed,
And after me there shall be none:
11 I, I, am the LORD,
And apart from me there is no savior.
12 I foretold, and I saved,
I announced—I, and no alien god among you;
And you are my witnesses," is the oracle of the LORD.
"I am God from of old,
13 And from now onward the same.
There is none that can deliver out of my hand;
When I work, who can reverse it?"

14 Thus says the LORD,
Your Redeemer, the Holy One of Israel:
"For your sake will I send to Babylon,
And will break down all its bars;
The Chaldeans will I destroy,
And will turn their joyful songs into dirges:
15 For I the LORD am your Holy One,
I the Creator of Israel am your King."

16 Thus says the LORD,
Who made a way through the sea,
A path through mighty waters;
17 Who led forth chariot and horse,
Army and warrior together—
And they lay down, and could not rise up,
They were extinguished and quenched like a wick:
18 "Remember not former things,
Nor pay heed to things long past.
19 Behold! I am doing a new thing,
Even now it is springing to light—
Do you not perceive it?
A way will I make in the wilderness,
And rivers in the desert;
20 The beasts of the field shall honor me,
The jackals and the ostriches,
Because I provide waters in the wilderness,
And rivers in the desert,
To give drink to my chosen people,

21 The people whom I formed for myself,
That they might recount my praise."

GRACE AND GLORY, 43:22—44:8

22 You have not called upon me, O Jacob,
Nor have you wearied yourself with me, O Israel;
23 You have brought me no sheep for your burnt-offerings,
Nor have you honored me with your sacrifices.
Though I burdened you not with offerings,
Nor wearied you with frankincense,
24 You have bought me no sweet cane with your money,
Nor have you sated me with the fat of your sacrifices,
But you have burdened me with your sins,
You have wearied me with your iniquities.
25 I, I, am he who for my own sake blots out your transgressions,
And will remember your sins no more:
26 Recall your case to me, and let us argue it out together;
Recount your plea to me, that you may be proved in the right!
27 Your first father sinned,
And your prophets rebelled against me;
28 Your princes also profaned my sanctuary,
Therefore I gave up Jacob to utter destruction,
And Israel to revilings.

44 Yet now hear, O Jacob my servant,
Israel, whom I have chosen!
2 Thus says the LORD, your Maker,
Who formed you from the womb, and will help you:
"Fear not, O Jacob my servant,
Jeshurun, whom I have chosen!
3 For I will pour water on the thirsty land,
And streams on the dry ground;
I will pour my spirit upon your children,
And my blessing upon your offspring;
4 And they shall grow up like grass in a swamp,
Like willows by running streams.
5 One shall say, 'I am the LORD's,'
And another shall call himself by the name of Jacob;
Another shall inscribe on his hand, 'The LORD's,'
And shall surname himself by the name of Israel."

6 Thus says the LORD, the King of Israel,
His Redeemer, the LORD of hosts:
"I am the first, and I the last—
Apart from me there is no God.
7 Who is like me? let him proclaim it,
Let him declare it, and lay out his case before me!
Who has announced from of old the things to come?
Let them tell them the things that are still to be!
8 Fear not, nor be disquieted!
Did I not of old announce and foretell it to you?
And you are my witnesses,
To prove whether there be a God or Rock apart from me—
I know not any."

THE FOLLY OF IDOLATRY, 44:9–20

9 The makers of idols are all of them a mockery, their beloved
images are good for nothing, and their devotees are without sight or
10 sense—that they may be put to shame! Whoever, then, fashions a god
11 or casts an image that is good for nothing, all his associates will be
put to shame; for workmen are but human beings. Let all of them
assemble and take their stand, they will be put to terror and shame
together.
12 The workman in iron works it over the coals, and forges it with
hammers, working it with his strong arm. Then he becomes hungry,
and loses his strength; he drinks no water, and grows faint.
13 The workman in wood draws a measuring-line over it, shapes it
with a pencil, works it with planes, shapes it with compasses, and
makes it into the likeness of a man, with a beauty like that of the
human form—to sit in a house!
14 A man cuts him down a cedar, or takes a plane or an oak, or lays
hold of some other tree of the forest, which the LORD planted and the
15 rain has nourished for man to use as fuel. He takes part of it and
warms himself, he kindles a fire and bakes bread; then he makes a god
16 and worships it, he molds an image and prostrates himself before it.
Half of it he burns in the fire, and on its embers he roasts flesh; he
eats the roast till he is satisfied; he also warms himself, and says, "Ha!
17 ha! I am warm, I feel the glow." And the rest of it he makes into
a god—his idol!—prostrates himself before it, worships it, and prays
to it, saying, "Save me, for thou art my god!"
18 They have no knowledge and no intelligence; for their eyes are

besmeared so that they cannot see, and their minds are dulled so that
19 they cannot understand. No one has sense or knowledge or intelligence to say, "Half of it have I burned in the fire, and on its embers have I baked bread, and am roasting flesh and eating it; and the rest of it shall I make into an abomination, and prostrate myself before a block of wood?"
20 Truly, the man who feeds on ashes has been led astray by a deluded mind, so that he cannot save himself, nor confess, "Am not I holding to a delusion?"

JOY OVER ISRAEL'S REDEMPTION, 44:21–23

21 Remember these things, O Jacob,
Israel, for you are my servant!
I formed you, my servant you are,
O Israel, who will not be forgotten by me.
22 I have blotted out your transgressions like a mist,
Your sins like a cloud;
Return to me, for I have redeemed you.

23 Sing, O heavens, for the LORD has done it,
Shout, O depths of the earth;
Break into singing, O mountains,
O forest, and every tree in it!
For the LORD has redeemed Jacob,
And is revealing his glory in Israel.

THE CALL OF CYRUS 44:24—45:13

24 Thus says the LORD, your Redeemer,
Who formed you from the womb:
"I, the LORD, the maker of all,
Who stretched out the heavens alone,
Who laid out the earth—who was with me?
25 Who frustrates the omens of soothsayers,
And makes diviners like madmen;
Who turns wise men backward,
And makes their knowledge folly;
26 But confirms the word of his servants,
And fulfils the predictions of his messengers—
I am he who says of Jerusalem, 'She shall be inhabited,'
And of the cities of Judah, 'They shall be built,

And their ruins will I raise up';
27 Who says to the deep, 'Be dry!
And all your streams will I drain';
28 Who says of Cyrus, 'My shepherd,
Who shall fulfil all my pleasure';
Who says of Jerusalem, 'She shall be built,'
And of the temple, 'Your foundations shall be laid.' "

45 Thus says the LORD to his anointed one,
To Cyrus, whose right hand I have grasped,
To bring down nations before him,
And to ungird the loins of kings,
To open doors before him,
And that gates may not be closed:
2 "I will go before you,
And will level the rugged heights;
The doors of bronze will I break in pieces,
And the bars of iron will I cut asunder;
3 I will give you treasures hidden in darkness,
Hoards of secret places;
That you may know that I am the LORD,
That I who have called you by name am the God of Israel.
4 For the sake of Jacob my servant,
Israel my chosen one,
I have called you by name,
I have surnamed you, though you knew me not.
5 I am the LORD, and there is no other—
Except me there is no God.
I will gird you, though you knew me not,
6 That men may know, from the east
And from the west, that apart from me there is none.
I am the LORD, and there is no other—
7 Who forms light, and creates darkness,
Who makes weal, and creates woe—
I the LORD am he who does all these things.

8 "Pour down, O heavens, from above,
And let the skies rain deliverance;
Let the earth open her womb,
And bring forth salvation;

Let her cause deliverance also to spring up—
I the LORD have created it.

9 "Woe to him who strives with his Maker—
A pot with the Potter!
Does the clay ask its potter, 'What are you making?'
Or a man's work say to him, 'How handless you are!'?
10 Woe to him who asks a father, 'What are you begetting?'
Or a woman, 'With what are you in labor?' "

11 Thus says the LORD,
The Holy One of Israel, who formed it:
"Will you question me concerning my children,
Or give me orders regarding the work of my hands?
12 I made the earth,
And created man upon it;
My hands stretched out the heavens,
And all their host I marshalled;
13 I have roused one up in victory.
And all his ways will I level;
He shall build my city,
And shall set my exiles free,
Not for price nor reward,"
Says the LORD of hosts.

THE SALVATION OF THE WORLD, 45:14–24

14 Thus says the LORD:
"The laborers of Egypt, and the merchants of Ethiopia,
And the stalwart men of Seba,
Shall pass over to your service,
And shall walk behind you in fetters;
They shall pass over, and shall bow down to you,
And shall pray to you,
'With you alone is God, and there is no other—
No God besides;
15 Truly with you God hides himself,
The God of Israel is a savior.'
16 Ashamed and confounded are all who have risen up against him,
The makers of idols are driven to confusion;
17 But Israel is saved by the LORD
With an everlasting salvation;

You shall not be ashamed nor confounded
Forever and ever."

18 For thus says the LORD who created the heavens—
He is the true God—
Who formed the earth and made it—
He established it—
He created it not a chaos,
He formed it for a dwelling-place:
"I am the LORD,
And there is no other.
19 I spoke not in secret,
In a land of darkness;
I said not to Jacob's offspring,
'Seek me in chaos!'
I the LORD speak what is right,
Tell what is true.
20 Assemble and come, draw near together,
You survivors of the nations!
No knowledge have those who carry about
Their carved images of wood,
And offer their prayers to a god
That cannot save.
Let them show us, and bring forward proof of it.
Let them show us, and bring forward proof of it!
Who announced this of old,
Foretold it long ago?
Was it not I the LORD—
No other God than I—
A victorious and a saving God—
None apart from me?
22 Turn to me, and be saved,
All ends of the earth!
23 For I am God, and there is no other—
By myself have I sworn—
Truth has gone out of my mouth,
A word that shall not return,
That to me every knee shall bow,
Every tongue shall swear,

24 Saying, 'Only in the LORD
Is victory and strength.'
To him shall come in confusion
All who were inflamed against him;
But in the LORD shall all the offspring of Israel
Triumph and glory."

THE DOWNFALL OF THE GODS OF BABYLON, 46:1–13

46 Bel crouches, Nebo cowers;
Their idols are consigned to beasts,
They are laid as a load upon weary cattle.
2 They cower, they crouch together;
They cannot rescue the load,
But themselves go into captivity.

3 Listen to me, O household of Jacob,
All the remnant of Israel's house,
Whom I have carried as a load from birth,
Whom I have borne as a burden from the womb—
4 And to old age I am still the same,
Till you are grey-headed will I carry you;
I have borne, and I will bear,
I will carry, and I will save:
5 "To whom will you liken me, to whom make me equal,
With whom will you compare me, that we should be like one another?
6 Those who pour gold from a bag,
And weigh out silver in a balance—
They hire a goldsmith to make a god of it,
Prostrate themselves before it, and worship it;
7 They bear it upon their shoulder,
Carry it, and set it down upon its feet,
Where it stands without moving from its place—
Though one cry to it, it will not answer,
Nor save him from his distress.
8 Think of this, and ponder over it,
Lay it well to heart, you rebels!
9 Remember the former things of old,
And know that I am God—and there is no other—
The true God—and none like me—

10 Who tells the end from the beginning,
And from days of old that which is still undone;
Who says, 'My purpose shall stand,
And all my pleasure will I do';
11 Who calls from the east an agent of mine,
From a distant land the man of my purpose.
I have spoken, and I will bring it about;
I have purposed, and I will do it."

12 Listen to me, you down-hearted ones,
Who count yourselves far from deliverance:
13 "My deliverance have I brought near, it lies not far off,
And my salvation shall not lag;
I will put salvation in Zion,
For Israel my glory."

THE DOWNFALL OF BABYLON, 47:1–15

47 "Come down, and sit in the dust,
O virgin daughter of Babylon;
Sit throneless on the earth,
O daughter of the Chaldeans!'
For no more shall you be called
Tender and delicate.
2 Take mill-stones, and grind meal;
Remove your veil,
Strip off the skirt, lay bare the leg,
Pass through rivers;
3 Let your nakedness be laid bare,
Your shame be seen!
For vengeance inexorable will I take,"
Says our Redeemer,
Whose name is the LORD of hosts,
The Holy One of Israel.

5 "Get into darkness, and sit silent,
O daughter of the Chaldeans!
For no more shall you be called
The mistress of kingdoms.
6 I was angry with my people,
I profaned my heritage;

I gave them into your hand,
You showed them no pity;
On the aged you made your yoke
To press very heavily.
7 And you said, 'I shall remain forever,
Mistress for all time';
But you laid not these things to heart,
Nor thought what their end would be.

8 "Now hear this, O voluptuous one,
Who sit complacently,
And say to yourself,
'I am, and there is none but me;
I shall not sit as a widow,
Nor know loss of children!'
9 These two things shall come to you in an instant,
In a single day;
Loss of children and widowhood, in their full measure,
Shall come upon you—
In spite of your many spells,
And your numerous enchantments—
10 Though you have trusted in your skill,
And have said, 'None sees me.'

"Your wisdom and your skill
Have led you astray,
So that you said to yourself,
'I am, and there is none but me.'
11 Therefore disaster shall come upon you,
Which you shall not know how to charm away;
And destruction shall fall upon you,
Which you shall not be able to appease;
And ruin shall swoop upon you,
Which you shall not know how to avert.
12 Stand, then, by your enchantments,
And your many spells,
With which you have wearied yourself from your youth;
Perhaps you may yet avail,
Perhaps you may strike terror!

13 "You have wearied yourself with your many counsellors,
Now let them stand and save you—
Those who map out the heavens,
And gaze at the stars,
And tell you month by month
What fortune will come to you.
14 Lo! they have become like stubble,
The fire burns them;
They cannot save themselves
From the power of the flame;
For it is no glowing coal to warm oneself at,
No fire to sit before.
15 Such is the fate of those with whom you have wearied yourself,
With whom you have trafficked from your youth—
They stagger each his own way,
With none to save them."

PROPHECIES OLD AND NEW, 48:1–16

48 Hear this, O house of Jacob,
Who are called by the name of Israel,
And are sprung from the loins of Judah;
Who swear by the name of the LORD,
But not in truth nor sincerity;
2 Though they call themselves after the holy city,
And lean on the God of Israel,
Whose name is the LORD of hosts:
3 "The former things I foretold of old,
They went out of my mouth, and I announced them,
Then suddenly I did them, and they came—
4 Because I knew that you were obstinate,
That your neck was an iron band,
And your forehead bronze,
I foretold them to you of old,
5 I announced them to you before they came,
Lest you should say, 'My idol did them,
My carved image and my molten image commanded them';
6 You heard this, and now that it is all fulfilled,
Will you not bear witness to it?—

So from this time forth I announce to you new things,
Hidden things, which you have not known;
7 Only now have they been created, and not of old,
Before this day you have not heard of them,
Lest you should say, 'Lo! I knew them';
8 You have neither heard nor known of them,
Nor till now has your ear been opened to them;
For I knew how treacherous you were,
How you had been known as a rebel from your birth.
9 For my name's sake have I been patient with you,
For my honor's sake have I bridled my anger against you,
So as not to cut you off;
10 Lo! I refined you, but not like silver,
I tested you in the furnace of suffering.
11 For my own sake, my own sake, I do this—
For how should my name be profaned!—
And my glory I yield to no other.
12 Listen to me, O Jacob,
Israel, my called one!
I, I, am the first,
I also am the last:
13 My hand laid the foundations of the earth,
My right hand spread out the heavens—
When I call to them, they stand up together.
14 Assemble, all of you, and listen!
Who among you foretold this,
That the LORD would bring one to perform his pleasure
On Babylon and the race of the Chaldeans?
15 I myself spoke, and called him;
I brought him, and made his way prosperous.
16 Draw near to me, listen to this!
From the first I spoke not in secret,
From the time that it happened I was there;
And now I the Lord GOD have sent him,
Endowed with my spirit."

THE FRUITS OF OBEDIENCE, 48:17–19

17 Thus says the LORD, your Redeemer,
The Holy One of Israel:
"I the LORD am your God,

Who teaches you for your profit,
And who leads you in the way by which you should go.
18 If only you had hearkened to my commandments,
Then would your welfare have been like a river,
And your prosperity like the waves of the sea;
19 Your race would have been like the sand,
Your offspring like the dust of the earth;
And your name would not be cut off,
Nor destroyed from before me."

THE SUMMONS TO DEPART FROM BABYLON, 48:20–22

20 Go out from Babylon, flee from the Chaldeans!
With voice of singing tell, announce this—
Send forth the news to the end of the earth!
Say, "The LORD has redeemed his servant Jacob."
21 They thirsted not when he led them through deserts;
Water from the rock he caused to flow for them:
He cleft the rock, and water gushed out.
22 "There is no peace," says the LORD, "for the wicked."

THE DESTINY OF THE SERVANT, 49:1–6

49 Listen, you coast-lands, to me;
Hearken, you peoples afar!
The LORD called me from birth,
From my mother's womb he gave me my name.
2 He made my mouth like a sharp sword,
In the shadow of his hand he hid me;
He made me a polished arrow,
In his quiver he concealed me.
3 He said to me, "You are my servant,
Israel, through whom I will show forth my glory."
4 But I said, "In vain have I labored,
Idly and for nought have I spent my strength;
Nevertheless, my right is with the LORD,
And my reward with my God."
5 And now the LORD,
Who formed me from the womb to be his servant,
Says that he will bring back Jacob to himself,
And that Israel shall be gathered to him—
For I am honored in the eyes of the LORD,

And my God has become my strength—
6 He says, "It is too slight a thing for your being my servant
That I should but raise up the tribes of Jacob,
And restore the survivors of Israel;
So I will make you a light of the nations,
That my salvation may reach to the end of the earth."

THE RESTORATION OF ISRAEL, 49:7–13

7 Thus says the LORD,
The Redeemer and the Holy One of Israel,
To him who is despised by men, abhorred by people—
The slave of rulers:
"Kings shall see, and rise up,
Princes, and they shall bow down,
Because of the LORD, who is faithful,
The Holy One of Israel, who has chosen you."

8 Thus says the LORD:
"In a time of favor have I answered you,
On a day of salvation have I helped you;
I have kept you, and have made you
A pledge to the people—
In restoring the land,
Allotting the desolate heritages,
9 Saying to the prisoners, 'Go forth!'
And to those in darkness, 'Show yourselves!'
On all roads shall they feed,
And on all bare heights shall be their pasture;
10 They shall not hunger nor thirst,
And no hot wind nor sun shall smite them;
For their merciful Friend shall lead them,
And shall guide them by fountains of water.
11 I will make all mountains a road,
And highways shall be raised for them.
12 Behold! these shall come from afar,
And these from the north and the west,
And these from the land of Syene."

13 Sing, O heavens, and exult, O earth;
Break into singing, O mountains!

For the LORD has comforted his people,
And has had pity upon his afflicted ones.

THE CONSOLATION OF ZION, 49:14—50:3

14 But Zion says, "The LORD has forsaken me,
The Lord has forgotten me!"
15 "Can a woman forget her sucking child,
So as not to have pity upon the son of her womb?
Even should these forget,
I will not forget you.
16 See! I have carved you upon the palms of my hands;
Your walls are continually before me.
17 Already your builders make haste,
While those who destroyed you and laid you waste go out of you.
18 Lift up your eyes round about, and see!
All of them gather, they come to you.
As I live," is the oracle of the LORD,
"All of them shall you put on as an ornament,
And shall gird about you like a bride.
19 For your waste and desolate places shall be restored,
And your land that was ravaged shall be filled with inhabitants;
So now shall you be too narrow for your inhabitants,
Though those who swallowed you up be far away.
20 The children that were born to you in your time of bereavement
Shall yet say in your ears,
'The place is too narrow for us;
Make room for us to dwell in!'
21 And you shall say to yourself,
'Who can have borne me these?
I am bereaved and barren, exiled and banished,
So these—who can have reared them?
See! I have been left alone,
So these—whence can they have come?'"

22 Thus says the Lord GOD:
"Behold! I will lift up my hand to the nations,
And to the peoples will I raise a signal;
And they shall bring your sons in their bosom,
And your daughters shall be carried on their shoulders.
23 And kings shall be your foster-fathers,

And their queens your nursing-mothers;
With their faces to the earth shall they bow down to you,
And shall lick the dust of your feet;
And you shall know that I am the LORD,
In whom none that trust shall be put to shame."

24 Can prey be taken from a warrior,
Or a tyrant's captives be rescued?
25 But thus says the LORD:
"Even should a warrior's captives be taken,
And a tyrant's prey be rescued,
Your opponents will I oppose,
And your children will I save.
26 I will cause your oppressors to eat their own flesh,
And they shall be drunk with their own blood as with sweet wine;
Then all flesh shall know that I the LORD am your savior,
And that I the Mighty One of Jacob am your redeemer."

50 Thus says the LORD:
"Where is your mother's writ of divorce,
With which I put her away?
Or who is the creditor of mine,
To whom I sold you?
Lo! it was for your sins that you were sold,
And for her transgressions that your mother was put away.
2 Why, then, was there no man, when I came, to greet me—
None, when I called, to answer?
Is my hand too short to redeem,
Or have I no strength to save?
Lo! by my rebuke I dry up the sea,
I turn rivers into a desert;
Their fish become foul for want of water,
And die of thirst.
3 I clothe the heavens in mourning,
And sackcloth I make their covering."

THE DISCIPLINE OF THE SERVANT, 50:4–9

4 The Lord GOD has given me
A disciples' tongue,

That I may know how to succor
The weary with a word.
Each morning he wakens, he wakens my ear
To hear as disciples do—
5 The Lord GOD has opened my ear—
And I have not been rebellious,
I have not turned backward.
6 I gave my back to the smiters,
And my cheeks to the pluckers of hair;
My face I hid not
From shame and spitting.
7 But the Lord GOD helps me,
Therefore I have not been confounded;
I have set my face like a flint,
And I know that I shall not be ashamed.
8 Near is my Vindicator; who will take issue with me?
Let us stand up together!
Who will challenge my rights?
Let him draw near to me!
9 Behold! the Lord GOD helps me;
Who will put me in the wrong?
Behold! they will all wear out like a garment,
The moth will devour them.

THE FAITHFUL AND THE TREACHEROUS, 50:10–11

10 "Whoever among you fears the LORD,
And listens to the voice of his servant—
Though he walk in darkness,
Without a gleam of light,
Let him trust in the name of the LORD,
And rely on his God!
11 But all you who kindle a fire,
And set brands aflame,
Begone to the flame of your fire,
And the brands you have kindled!
This is your fate at my hand—
To lie down in the place of torment."

THE NEARNESS OF DELIVERANCE, 51:1—52:12

51 "Listen to me, you who press after deliverance,
You who seek the LORD!
Look to the rock from which you were hewn,
And the quarry from which you were dug—
2 Look to Abraham your father,
And to Sarah who bore you!
For when he was but one man, I called him,
I blessed him, and multiplied him.
3 Even so shall the LORD comfort Zion,
He shall comfort all her ruins;
He shall make her wilderness like Eden,
Her desert like the garden of the LORD;
Joy and gladness shall be found in her,
Thanksgiving and melody.

4 "Hearken to me, O peoples,
O nations, give ear to me!
For instruction shall go forth from me,
And my truth as a light to the peoples.
5 My deliverance shall draw near in a moment,
My salvation is on its way;
My arms shall rule the peoples,
The coast-lands shall wait for me,
And on my arm shall they put their trust.

6 "Lift up your eyes to the heavens,
And look on the earth beneath!
For the heavens shall vanish like smoke,
And the earth shall wear out like a garment,
While its inhabitants shall die like gnats;
But my salvation shall be forever,
And my deliverance shall be unbroken.

7 "Listen to me, you who know what is right,
You people in whose hearts is my teaching!
Fear not the reproaches of mortal men,
Nor be dismayed at their revilings;
8 For the moth shall devour them like a garment,
And the worm shall devour them like wool;

But my deliverance shall be forever,
And my salvation to all generations.

9 "Awake, awake, put on strength,
O arm of the LORD!
Awake, as in days of old,
As in generations long gone!
Was it not thou that didst hew Rahab in pieces,
That didst pierce the dragon?
10 Was it not thou that didst dry up the sea,
The waters of the mighty deep—
That didst make the depths of the sea a way
For the redeemed to pass over?
11 And the ransomed of the LORD will return by it,
And will come to Zion with singing,
And with everlasting joy upon their heads;
They will attain to joy and gladness,
And sorrow and sighing will flee away.

12 "I, I, am your comforter;
Of whom are you afraid?
Of man that dies, of mortal man,
That becomes like grass?
13 Why should you forget the LORD your Maker,
Who stretched out the heavens, and laid the foundations of the earth—
So that you live in continual dread
Of the fury of the oppressor, when he aims to destroy?
Where is the fury of the oppressor?
14 Soon shall the crouching captive be set at liberty;
He shall not sink down dead to the Pit,
Nor shall his bread fail.
15 For I the LORD am your God,
Who stirs up the sea, so that its waters roar—
The LORD of hosts is his name—
16 And I put my words in your mouth,
And hid you in the shadow of my hand,
When I stretched out the heavens, and laid the foundations of the earth,
And said to Zion, 'You are my people.' "

17 Rouse you, rouse you,
Rise up, O Jerusalem,
Who have drunk at the hand of the LORD
The cup of his fury,
And have drained to the dregs
The bowl of intoxication!
18 There is none to guide her
Of all the sons she has borne,
And there is none to take her by the hand
Of all the sons she has reared.
19 These two things have befallen you—
Who shall condole with you?—
Wreck and ruin, famine and sword—
Who shall comfort you?—
20 Your sons lie swooning at all the street corners,
Like an antelope in a net,
Filled with the fury of the LORD,
With the rebuke of your God.
21 Hear this, then, you afflicted one,
Who are drunk, though not with wine!
22 Thus says your Lord, the LORD,
Your God, who defends the cause of his people:
"See! I have taken from your hand
The cup of intoxication,
And you shall drink no more
Of the bowl of my fury;
23 I will put it into the hand of those who tormented you,
Who said to you, 'Bow down, that we may pass over!'
And you made your back like the earth,
Like a street for men to pass over."

52 Awake, awake, put on
Your strength, O Zion;
Put on your beautiful garments,
O Jerusalem, the holy city!
For no more shall there come to you
An uncircumcised or unclean one.
2 Shake yourself from the dust, arise,
O captive Jerusalem;

Free yourself from the bonds of your neck,
O captive daughter of Zion!
3 For thus says the LORD:
"For nought were you sold,
And without money shall you be redeemed."

4 For thus says the Lord GOD:
"To Egypt went down my people at the first to sojourn there,
And the Assyrians oppressed them without cause;
5 But now what find I here?" is the oracle of the LORD,
"That my people have been taken captive for nought,
That their rulers howl over them," is the oracle of the LORD,
"And that all day long my name is despised!
6 Therefore my people shall know my name,
They shall know on that day that it is I who have spoken—
See! here I am."

7 How beautiful upon the mountains
Are the feet of the heralds,
Who bring good news of peace,
News of salvation—
Who say to Zion,
"Your God has become king."
8 Hark! your watchmen lift up the voice,
Together they sing;
For eye to eye they see
The return of the LORD to Zion.
9 Break into singing together,
You waste places of Jerusalem!
For the LORD has comforted his people,
He has redeemed Jerusalem.

10 The LORD has made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth shall see
The salvation of our God.
11 Away! away! go out thence;
Touch nothing unclean!
Go out of the midst of her; keep yourselves pure,
You who bear the vessels of the LORD!

12 For you shall not go out in haste,
Nor depart in flight;
For the LORD shall go before you,
And the God of Israel shall be your rearguard.

THE SUFFERINGS AND THE TRIUMPH OF THE SERVANT, 52:13—53:12

13 Lo! my servant shall triumph,
He shall be exalted, and lifted up, and shall be very high.
14 As many were amazed at him—
So marred was his appearance from that of a man,
And his form from that of the sons of men—
15 So shall he startle many nations,
On account of him kings shall shut their mouths;
For what has not been told them shall they see,
And what they have not heard shall they contemplate.

53 "Who could have believed what we have heard?
And the arm of the LORD—to whom has it been revealed?
2 For he grew up like a sapling before us,
Like a root out of dry ground;
He had no form nor charm, that we should look upon him,
No appearance, that we should desire him.
3 He was despised, and avoided by men,
A man afflicted by pains, and familiar with sickness;
And like one from whom men hide their faces,
He was despised, and we took no account of him.

4 "Yet it was our sicknesses that he bore,
Our pains that he carried;
While we accounted him stricken,
Smitten by God, and humbled.
5 He was pierced for our transgressions,
He was crushed for our iniquities;
The chastisement of our welfare was upon him,
And through his stripes we were healed.
6 All we like sheep had gone astray,
We had turned everyone to his own way;
And the LORD made to light upon him
The guilt of us all.

7 "When he was oppressed, he humbled himself,
And opened not his mouth—
Like a sheep that is led to the slaughter,
Or like a ewe that is dumb before her shearers,
He opened not his mouth.
8 Through violence in judgment was he taken away,
And who gave thought to his fate—
How he was cut off from the land of the living,
For our transgressions he was stricken to death?
9 They made his grave with the wicked,
His tomb with evil-doers;
Although he had done no violence,
Nor was any deceit in his mouth."

10 Yet the LORD was pleased to crush him by sickness,
That when he had made himself a guilt-offering,
He might see posterity, might prolong his life,
And the pleasure of the LORD might prosper in his hand.
11 Now through his suffering shall he see it, and be satisfied;
Through his affliction shall my servant, the Righteous One,
bring righteousness to many,
And shall carry the burden of their guilt.
12 Therefore will I divide him a portion with the great,
And with the strong shall he share the spoil;
Because he poured out his life-blood,
And was numbered with transgressors,
While he bore the sin of many,
And for transgressors he interposed.

THE FUTURE GLORY OF JERUSALEM, 54:1–18

54 "Sing, O barren one, you who have borne no children;
Break into singing, and cry aloud, you who have not travailed!
For more are the children of her that is desolate
Than the children of her that is married," says the LORD.
2 "Enlarge the site of your tent,
And stretch without limit the curtains of your home;
Lengthen your cords, and make fast your pegs!
3 For to right and to left shall you spread abroad,
And your children shall take over the heritage of the nations,
And shall people the desolate cities.

4 "Fear not! for you shall not be put to shame;
And be not confounded! for you shall not be put to the blush.
The shame of your youth shall you forget,
And the reproach of your widowhood shall you remember no more;
5 For your husband is your Maker,
Whose name is the LORD of hosts;
And your redeemer is the Holy One of Israel,
Who is called the God of all the earth;
6 For like a wife forsaken, and embittered in spirit,
The LORD has regarded you—
Like a wife of one's youth, when she is cast off,"
Says your God.

7 "For a little moment did I forsake you,
But with great pity will I bring you back to me;
8 In an outburst of wrath I hid my face
For a moment from you,
But with everlasting love will I have pity upon you,"
Says the LORD, your Redeemer.
9 "For like the days of Noah is this to me:
As I swore that the waters of Noah
Should no more pass over the earth,
So have I sworn no more to be angry with you,
Nor to rebuke you.
10 Though the mountains should remove,
And the hills should waver,
My love shall not remove from you,
And my covenant of peace shall not waver,"
Says the LORD, who has pity upon you.

11 "O you afflicted one, storm-tossed, uncomforted,
Behold! I am setting your stones in emeralds,
And will lay your foundations in sapphires;
12 I will make your pinnacles of rubies,
Your gates of carbuncle stones,
And all your encircling wall of jewels.
13 All your sons shall be taught by the LORD,
And great shall be the prosperity of your children—
14 By righteousness shall you be established.

You shall be far from oppression, for you shall have nothing to fear,
And far from destruction, for it shall not come near you.

15 "If anyone stir up strife, it comes not from me;
He who stirs up strife with you shall fall to ruin upon you.
16 Behold! I have created the smith,
Who blows a fire of coals,
And brings forth a weapon that is suited to its work;
I have created also the destroyer to make havoc,
17 And every weapon that is forged against you shall fail,
And every tongue that is raised against you shall you put in the wrong.
18 This is the lot of the servants of the LORD,
And this their vindication at my hand," is the oracle of the LORD.

A CALL TO THE NEEDY, 55:1–13

55 "Ho! everyone that is thirsty, come to the waters,
And he that has no money, come, buy, and eat!
Come, buy grain without money,
And wine and milk without price!
2 Why should you spend money for what is not bread,
And your earnings for what does not satisfy?
If you but listen to me, you shall eat what is good,
And shall delight yourselves with rich nourishment.

3 "Bend your ear, and come to me;
Listen, that you may live!
For an everlasting covenant will I make with you,
The covenant of love which I faithfully promised to David.
4 As once I made him a witness to peoples,
A leader and commander of peoples,
5 So you shall call nations you know not,
And nations that know you not shall run to you,
For the sake of the LORD your God,
The Holy One of Israel, because he has shed glory on you.

6 "Seek the LORD while he may be found,
Call upon him while he is near!
7 Let the wicked forsake his way,
And the unrighteous man his thoughts;

And let him return to the LORD, that he may have pity upon him,
And to our God, for he shall abundantly pardon.
8 For my thoughts are not your thoughts,
Nor are your ways my ways," is the oracle of the LORD;
9 "But as the heavens are higher than the earth,
So are my ways higher than your ways,
And my thoughts than your thoughts.

10 "For, as the rain comes down,
And the snow from heaven,
And returns not thither,
Without having watered the earth,
And made it bring forth and sprout,
Giving seed to the sower,
And bread to the eater,
11 So shall my word be that goes out of my mouth—
It shall not return to me fruitless,
Without having done the thing that I pleased,
And accomplishing the purpose for which I sent it.

12 "For with joy shall you go out,
And in peace shall you be led;
The mountains and the hills shall break into singing before you,
And all the trees of the field shall clap their hands.
13 Instead of the thorn shall come up the cypress,
And instead of the brier shall come up the myrtle;
And they shall be to the LORD a memorial,
An everlasting sign that shall not be cut off."

A WELCOME TO ALIENS AND EUNUCHS, 56:1–8

56 Thus says the LORD:
"Keep the law, and do what is right;
For my salvation is near at hand,
And my deliverance ready to be revealed.
2 Happy the man who does this,
The son of man who holds fast by it—
Who keeps the sabbath from profaning it,
And keeps his hand from doing any evil!"

3 Let not the alien who has attached himself to the LORD say,
"The LORD will surely separate me from his people."

And let not the eunuch say,
"Lo! I am a dry tree."
4 For thus says the LORD:
"The eunuchs who keep my sabbaths,
And choose the things that I delight in,
And hold fast by my covenant—
5 To them will I give in my house and within my walls
A monument and a name better than sons and daughters;
I will give them an everlasting name
That shall not be cut off.
6 And the aliens who attach themselves to the LORD, to minister to him,
To love the name of the LORD, and to be his servants,
Even everyone who keeps the sabbath from profaning it,
And holds fast by my covenant—
7 I will bring them to my holy mountain,
And will make them joyful in my house of prayer;
Their burnt-offerings and their sacrifices shall be welcome upon my altar,
For my house shall be called a house of prayer for all the peoples."

8 This is the oracle of the Lord GOD,
Who gathers the outcasts of Israel:
"I will yet gather to them
Those who were gathered against them."

THE FAITHLESS RULERS OF ISRAEL, 56:9–12

9 All you beasts of the field,
Come to devour—
All you beasts in the forest!
10 My watchmen are all of them blind,
Without any sense;
They are all of them dumb dogs,
That cannot bark,
But lie down dreaming,
Loving to slumber.
11 And the dogs are greedy,
They cannot be satisfied—
Such are shepherds who have no intelligence—

They have turned all of them to their own way,
Each one without exception to his own gain:
12 "Come, let me fetch wine,
And let us fill ourselves with strong drink!
And tomorrow shall be as today,
A right royal day!"

THE UNTIMELY FATE OF THE RIGHTEOUS, 57:1–2

57 The righteous man perishes,
And none lays it to heart;
And godly men are swept away,
With none to give it a thought.
Before the evil that prevails the righteous man is swept away,
2 He enters into peace;
The honest man rests upon his bed,
He who has walked straightforwardly.

A WARNING TO THE IDOLATROUS, 57:3–13

3 But you—come hither,
You sons of a sorceress,
Offspring of an adulterer and a harlot!
4 Against whom are you making merry?
Against whom are you opening the mouth wide,
And putting out the tongue?
Are you not apostate children,
A faithless brood—
5 You who inflame yourselves with lust among the terebinths,
Under every green tree,
Who slaughter children in the valleys,
Among the clefts of the crags?
6 With the smooth stones of the valley your lot is cast;
They, they are your portion:
To them have you poured drink-offerings,
And offered meal-offerings;
And for these things can I be appeased?
7 On a high and lofty mountain
You have set up your bed;
And thither have you climbed
To offer sacrifice.
8 Behind the door and the side-posts

You have set up your symbol;
And apart from me have you stripped and gone up,
You have made wide your bed;
You have bargained for those
Whose embraces you love;
And with them have you multiplied your harlotries,
While gazing on the symbol.
9 You have journeyed to Molech with oil,
And have offered many perfumes;
And you have sent your envoys afar,
Even as deep as Sheol.
10 You have wearied yourself with your many wanderings,
Yet have not said, "It is hopeless!"
You found your strength renewed,
Therefore you did not give up.
11 And of whom were you in such fear and dread
That you played the traitor,
And gave no thought to me,
Nor paid any heed?
Was it not because I held my peace and closed my eyes
That you ceased to reverence me?
12 But I will expose this righteousness of yours,
These doings of yours;
13 And your loathsome idols shall not avail you when you cry for help,
Nor save you in your time of distress:
The wind shall lift them all up,
A breath shall bear them away;
But he who takes refuge in me shall inherit the land,
And shall enter into possession of my holy mountain.

HEALING FOR THE WOUNDED SPIRIT, 57:14–21

14 One says:
"Grade up, grade up, clear the way;
Remove every obstacle from the way of my people!"
15 For thus says the high and exalted One,
Who dwells enthroned for ever, and whose name is Holy:
"I dwell enthroned on high, as the Holy One,
But with him also that is contrite and humble in spirit,

To revive the spirit of the humble,
And to revive the heart of the contrite ones.
16 For I will not contend for ever,
Nor be angry for all time;
For through me the spirit wraps itself in flesh,
And every living being have I made.
17 Because of their sin I was angry for a moment,
And I smote them, while I hid my face in wrath;
They went on rebelliously in the way of their own desires,
18 And I saw their doings," says the LORD.
"But now will I heal them, and guide them,
And will requite them with full consolation;
19 For the mourners among them I am creating the fruit of the lips,
Perfect peace to the far and the near.
20 But the wicked are like the uptossed sea,
For it cannot rest,
But its waters toss up mire and filth.
21 There is no peace," says my God, "for the wicked."

TRUE AND FALSE FASTING, 58:1–12

58 "Call aloud, hold not back,
Lift up your voice like a trumpet;
Show my people their transgression,
The house of Jacob their sins!
2 Daily, indeed, they consult me,
And delight to know my ways,
Like a nation that knows what is right,
And forsakes not the law of its God.
They ask me for righteous ordinances,
They delight to draw near to God:
3 'Why have we fasted, and thou seest not;
Why have we humbled ourselves, and thou heedest not?'

"See! on your fast-day you pursue your own business,
And press on with all your labors;
4 See! you fast for the sake of strife and contention,
And smiting with godless fist;
You fast not in such a way
As to make your voice heard on high.

5 Can such be the fast I choose—
A day for a man to humble himself,
To bow down his head like a bulrush,
To grovel in sackcloth and ashes?
Will you call this a fast,
A day of pleasure to the LORD?

6 "Is not this the fast I choose—
To loose the bonds of wickedness,
To undo the knots of the yoke,
To let the oppressed go free,
And every yoke to snap?
7 Is it not to share your bread with the hungry,
And the homeless poor to bring home;
When you see the naked, to cover him,
And to hide not yourself from your own flesh and blood?

8 "Then shall your light break out as the dawn,
And your healing shall spring forth speedily;
Your vindication shall go before you,
And the glory of the LORD shall be your rearguard.
9 You shall call, and the LORD will answer;
You shall cry, and he will say, 'Here I am!'

"If you remove from your midst the yoke,
The finger of scorn, and mischievous speech,
10 And share your bread with the hungry,
And satisfy the prostrate spirit,
Then shall your light shine out in darkness,
And your gloom shall be as noonday;
11 And the LORD shall guide you continually,
And shall satisfy you with rich nourishment;
And your strength shall he renew,
And you shall be like a well-watered garden,
Or like a spring of water,
Whose waters fail not;
12 And your people shall rebuild the ancient ruins,
You shall raise up the foundations of many generations;
And you shall be called, 'The rebuilder of broken walls,
The restorer of streets to dwell in.' "

THE KEEPING OF THE SABBATH, 58:13–14

13 "If you turn back your foot from the sabbath,
Not doing your own business on my holy day;
If you call the sabbath a delight,
And the holy day of the LORD honorable;
If you honor it by not following your accustomed ways,
Nor doing your own business, nor indulging in idle talk—
14 Then shall you find your delight in the LORD,
And I will make you ride in triumph over the heights of the earth,
And will give you the heritage of Jacob your father to enjoy;"
For the mouth of the LORD has spoken.

SIN, SORROW, CONFESSION, AND REDEMPTION, 59:1–21

59 See! the LORD's hand is not too short to save,
Nor his ear too dull to hear;
2 But your iniquities have been a barrier
Between you and your God,
And your sins have hidden his face,
So that he could not hear you.
3 For your hands are stained with blood,
And your fingers with iniquity;
Your lips have spoken lies,
And your tongue utters untruth.
4 There is none who sues honestly,
None who pleads his case truthfully;
But each one trusts in vanity, and speaks lies,
Conceives wrong, and brings forth mischief.

5 Vipers' eggs they hatch,
And spiders' webs they weave;
He who eats of their eggs will die,
And the egg that is left uneaten will hatch out into an adder.
6 Their webs are useless for clothing,
With their products no man can cover himself;
Their works are works of mischief,
And deeds of violence are in their hands.
7 Their feet run to evil,
They make haste to shed innocent blood;
Their thoughts are thoughts of mischief,

Wreck and ruin are in their paths.
8 The way of peace they know not,
And no justice is in their tracks;
Their paths have they made crooked,
He who walks in them knows nothing of peace.

9 Therefore is redress far from us,
And deliverance does not reach us;
We look for light, but lo! darkness,
For the rays of dawn, but we walk in gloom.
10 We grope like blind men along a wall,
Like men without eyes we grope;
We stumble at noonday as in the twilight,
In the strength of manhood we are like the dead.
11 All of us growl like bears,
And sadly moan like doves;
We look for redress, but it comes not,
For salvation, but it remains far from us.

12 For many are our transgressions before thee,
And our sins bear witness against us;
Our transgressions are ever with us,
And our iniquities we know—
13 Rebellion, and unfaithfulness to the LORD,
Turning our backs on our God,
Speaking cruel and defiant words,
Conceiving and uttering lies from the heart.
14 Justice has been driven back,
And righteousness stands afar;
Truth stumbles in the public place,
And honesty can find no entrance;
15 Truth is not to be found,
And he who shuns evil makes himself an easy mark.

"The LORD saw with displeasure
That there was no justice;
16 And when he saw that there was no man—
When he saw with amazement that there was none to interpose—
His own arm helped him,
His righteous might upheld him.

17 He put on righteousness as a coat of mail,
With the helmet of salvation on his head;
He put on garments of vengeance for clothing,
And wrapped himself in fury as a cloak.
18 According to men's deserts shall he make recompense to them—
Wrath to his enemies, shame to his foes—
19 That men may see the revelation of the LORD from the west,
And his glory from the east;
For he shall come like a pent-up stream,
Which the breath of the LORD drives on;
20 But to Zion shall he come as redeemer,
And shall remove transgression from Jacob,"
Is the oracle of the LORD.

21 As for me, "this is my covenant with you," says the LORD: "My spirit which is upon you, and my words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your children, nor from the mouth of your children's children," says the LORD, "from henceforth, even forever."

THE GLORY OF THE NEW JERUSALEM, 60:1–22

60 Arise, shine! for your light has come,
And the glory of the LORD has risen upon you.
2 For lo! darkness covers the earth,
And thick darkness the peoples;
But upon you the LORD shall rise,
And upon you his glory shall appear;
3 And nations shall walk in your light,
And kings in the brightness of your rising.

4 Lift up your eyes round about, and see!
All of them gather, they come to you—
Your sons shall come from afar,
And your daughters shall be carried on the hip.
5 When you see it, you shall be radiant,
And your heart shall throb and swell;
For the riches of the sea shall be turned to you,
The wealth of the nations shall come to you.

6 A flood of camels shall cover you,
The young camels of Midian and Ephah;

All those of Sheba shall come—
Gold and frankincense shall they bring,
And shall herald the praises of the LORD.
7 All the flocks of Kedar shall gather to you,
The rams of Nebaioth shall minister to you;
They shall mount my altar as a well-pleasing sacrifice,
And my glorious house will I glorify.

8 Who are these that fly like a cloud,
Or like doves to their windows?
9 It is the ships which are gathering for me,
With the vessels of Tarshish in the van,
To bring your sons from afar,
Their silver and their gold with them,
In honor of the LORD your God,
The Holy One of Israel, because he has glorified you.

10 And aliens shall build your walls,
And their kings shall minister to you;
For though in my wrath I smote you,
In my favor will I have pity upon you.
11 And your gates shall be open continually,
Day and night shall they not be closed,
That men may bring to you the wealth of the nations,
Their kings leading the way.
12 For the nation and the kingdom that will not serve you shall perish—
Utterly waste shall those nations be laid.

13 The glory of Lebanon shall come to you,
The cypress, the pine, and the larch together,
To glorify the place of my sanctuary,
And that I may do honor to my footstool.
14 Then the sons of those who oppressed you shall come bending to you,
And all those who scorned you shall bow down at the soles of your feet;
And they shall call you, "The city of the LORD,
The Zion of the Holy One of Israel."

15 Instead of your being forsaken and hated,
With none passing through you,

I will make you a pride forever,
A joy for all generations.
16 You shall suck the milk of the nations,
The breast of kings shall you suck;
And you shall know that I the LORD am your savior,
That your redeemer is the Mighty One of Jacob.

17 Instead of bronze will I bring gold,
And instead of iron will I bring silver;
And instead of wood, bronze,
And instead of stones, iron;
And Peace will I make your government,
And Righteousness your ruler.
18 No more shall news of violence be heard in your land,
Nor of wreck and ruin within your borders,
But you shall call your walls Salvation,
And your gates Praise.

19 No more shall the sun be your light by day,
Nor the moon by night shine upon you;
But the LORD shall be your unfailing light,
And your God your glory.
20 No more shall your sun set,
Nor shall your moon wane;
For the LORD shall be your unfailing light,
And your days of mourning shall be ended.

21 Your people shall be all of them righteous,
And shall possess the land forever,
As the shoot of my planting, the work of my hands,
With which I may glorify myself.
22 The least one shall become a tribe,
The smallest a mighty nation—
I the LORD will hasten it
In its proper time.

THE YEAR OF THE LORD'S FAVOR, 61:1—62:12

61 The spirit of the Lord GOD is upon me,
For the LORD has anointed me;
He has sent me to bring good news to the miserable,
To bind up the broken-hearted,

To proclaim liberty to the captives,
And release to the prisoners—
2 To proclaim the year of the LORD's favor,
And the day of our God's vengeance—
To comfort all mourners,
3 To provide for the mourners of Zion,
To give them a crown instead of ashes,
Oil of joy instead of a garment of mourning,
A song of praise instead of a drooping spirit,
That they may be called oak trees of righteousness,
The planting of the LORD, with which he may glorify himself.

4 Then shall they rebuild the ancient ruins,
They shall raise up the desolations of former generations;
They shall renew the wasted cities,
The desolations of many generations.
5 And strangers shall stand and feed your flocks,
Aliens shall be your plowmen and your vine-dressers;
6 But you shall be called the priests of the LORD,
The ministers of our God shall you be named.
You shall enjoy the wealth of the nations,
And in their glory shall you revel.

7 Because their shame was in double measure,
And contempt was the lot they inherited,
Therefore in their land shall they inherit a double measure,
Everlasting joy shall be theirs.
8 For I the LORD love justice,
I hate robbery and crime;
So I will faithfully give them their recompense,
And an everlasting covenant will I make with them.
9 Their sons shall be known among the nations,
Their offspring in the midst of the peoples;
All who see them shall acknowledge them
As a race which the LORD has blessed.

10 I will greatly rejoice in the LORD,
I will exult in my God;
For he has clothed me in garments of salvation,
He has arrayed me in the robe of redemption,

As a bridegroom puts on his crown,
And as a bride adorns herself with her jewels.
11 For as the earth puts forth her shoots,
And as a garden makes the seed that is sown in it to spring up,
So the Lord GOD shall make redemption and praise
To spring up before all the nations.

62 For Zion's sake will I not keep silent,
And for Jerusalem's sake will I not rest,
Until her vindication come forth clear as light,
And her salvation as a burning torch.
2 Then the nations shall see your vindication,
And all kings your glory;
You shall be called by a new name,
Which the mouth of the LORD shall determine;
3 And you shall be a glorious crown in the hand of the LORD,
A royal diadem in the hand of your God.

4 No more shall you be named "Forsaken,"
Nor your land be named "Desolate";
But you shall be called "My delight is in her,"
And your land "Married";
For the LORD delights in you,
And your land shall be married.
5 As a young man marries a maiden,
So shall your Builder marry you;
And as a bridegroom rejoices over his bride,
So shall your God rejoice over you.

6 Over your walls, O Jerusalem,
I have appointed watchmen,
Who never keep silent
By day or by night.
You who are the LORD's remembrancers,
Take no rest for yourselves,
7 And give him no rest,
Until he establish
And make Jerusalem
A praise in the earth!

8 The LORD has sworn by his right hand,
And by his strong arm:

"No more will I give your grain
To be food for your enemies,
Nor shall aliens drink your vintage
For which you have labored;
9 But those who have garnered the grain shall eat it,
And shall praise the LORD,
And those who have gathered the vintage shall drink it
In my holy courts."

10 Pass through, pass through the gates,
Prepare the way of the people;
Grade up, grade up the highway,
Clear it of stones;
Raise a signal over the peoples—
11 See! the LORD has made proclamation
To the end of the earth:
"Say to the daughter of Zion,
'See! your salvation has come;
See! his reward is with him,
And his recompense before him.'
12 They shall be called, 'The holy people,
The redeemed of the LORD';
And you shall be called, 'Sought out,
The city unforsaken.' "

THE DAY OF THE LORD'S VENGEANCE, 63:1–6

63 "Who is this that comes all reddened,
In garments more crimson than those of a vine-treader;
This that is clogged by his clothing,
As he strides along in his strength?"

"It is I, who have promised deliverance,
And am mighty to save."

2 "Why is thy clothing red,
Thy garments like his who treads in the wine-press?"

3 "The wine-trough I trod alone—
Of the peoples no man was with me:
I trod them in my anger,

And trampled them in my fury;
Their life-blood besprinkled my garments,
And all my clothing I stained.
4 For a day of vengeance was in my heart,
And my year of redemption had come.
5 I looked, but there was none to help,
I looked in amazement, but there was none to uphold;
So my own arm helped me,
And my fury upheld me.
6 I trod down the peoples in my anger,
And shattered them in my fury;
And I poured out their life-blood on the earth."

PRAISE AND PRAYER, 63:7—64:11

7 The LORD's gracious acts will I celebrate,
The LORD's praiseworthy deeds,
As befits all that the LORD has done for us,
Even the great goodness he has shown to the household of Israel,
According to his pity, according to the fulness of his love.
8 He said, "Surely they are my people,
Sons who will not play me false";
So he became their savior
9 In all their distress.
It was no messenger nor angel,
But his own presence that saved them—
In his love and in his pity he redeemed them;
He took them up and carried them all the days of old.
10 But they rebelled, and grieved his holy spirit;
So he turned to be their enemy,
He fought against them.

11 I recall the days of old,
The days of Moses and his people:
Where is he who brought up from the sea
The shepherd of his flock?
Where is he who put within him
His holy spirit;
12 He who caused his glorious arm to go
At Moses' right hand;
He who cleft the waters before them,

To make himself an everlasting name;
13 He who led them through the depths,
Without their stumbling,
Like a horse through the steppe,
14 Or like cattle going down to the valley?
So did the spirit of the LORD guide them,
So didst thou lead thy people,
To make thyself a glorious name.

15 Look down from heaven, and see,
From thy holy and glorious abode!
Where are thy zeal and thy might,
Thy yearning pity and mercy?
Restrain thyself not!
16 For thou art our Father.
Though Abraham know us not,
And Israel acknowledge us not,
Thou, O LORD, art our Father,
Our Redeemer from of old is thy name.
17 Why, O LORD, dost thou leave us to wander from thy ways;
Why dost thou harden our heart against reverence for thee?
Return, for the sake of thy servants,
The tribes of thy heritage!
18 Why have wicked men trampled upon thy holy hill;
Why have our enemies trodden down thy sanctuary?
19 We have become like those over whom thou hast not ruled from of old,
Like those who have not been called by thy name.

O that thou wouldst rend the heavens and come down,
That the mountains might quake at thy presence—
64 As when fire kindles brushwood,
And fire makes water to boil—
To make known thy name to thine enemies,
That the nations might tremble at thy presence,
2 While thou doest terrible things which we looked not for,
3 And which men have not heard from of old!
No ear has heard, no eye has seen,
A god apart from thee, who works for those who wait for him.

4 But thou hast thwarted those who do right,
Who remember thy ways;
Thou wast angry, and we sinned—
Through our doings we fell into guilt.
5 We have all of us become like an unclean man,
And all our righteous deeds like a garment defiled;
We all of us fade like a leaf,
And our guilt bears us away like the wind.
6 There is none who calls on thy name,
Nor rouses himself to lay hold on thee;
For thou hast hidden thy face from us,
And hast delivered us into the power of our sins.

7 Yet now, O LORD, thou art our Father;
We are the clay, and thou art our potter—
We are all of us the work of thy hand.
8 Be not angry, O LORD, beyond measure,
Nor remember our guilt forever.
Look! we beseech thee—for we are all thy people—
9 Thy holy cities have become a wilderness,
Zion has become a wilderness,
Jerusalem a desolation;
10 Our holy and beautiful house,
Where our fathers praised thee,
Has been burned with fire,
And all that we cherished has been laid waste.
11 For these things, O LORD, wilt thou restrain thyself;
Wilt thou keep silent, and afflict us beyond measure?

JUDGMENT AND SALVATION, 65:1–25

65 I was ready to be consulted by those who asked me not,
I was ready to be found by those who sought me not;
I said, "Here am I! Here am I!"
To a nation that called not upon my name.
2 I spread out my hands all day long
To a rebellious people,
Who walk in a way that is not good,
After their own devices—
3 A people who provoke me
To my face continually,

Offering sacrifice in gardens,
And burning incense on tiles—
4 Who sit in graves,
And pass the night in caves,
Who eat the flesh of swine,
And in whose vessels is broth of unclean meats—
5 Who say, "Stand off;
Come not near me, lest I infect you with holiness!"
These men are a smoke in my nostrils,
A fire that burns continually.
6 See! it stands written before me:
"I will not keep silent, until I have requited
7 Their sins and their fathers' sins together," says the LORD,
"Who have offered sacrifice upon the mountains,
And have dishonored me upon the hills.
First I will measure their recompense,
Then I will requite it on their bosom."

8 Thus says the LORD:
"As when vintage is found in the cluster,
And one says, 'Destroy it not,
For a blessing is in it,'
So will I do for my servants' sake,
That I may not destroy the whole.
9 I will bring out of Jacob a scion,
Out of Judah an heir to my mountains;
And my chosen ones shall inherit the land,
My servants shall dwell in it.
10 And Sharon shall become a fold for flocks,
And the valley of Achor a pasture for herds,
To my people who have sought me.
11 But as for you who forsake the LORD,
And forget my holy mountain,
Who spread a table for Fortune,
And fill cups of mixed wine for Destiny,
12 I will destine you for the sword,
And you shall all bow down to the slaughter;
Because, when I called, you did not answer,
When I spoke, you did not listen;

But you did what was evil in my eyes,
And chose what displeased me."

13 Therefore thus says the Lord GOD:
"Behold! my servants shall eat,
But you shall be hungry;
Behold! my servants shall drink,
But you shall be thirsty;
Behold! my servants shall rejoice,
But you shall be put to shame;
14 Behold! my servants shall sing for gladness of heart;
But you shall cry for sorrow of heart,
And shall wail for breaking of spirit;
15 And you shall leave your name as a curse for my chosen ones:
'So may the Lord GOD curse you!'
But my servants shall be called by another name.
16 Then he who prays for a blessing in the land shall pray
By the God of truth,
And he who swears an oath in the land shall swear
By the God of truth;
Because the former troubles shall have been forgotten,
And hidden from my eyes.
17 For behold! I am creating new heavens,
And a new earth;
And the former things shall not be remembered,
Nor brought to mind;
18 But men shall rejoice and exult forever
In what I create;
For behold! I am creating Jerusalem an exultation,
And her people a joy;
19 And I will exult over Jerusalem,
And rejoice in her people.
There shall no more be heard in her the sound of weeping,
Nor the sound of crying;
20 And there shall no more pass from her young or old,
Without completing his full length of life;
But the youngest shall die a hundred years old,
While he who falls short of a hundred shall be counted accursed.
21 And they shall build houses, and inhabit them;

And they shall plant vineyards, and eat the fruit of them—
22 They shall not build, and another inhabit;
Nor shall they plant, and another eat—
For as the days of a tree shall be the days of my people,
And the work of their hands shall my chosen ones enjoy to the end.
23 They shall not labor in vain,
Nor bring forth children for destruction;
For they are a race of the LORD's blessed ones,
And their offspring shall remain with them.
24 Then, before they call, I will answer;
While they are yet speaking, I will hear.
25 The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox;
But the serpent—its food shall be dust!
They shall do no harm nor destruction
On all my holy mountain," says the LORD.

THE NEW HEAVENS AND THE NEW EARTH, 66:1–24

66 Thus says the LORD:
"The heavens are my throne,
And the earth is my footstool;
What manner of house, then, would you build for me,
What manner of place as my residence?
2 My hand made all these things,
And all these things are mine," is the oracle of the LORD;
"Yet to this man will I have regard—
The man who is humble and contrite in spirit,
And who trembles at my word.
3 But he who slaughters an ox, as well as he who slays a man,
He who sacrifices a sheep, as well as he who strangles a dog,
He who brings an oblation, as well as he who sheds the blood of swine,
He who makes a memorial-offering of frankincense, as well as he who blesses an idol—
These men choose their own ways,
And delight in their abominations;
4 So will I also choose the outrages they are to endure,
And will bring upon them the terrors they dread;

Because, when I called, no one answered,
When I spoke, they did not listen;
But they did what was evil in my eyes,
And chose what displeased me."

5 Hear the word of the LORD,
You who tremble at his word:
"Your brothers who hate you
And cast you from their midst
For my name's sake have said,
'Let the LORD show forth his glory,
That we may look on your joy!';
But they shall be put to shame.
6 Hark! an uproar from the city,
Hark! it comes from the temple;
Hark! it is the LORD who is dealing out
Recompense to his enemies.
7 But before she travailed,
She gave birth;
Before her pains came on her,
She was delivered of a son.
8 Who has heard the like of this,
Who has seen the like?
Can a land pass through travail
In a single day?
Can a nation be brought to the birth
All at once?
But as soon as Zion travailed,
She gave birth to her children.
9 Shall I bring to the birth and not give delivery?"
Says the LORD.
"Or shall I who give delivery shut up the womb?"
Says your God.
10 "Rejoice with Jerusalem, and exult on her account,
All you who love her;
Be very joyful with her,
All you who mourn for her;
11 That you may suck till you are satisfied
From her soothing breast,

And drink to your heart's delight
From her rich bosom!"

12 For thus says the LORD:
"Behold! I am extending to her prosperity like a river,
And the wealth of the nations like a sweeping torrent;
And her sucklings shall be carried on the hip,
And dandled on the knees.
13 Like one whom his mother comforts,
So will I comfort you—
Through Jerusalem shall you be comforted.
14 And when you see it, your heart shall rejoice,
And your bones shall flourish like young grass.
So shall the power of the LORD be revealed toward his servants,
And his indignation toward his enemies.
15 For behold! the LORD shall come like fire,
His chariots like a whirlwind,
To bring home his anger with fury,
His rebuke with flames of fire;
16 For the LORD shall hold judgment upon all flesh
By fire and by his sword,
And the LORD's slain shall be many.
17 Those who consecrate and purify themselves for worship in the gardens,
After someone in the midst,
Who eat the flesh of swine,
Of vermin and of mice,
Shall come to an end together,"
Is the oracle of the LORD.
18 "For I know their works and their thoughts,
And am coming to gather all nations and tongues;
They shall come, and shall see my glory,
19 And through them will I set up a sign:
Such of them as escape will I send to the nations,
To Tarshish, Put, and Lydia, to Meshech and Rosh,
To Tubal and Javan, the distant coasts,
Which have not heard my fame, nor seen my glory.
They shall proclaim my glory among the nations,
20 And men shall bring all your brothers from all the nations,

On horseback, in chariots and covered wagons,
On mules and dromedaries,
For an offering to the LORD on my holy mountain Jerusalem,"
Says the LORD,
"As the children of Israel bring an offering
In a clean vessel to the house of the LORD.
21 And some of these also will I take for priests, for Levites,"
Says the LORD.
22 "For as the new heavens and the new earth
Which I am making shall continue before me,"
Is the oracle of the LORD,
"So shall your race and your name continue.
23 And from new moon to new moon, and from sabbath to sabbath,
All flesh shall come to worship before me,"
Says the LORD.
24 "And they shall go out and gaze on the dead bodies of the men
Who have rebelled against me;
For their worm shall not die, nor shall their fire be quenched,
But they shall be an abhorrence to all flesh."

THE BOOK OF JEREMIAH

INTRODUCTION, 1:1–3

1 The words of Jeremiah, the son of Hilkiah, a member of the
2 priestly family that was at Anathoth in the land of Benjamin, to
whom the word of the LORD came in the days of Josiah, the son of
3 Amon, king of Judah, in the eighteenth year of his reign, and continued to come during the reign of Jehoiakim, the son of Josiah, king of Judah, till the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, when Jerusalem was carried into exile in the fifth month.

THE CALL OF THE PROPHET, 1:4–19

4 The word of the LORD came to me, saying,
5 "Before I formed you in the womb I knew you,
And before you were born I set you apart for my service—
I appointed you a prophet to the nations."
6 Then said I,
"Ah, Lord GOD! I cannot speak;
For I am only a boy."
7 But the LORD said to me,
"Do not say, 'I am only a boy;'
For to all to whom I send you shall you go,
And all that I command you shall you speak.
8 Do not be afraid of them;
For I am with you to deliver you,"
Is the oracle of the LORD.
9 Then the LORD stretched forth his hand, and touched my mouth.
And the LORD said to me,
"See! I put my words in your mouth;
10 This moment I give you authority over the nations and kingdoms,
To root up and to pull down, to wreck and to ruin,
To build and to plant."

11 The word of the LORD came to me, saying,
"What do you see, Jeremiah?"

I answered,
"I see a twig of an almond tree."
12 Then the LORD said to me,
"You have seen well; for I am watching over my word, to carry it into effect."
13 A second time the word of the LORD came to me, saying,
"What do you see?"
I answered,
"I see a boiling pot, facing from the north."
14 Then the LORD said to me,
"Out of the north shall trouble boil over all the inhabitants of the
15 land. For behold! I am summoning all the kingdoms of the north,"
is the oracle of the LORD; "and they shall come and set up their several
thrones at the entrances of the gates of Jerusalem, and against all her
16 walls round about, and against all the cities of Judah. And I will
pronounce my judgments against them for all the wickedness they
have done in forsaking me, and offering sacrifice to other gods, and
17 worshipping the works of their own hands. You, then, gird up your
loins, and arise, and speak to them all that I command you. Do not be
18 dismayed before them, lest I dismay you before them. For behold!
I make you this moment a fortified city, an iron pillar, and a bronze
wall, against the whole land—the kings of Judah, its princes and
19 priests, and its common people. They shall fight against you, but they
shall not overcome you; for I am with you to deliver you," is the
oracle of the LORD.

ISRAEL'S APOSTASY, 2:1—4:4

2 The word of the LORD came to me, saying,
2 "Go and proclaim in the hearing of Jerusalem, 'Thus says the
LORD:

"I recall your youthful devotion,
Your bridal love,
How you followed me through the desert,
Through a land unsown.
3 Israel was sacred to the LORD,
His first-fruits of harvest;
All who ate of it were held guilty—
Trouble overtook them,"
Is the oracle of the LORD.' "

4 Hear the word of the LORD, O household of Jacob, even all the
5 families of the household of Israel. Thus says the LORD:
"What offense did your fathers find in me,
That they went far from me,
And followed a thing of nought,
Till they became nought?
6 They asked not, 'Where is the LORD that brought us up
From the land of Egypt,
That led us through the desert,
Through a land of steppes and pits,
Through a land of drought and deep darkness,
Through a land that no man traversed,
Where no man dwelt?'
7 I brought you to a garden-land,
To eat its fruits and its good things;
But you came and defiled my land,
And made my heritage an abomination.
8 The priests asked not, 'Where is the LORD?'
Those who handled the law cared nothing about me;
The rulers rebelled against me,
And the prophets prophesied by Baal,
And followed things that were useless.
9 Yet against you too must I bring an indictment,"
Is the oracle of the LORD,
"And against your children's children.
10 For pass over to the coasts of Cyprus, and see,
Or send to Kedar, scan closely, and see,
If ever there has been such a thing as this!
11 Has a nation changed its gods,
Which are no gods?
Yet my people have changed their Glory
For that which is useless.
12 Be aghast, O heavens, at this;
Be shocked, O earth, beyond words,"
Is the oracle of the LORD.
13 "For my people have committed two crimes:
They have forsaken me, the fountain of living water,
To hew for themselves cisterns, broken cisterns,
That can hold no water.

14 "Is Israel a slave, or a home-born serf?
Why, then, has he fallen a prey?
15 Against him the young lions have roared,
They have lifted up their voice;
His land have they made a desolation,
His cities are destroyed and left without inhabitant.
16 The sons also of Memphis and Daphne break the crown of your head;
17 But have you not brought this upon you through your neglect of the LORD your God,
At the time when he led you on the way?
18 Now what business have you on the road to Egypt,
To drink the water of the Nile?
Or what business have you on the road to Assyria,
To drink the water of the River?
19 Your own wickedness will teach you,
And your own apostasy will convict you;
You will know and see how bad and bitter a thing it is
To forsake the LORD your God, and to cherish no reverence for me,"
Is the oracle of the Lord, the GOD of hosts.

20 "Long since you broke your yoke, and burst your bonds,
Saying, 'I will not serve';
And on every high hill, and under every green tree,
You reclined and played the harlot.
21 I planted you a noble vine,
All true seed;
How, then, are you changed to a rank vine,
A wild plant?
22 Though you wash yourself with lye,
And use much soap,
Your guilt stands ingrained in my sight,"
Is the oracle of the Lord GOD.
23 "How can you say, 'I am not defiled,
Nor have I gone after the Baals'?
Look at your course in the Valley,
See what you have done!
You are a light young camel, doubling on her tracks,
24 A wild ass trained to the desert,

Snuffing the wind in her passion—
Who can restrain her lust?
None that seek her need weary themselves;
In her month will they find her.
25 Keep your feet from running bare,
Your throat from going dry;
But you say, 'It is hopeless! for I love alien gods,
And after them will I go.'

26 "As a thief is put to the blush when he is found out,
So shall the household of Israel be put to the blush—
They, their kings, and their princes,
Their priests, and their prophets,
27 Who say to a stock, 'You are my father,'
And to a stone, 'You have borne me'—
For they have turned to me their back,
And not their face;
Yet in their time of trouble they say,
'Arise, and save us!'
28 Where are your gods whom you made for yourself?
Let them arise, and save you—if they can!—
In your time of trouble;
For as many in number as your cities
Are your gods, O Judah!

29 "Why should you find fault with me,
Since all of you have rebelled against me?"
Is the oracle of the LORD.
30 "In vain did I smite your children,
You took no warning;
The sword devoured your prophets
Like a ravening lion;
31 But you neither reverenced nor listened to
The word of the LORD.
Have I been a desert to Israel,
Or a land of late harvests?
Why, then, do my people say, 'We are our own masters,
We will come no more to thee'?
32 Can a girl forget her ornaments,
A bride her sash?

Yet my people have forgotten me
Days without number.

33 "How finely you trim your way
To seek after love,
Teaching even the vilest women
The secret of your ways!
34 On your hands is found the blood
Of the innocent poor—
Not breaking into houses did you find them,
But opposed to all such things.
35 Yet you say, 'I am innocent,
Surely his anger has turned back from me.'
But behold! I am bringing an indictment against you,
Because you say, 'I have not sinned.'
36 Why do you change your course
With so light a heart?
You shall be put to the blush through Egypt also,
As you were through Assyria.
37 Thence also shall you go forth,
With your hands upon your head;
For the LORD has rejected those in whom you trust,
And you shall have no success with them.

3 "If a man divorce his wife,
And she leave him, and become the wife of another man,
Can she return to him again?
Is not that woman wholly polluted?
But you have played the harlot with many lovers,
And would fain return to me!" is the oracle of the LORD.
2 "Lift up your eyes to the bare heights, and see—
Where have you not been lain with?
By the waysides have you sat waiting for your lovers,
Like an Arab in the desert;
And you have polluted the land with your harlotries
And with your vices;
3 So that the showers have been withheld,
And the spring rain has not come.
You have a harlot's brow,
And will not blush for shame:

4 Have you not now been calling to me,
'My father! the comrade of my youth?
5 Will he keep up his anger for ever,
Will he retain it to the end?'
Thus have you spoken, but have done
All the evil that you could."

6 The LORD said to me in the days of Josiah the king:
"Have you seen what apostate Israel did, how she went up every high mountain and under every green tree, and played the harlot 7 there? I thought, 'After she has done all these things, she will return 8 to me'; but she did not return. And though her faithless sister Judah saw that, for all the adulteries that apostate Israel had committed, I put her away, and gave her a writ of divorce, yet her faithless sister 9 Judah was not afraid, but likewise went and played the harlot, polluting the land with her wanton harlotry, and committing adultery 10 with stocks and stones. In spite of all that happened, her faithless sister Judah did not return to me in sincerity, but in sheer hypocrisy," is 11 the oracle of the LORD. So the LORD said to me, "Apostate Israel has 12 proved herself more in the right than faithless Judah. Go, then, and proclaim these words toward the north:

'Return, apostate Israel,' is the oracle of the LORD;
'I will frown no more upon you.
For I am full of kindness,' is the oracle of the LORD;
'I will not keep up anger forever.
13 Only acknowledge your guilt,
How you have rebelled against the LORD your God,
And have lavished your love upon alien gods under every green tree,
And have not listened to my voice,' is the oracle of the LORD.

14 "Return, apostate children," is the oracle of the LORD, "for I am your Lord; and I will take you one from a city, and two from a fam- 15 ily, and will bring you to Zion, and will give you shepherds after my 16 own mind, who shall shepherd you with wisdom and skill. And in those days, when you have multiplied and increased in the land," is the oracle of the LORD, "men shall no more speak of 'The ark of the covenant of the LORD'—it shall be neither remembered, nor men- 17 tioned, nor sought after, nor made anew—but at that time they shall call Jerusalem 'The throne of the LORD,' and all the nations shall

gather there, to celebrate the name of the LORD in Jerusalem, and
18 shall no more follow the stubborn promptings of their evil minds. In
those days the household of Judah shall join the household of Israel,
and they shall come together from the land of the north to the land
that I gave your fathers for a heritage.

19 "I thought, 'Gladly will I rank you among the sons,
And give you a pleasant land,
The goodliest heritage of all the nations.'
And I thought, 'Surely you will call me "Father,"
And will not turn back from me.'
20 But as a woman is faithless to her lover,
So were you faithless to me, O household of Israel,"
Is the oracle of the LORD.

21 "Hark! on the bare heights is heard
The suppliant weeping of the children of Israel;
For they have perverted their ways,
They have forgotten the LORD their God.
22 Return, apostate children!
I will heal your apostasy."

"See! we come to thee;
For thou art the LORD our God.
23 Truly in vain is the clamor from the hills,
The tumult on the mountains;
Truly on the LORD our God
Rests the safety of Israel.
24 From our youth has the shameful thing devoured the fruits of
our fathers' toil,
Their flocks and their herds, their sons and their daughters;
25 So let us lie down in our shame, and let our dishonor enfold us,
For against the LORD our God have we sinned, both we and our
fathers,
From our youth even till now,
And we have not listened to the voice
Of the LORD our God."

4 "If you return, O Israel," is the oracle of the LORD,
"Return to me;
If you put your detestable things out of my sight,
And waver not;

2 If you swear, 'As the LORD lives,' in truth,
In honesty, and in uprightness;
Then shall the nations bless themselves in him,
And in him shall they glory."

3 Thus says the LORD to the men of Judah and to the citizens of Jerusalem:
"Break up your fallow ground,
And sow not among thorns;
4 Circumcise yourselves to the LORD,
And remove the foreskin of your heart,
You men of Judah and citizens of Jerusalem;
Lest my fury break out like fire,
And burn with none to quench it,
Because of your evil deeds."

THE FOE FROM THE NORTH, 4:5—6:26

5 Declare in Judah, and publish in Jerusalem, saying,
"Blow the trumpet through the land,
Proclaim aloud, saying,
'Gather and let us go
To the fortified cities!'
6 Raise a signal toward Zion,
Seek refuge, stay not;
For trouble I bring from the north,
Even dire destruction.
7 A lion has gone up from his thicket,
A destroyer of nations—
He has broken loose from his place,
To make your land a desolation,
That your cities may be ravaged,
And left without inhabitant.
8 Gird on sackcloth for this,
Lament, and wail;
For the glowing anger of the LORD
Has not turned back from us."

9 "On that day," is the oracle of the LORD, "the courage of the king
and the princes shall fail, the priests shall stand aghast, and the proph-
10 ets shall be dazed with horror. They shall say, 'Ah, Lord GOD!

thou hast certainly deceived this people, and Jerusalem, saying, "All
shall be well with you," when the sword was reaching the heart.'
11 "At that time shall it be said of this people, and of Jerusalem, 'A
12 scorching wind from the desert heights—no wind to fan or cleanse,
but one too full for this—comes at my command against the daugh-
ter of my people; for now I too pronounce judgment against them.' "

13 See! he comes up like a cloud,
His chariots like a whirlwind;
His horses are swifter than eagles—
Ah me! we are ruined.
14 O Jerusalem! wash your heart of wickedness,
That you may be saved!
How long shall your evil thoughts
Find a lodgment within you?
15 For hark! a messenger from Dan,
A bearer of bad news from Mount Ephraim!
16 Make it known through the nations,
Announce it to Jerusalem:
"Leopards are coming from a distant land,
They lift up their voice against the cities of Judah;
17 Like keepers of a field, they ring her about,
For she has rebelled against me," is the oracle of the LORD.
18 "Your ways and your doings have brought this upon you,
This is the fruit of your wickedness—
It is bitter, it reaches the heart."

19 O my bowels, my bowels! I writhe in anguish!
O the walls of my heart!
My heart beats wildly within me—
I cannot keep silent!
For I hear the sound of the trumpet,
The alarm of war.
20 Crash follows crash,
For the whole land is ruined;
In a moment my tents are ruined,
In an instant my curtains.
21 How long must I see the signal,
Hear the sound of the trumpet?

22 "It is because my people are stupid,
And know me not;
They are sottish children,
And have no understanding;
They have skill to do evil,
But know not how to do good."

23 I looked at the earth, and lo! it was chaos;
At the heavens, and their light was gone.
24 I looked at the mountains, and lo! they were quaking;
And all the hills swayed to and fro.
25 I looked, and lo! there was no man,
And all the birds of the air had flown.
26 I looked, and lo! the garden-land was desert,
And all its cities were ravaged before the LORD,
Before his glowing anger.

27 For thus says the LORD:
"The whole land shall be a desolation,
Though I make not a full end.
28 For this shall the earth mourn,
And the heavens above put on black;
Because I have spoken, and will not retract,
I have purposed, and will not turn back."

29 At the rumor of horsemen and archers
The whole land is in flight;
They crawl into caves, they huddle in thickets,
They scale the crags;
Every city is forsaken,
And no man dwells in them.
30 And you, O ruined one, what mean you by dressing in scarlet,
And decking yourself with ornaments of gold,
And enlarging your eyes with paint?
In vain do you beautify yourself!
Your lovers scorn you—
They seek your life.
31 Hark! I hear a cry as of a woman in travail,
A cry of distress as of one who brings forth
her first-born child.

It is the cry of the daughter of Zion, as she gasps for breath,
And spreads out her hands,
Saying, "Oh, help me! for I faint away
Before the slaughterers."

5 Range through the streets of Jerusalem,
Look and see!
Search her squares,
If you can find a man,
One who does justice, and aims at honesty—
That I may pardon her!
2 Even though they say, "As the LORD lives,"
Yet they swear falsely.
3 O LORD, are not thine eyes set upon the truth?
Thou didst smite them, but they smarted not;
Thou didst consume them, but they would not take warning;
They made their faces harder than rock,
They would not return.

4 I said, "These are only the poor folk,
Who are without sense;
For they know not the way of the LORD,
The rights of their God.
5 I will go to the great ones,
And will speak with them;
For they know the way of the LORD,
The rights of their God."
But they too had broken the yoke,
Had burst the bonds.
6 Therefore a lion from the forest will slay them,
A wolf from the desert will make havoc of them;
A leopard will prowl round their cities,
So that all who go out of them will be torn in pieces;
Because their transgressions are many,
Their apostasies are innumerable.

7 "How can I pardon you?" is the oracle of the LORD;
"For your children have forsaken me, and have sworn by them
that are no gods.
When I fed them to the full, they committed adultery,
And trooped to the houses of harlots.

They are pampered horses, lusty stallions,
Neighing each for his neighbor's wife.
"For these things shall I not punish them?" is the oracle of the LORD;
"And on a nation such as this shall I not take vengeance?"

"Go up through her vine-rows, and ravage,
And make a full end;
Lop off her tendrils,
For they are not the LORD's.
For the household of Israel and the household of Judah have played the traitor to me,"
Is the oracle of the LORD.
"They have belied the LORD,
Saying, 'Not he!
No harm shall befall us,
No sword nor famine shall we see;
The prophets are mere wind,
And the word is not in them;
As they have spoken to us,
So let it be done to them!' "

Therefore thus says the LORD, the God of hosts:
"Because you have spoken this word,
Behold! I am making my words in your mouth a fire,
And am making this people wood, and the fire shall devour them.
Behold! I am bringing upon you a nation from afar,
O household of Israel," is the oracle of the LORD—
"An ancient nation,
A very ancient nation,
A nation whose language you know not,
Whose speech you understand not.
Their quiver is like an open grave,
They are all men of war;
They shall eat up your harvest and your food,
They shall eat up your sons and your daughters;
They shall eat up your flocks and your herds,
They shall eat up your vines and your fig trees;

They shall batter down with the sword
Your fortified cities in which you trust."

18 "But even in those days," is the oracle of the LORD, "I will not
19 make a full end of you. And when men ask, 'Why is it that the
LORD our God has done all these things to us?' you shall say to them,
'Thus says the LORD: As you have forsaken me, and served alien gods
in your land, so shall you serve aliens in a land that is not yours.' "

20 Proclaim this in the household of Jacob,
And publish it in Judah:
21 "Hear this, O foolish and senseless people,
Who have eyes, but see not,
Ears, but hear not!
22 Do you not revere me?" is the oracle of the LORD,
"Do you not tremble before me?
I set the sand as a bound for the sea,
As an everlasting barrier, which it may not pass over—
Its waves may toss, but they cannot prevail,
Its billows may roar, but they cannot pass over—
23 Yet this people has a restive and rebellious mind,
They have swerved and gone off.
24 Nor do they say to themselves,
'Let us reverence the LORD our God,
Who gives us both autumn and spring rain in its season,
And keeps for us the weeks appointed for harvest!'
25 Your crimes have upset this order,
And your sins have withheld the blessing from you.
26 For knaves are found among my people,
Who lie in wait as fowlers do,
And set a trap to catch men.
27 As a cage is full of birds,
Their houses are full of fraud;
So they become great and rich,
28 They grow fat and sleek.
They pass all bounds in wickedness,
They uphold not the cause of the orphan, to carry it to success,
And the rights of the needy they do not defend.

29 For these things shall I not punish them?" is the oracle of the LORD;
"And on a nation such as this shall I not take vengeance?"

30 An awful and appalling thing has happened in the land:
31 The prophets prophesy by false gods,
And the priests make profit through them;
My people love to have it so,
But what will you do when the end comes?

6 Flee for safety, O sons of Benjamin,
From the midst of Jerusalem!
In Tekoa blow the trumpet,
And on Beth-haccherem raise a signal!
For trouble is looming from the north,
Even dire destruction.
2 O the fair and luxuriant height
Of the daughter of Zion!
3 Against her shepherds will come,
They and their flocks;
They will pitch their tents around her,
And pasture each his plot.
4 "Prepare you war against her;
Up! let us storm her at noon!"
"Ah me! the day declines,
The shadows of evening lengthen."
5 "Up! let us storm her by night,
And destroy her palaces!"

6 For thus says the LORD of hosts:
"Hew down trees,
And cast up a siege-mound against Jerusalem!
For she is a city of falsehood,
In whose midst there is nought but oppression.
7 As a fountain wells up its water,
So she wells up her wickedness.
Sounds of violence and robbery are heard in her,
Sickness and wounds are ever before me.
8 Take warning, O Jerusalem,
Lest I be alienated from you,

And make you a desolation,
An uninhabited land."

9 Thus says the LORD of hosts:
"Glean out as a vine
The remnant of Israel;
Pass your hand, like a grape-gatherer,
Over its tendrils!"
10 But to whom shall I speak and give warning,
That they may hear?
See! their ears are sealed,
And they cannot give heed;
See! the word of the LORD has become to them scorn,
They find no pleasure in it.
11 Therefore I am full of the fury of the LORD,
I am weary of holding it in.
"Pour it out on the children in the street,
And on the gatherings of young men also;
Both husband and wife shall be taken,
The old and the full-aged.
12 Their homes shall be turned over to others,
Their fields and their vineyards also;
For I will stretch out my hand against the inhabitants of the land,"
Is the oracle of the LORD;
13 "Because from the least to the greatest of them
Each one traffics in ill-gotten gain;
And from prophet to priest
Each one deals in falsehood.
14 The wound of the daughter of my people
They lightly heal,
Saying, 'All is well, all is well,'
When nought is well.
15 Were they ashamed when they did their vile deeds?
They were not at all ashamed, they knew not how to blush.
Therefore they shall fall among those who fall,
They shall stumble in the hour when I punish them,"
Says the LORD.

16 Thus says the LORD:
"Stand by the ways, and look,
And ask for the ancient paths—
Where is the good way, and walk in it;
And you shall find rest for yourselves.
But they said, 'We will not walk in it!'
17 So I set watchmen over them, saying,
'Give heed to the sound of the trumpet!'
But they said, 'We will not give heed!'
18 Therefore hear, O heavens, and learn well
What shall befall them!
19 Hear, O earth; for behold! I am bringing trouble upon this people,
The fruit of their own devices,
Because they have not given heed to my words,
And have spurned my instruction.
20 What care I for the frankincense that comes from Sheba,
Or the sweet cane from a distant land?
Your burnt-offerings are not acceptable to me,
And your sacrifices bring me no pleasure.
21 Therefore thus says the LORD:
'Behold! I am laying stumbling-blocks before this people,
And they shall stumble against them, fathers and sons together,
And shall perish, both neighbor and friend.' "

22 Thus says the LORD:
"Behold! a people is coming from the north-land,
A mighty nation is stirring from the ends of the earth;
23 They lay hold on bow and javelin,
They are cruel and pitiless;
The sound of them is like that of the sea when it roars,
And they ride upon horses—
Arrayed as a man for the battle
Against you, O daughter of Zion!"

24 We have heard the report of them,
And our hands fall helpless;
Anguish lays hold on us,
Pain like that of a woman in travail.

25 Go not out to the fields,
Nor walk on the way!
For there is the sword of the enemy,
Terror all around.
26 O daughter of my people, gird on sackcloth,
And wallow in ashes;
Take up mourning, as for an only son,
Wailing most bitter!
For suddenly will come
The spoiler upon us.

THE PROPHET AS ASSAYER, 6:27–30

27 "I have made you an assayer and tester among my people,
That you may prove and assay their ways.
28 For they are all of them hardened rebels,
Dealers in slander;
29 They are all of them bronze and iron,
Wholly corrupt.
29 The bellows are scorched with the fire,
The lead is consumed;
But in vain does the smelter keep on smelting—
The dross is not drawn out.
30 'Refuse silver,' are they called,
For the LORD has refused them."

INSTRUCTIONS REGARDING THE TEMPLE ADDRESS, 7:1—8:13

7 The word that came to Jeremiah from the LORD:
2 "Stand in the court of the house of the LORD, and there proclaim
this message: 'Hear the word of the LORD, all you men of Judah, who
3 enter by these gates to worship the LORD! Thus says the LORD of
hosts, the God of Israel: "Amend your ways and your doings, that I
4 may establish your home in this place. Trust not in deceptive words,
such as 'The temple of the LORD, the temple of the LORD, the temple
5 of the LORD is this!' For only if you amend your ways and your
6 doings—if you practice strict justice one toward another, if you keep
from oppressing the resident alien, the orphan, and the widow, from
shedding innocent blood in this place, and from following other gods
7 to your own hurt—will I establish your home in this place, in the
8 land which I gave to your fathers for all time. But, as it is, you

9 trust in deceitful words, that are of no avail. What? Steal, murder,
and commit adultery, swear falsely, offer sacrifices to Baal, and fol-
10 low other gods, whom you do not know, and then come and stand be-
fore me in this house which bears my name, and say, 'We are safe'—
11 in order, forsooth, that you may practice all these abominations! Has
this house which bears my name become a robbers' cave in your eyes?
12 I have my own thoughts about it," is the oracle of the LORD. "Go,
then, to my place that was at Shiloh, where I formerly established my
name, and see what I did to it because of the wickedness of my people
13 Israel! So now, because you have done all these deeds," is the oracle
of the LORD, "and I spoke to you early and late, but you would not
14 listen, and I called you, but you would not answer, I will do to this
house which bears my name, in which you trust, and to the place which
15 I gave to you and your fathers, as I did to Shiloh; and I will cast you
out of my sight, as I cast out all your kinsmen, even the whole race of
Ephraim." ' "

16 "As for you, intercede not for this people, nor lift up cry nor prayer
17 on their behalf, nor plead with me, for I will not listen to you. Do
you not see what they are doing in the cities of Judah and in the streets
18 of Jerusalem? The children are gathering wood, and the fathers are
kindling fires, and the women are kneading dough, to make cakes for
the queen of the heavens; and they are pouring libations to other gods,
19 in order to vex me. But is it me they are vexing?" is the oracle of the
LORD. "Is it not their own selves, bringing a blush on their own
20 faces?" Therefore thus says the Lord GOD: "My anger and my fury
shall be poured out upon this place—upon man and beast, upon the
trees of the field, and upon the fruits of the ground—and it shall burn
with an unquenchable fire."

21 Thus says the LORD of hosts, the God of Israel:

"Add your burnt-offerings to your sacrifices, and eat the flesh of
22 them! For on the day that I brought your fathers out of the land of
Egypt, I did not speak to them, nor give them any command, regard-
23 ing burnt-offering or sacrifice; but this one command I gave them,
'Listen to my voice, and I will be your God, and you shall be my
people; and walk consistently in the way that I command you, that
24 you may prosper!' Yet they neither listened nor bent their ears to me,
but followed the stubborn promptings of their own evil minds, and
25 went backward instead of forward. And though I sent all my servants
the prophets, early and late, from the day that your fathers came out

of the land of Egypt even to this day, they neither listened nor bent
their ears to me, but stiffened their necks, and behaved worse than
their fathers. Even though you speak all these words to them, they
will not listen to you; though you call to them, they will not answer
you. Therefore you shall say to them:

'This is the nation that would not listen
To the voice of the LORD its God,
The nation that took no warning,
And from whose mouth honesty has clean gone.
Shear off your locks, and cast them away,
Raise a dirge on the bare heights;
For the LORD has spurned and cast off
The race that has roused him to wrath.'

"For the children of Judah have done what is evil in my sight," is
the oracle of the LORD; "they have set up their detestable things in the
house which bears my name, to defile it, and have built the high place
of Topheth, in the valley of Ben-Hinnom, to burn their sons and their
daughters in the fire—a thing which I never commanded, and which
never entered my mind. Therefore, behold! days are coming," is
the oracle of the LORD, "when Topheth shall no longer be called
'The valley of Ben-Hinnom,' but 'The valley of Slaughter,' for they
shall bury in Topheth till there is no more room; and the dead bodies
of this people shall be food for the birds of the air and the beasts of the
field, with none to scare them away; and I will banish from the cities
of Judah and from the streets of Jerusalem the sound of mirth and
the sound of gladness, the voice of the bridegroom and the voice of
the bride, for the land shall become a desolation. At that time," is the
oracle of the LORD, "the bones of the kings of Judah, and the bones
of its princes, the bones of the priests, the bones of the prophets, and
the bones of the citizens of Jerusalem, shall be taken out of their
graves and spread before the sun, the moon, and all the host of the
heavens, which they loved and served, followed, consulted, and wor-
shipped; they shall not be gathered nor buried, but shall be left as
dung upon the face of the ground. And death shall be preferable to
life for all the remnant that is left of this evil race, in all the places to
which I have driven them," is the oracle of the LORD of hosts.

"You shall also say to them, 'Thus says the LORD:

"If a man fall, does he not rise?
If he turn, does he not return?

5 Why, then, has this people of mine fallen into a perpetual apostasy?
They cling to deceit, they will not return!
6 I have given heed and listened, but none speaks the truth,
None repents of his wickedness, saying, 'What have I done?'
Each runs his own wayward course,
Like a horse plunging headlong in battle.
7 Even the stork in the heavens knows her seasons,
The turtle-dove, swift, and swallow keep the time of their coming;
But my people know not the ordinance of the LORD.
8 How can you say, 'We are wise,
And the law of the LORD is with us'?
When lo! the lying pen of the scribes
Has turned it into a lie!
9 So the wise shall be put to the blush,
They shall be dumbfounded and taken;
For lo! they have spurned the word of the LORD—
And what wisdom, then, have they?
10 I will give their wives to others,
Their fields to the conquerors;
Because from the least to the greatest of them
Each one traffics in ill-gotten gain;
From prophet to priest
Each one deals in falsehood.
11 The wound of the daughter of my people
They lightly heal,
Saying, 'All is well, all is well,'
When nought is well.
12 Were they ashamed when they did their vile deeds?
They were not at all ashamed, they knew not how to blush.
Therefore they shall fall among those who fall,
They shall stumble in the hour when I punish them,"'
Says the LORD.
13 "If I seek to gather a harvest of them,"
Is the oracle of the LORD,
"There is not a grape on the vine,
Nor a fig on the fig tree,
Even the leaves are withered—
All that I gave them is gone from them."

THE PEOPLE'S DESPAIR, 8:14–17

Why are we sitting still?
Gather and let us go to the fortified cities,
And there let us meet our doom!
For the LORD our God has doomed us to death,
And has given us poisoned water to drink;
Because we have sinned against the LORD.
We looked for prosperity, but no good has come,
For a time of healing, but lo! disaster.

"From Dan is heard the snorting of their horses,
At the neighing of their stallions the whole land quakes.
They come and devour the land and its produce,
The city and its inhabitants.
For behold! I am sending among you serpents,
Adders which cannot be charmed,
And they shall bite you,"
Is the oracle of the LORD.

THE PROPHET'S INCONSOLABLE GRIEF, 8:18—9:16

My pain is incurable,
My heart is sick within me.
Hark! the cry of the daughter of my people
Far and wide through the land:
"Is not the LORD in Zion?
Is not her King in her?"
"Yes! but why have they vexed me with their images,
With their foreign vanities?"
"The harvest is past, the summer is over,
And we are not saved."

For the wound of the daughter of my people I am wounded with grief,
I walk in mourning, horror has seized me.
Is there no balm in Gilead?
Is there no physician there?
Why, then, is there no recovery
For the health of the daughter of my people?
Oh that my head were waters,
And my eyes a fountain of tears,

That I might weep day and night
For the slain of the daughter of my people!

2 Oh that I had in the desert
A traveller's inn,
That I might leave my people,
And be quit of them!
For they are all adulterers,
A company of traitors.
3 They stretch their tongue
Like a treacherous bow;
Through falsehood, and not through truth,
They go on from crime to crime,
They win power in the land.
"And me they know not," is the oracle of the LORD.

4 Be on guard each one against his neighbor,
And let no one trust his brother!
For each brother is a sheer supplanter,
And each neighbor is a slanderer.
5 They cheat each one his neighbor,
And no one speaks the truth.
They have trained their tongue to speak lies,
They do wrong till they are weary.
6 They heap violence on violence, fraud on fraud,
"And me they refuse to know," is the oracle of the LORD.

7 Therefore thus says the LORD of hosts:
"Behold! I will smelt them, and test them,
For what else can I do—
In face of the wickedness of the daughter of my people?
8 Their tongue is a deadly arrow,
It speaks deceit;
With his mouth one speaks fair to his neighbor,
But in his mind he lays a trap for him.
9 For these things shall I not punish them?" is the oracle of the LORD;
"On a nation such as this shall I not take vengeance?

10 "Over the mountains raise weeping and wailing,
Over the pastures of the steppe a dirge!

Because they are laid waste, so that none passes through,
And none hears the lowing of cattle.
Both birds of the air and beasts have fled and gone.
11 I will make Jerusalem a heap of ruins,
A lair of jackals;
And the cities of Judah will I make a desolation,
Without an inhabitant.
12 Who is the wise man, that he may understand this?
And who is he to whom the mouth of the LORD has spoken,
That he may tell it?
Why is the land ruined and laid waste like a desert,
So that none passes through?"

13 The LORD says:
"It is because they have forsaken my law, which I set before them,
And have not listened to my voice, nor walked by it;
14 But have followed the promptings of their own stubborn minds,
And have gone after the Baals, which their fathers taught them to worship."
15 Therefore thus says the LORD of hosts, the God of Israel:
"Behold! I will feed them with wormwood,
And will give them poisoned water to drink;
16 And I will scatter them among the nations,
Whom neither they nor their fathers have known;
And after them will I send the sword,
Until I have consumed them."

THE DIRGE OF DEATH, 9:17–26

17 Thus says the LORD of hosts:
"Consider and call for the mourning women, that they may come,
And send for the skilful women, that they may make haste,
18 And raise a lament over us,
Till our eyes run down with tears,
And our eyelids gush with water!
19 For hark! a wail is heard from Zion:
'Ah! how we are ruined!
We are covered with shame, because we have had to leave our land,
To give up our dwellings.'

20 "Hear, you women, the word of the LORD,
Let your ears receive the word of his mouth;
And teach your daughters a lamentation,
Each one her neighbor a dirge:
21 'Death has climbed through our windows,
Has entered our halls,
Cutting off the children from the streets,
The young men from the squares;
22 And the dead bodies of men shall fall
Like dung on the open field,
Like sheaves behind the reaper,
With none to gather them.' "

23 Thus says the LORD:
"Let not the wise man boast of his wisdom,
Nor the strong man boast of his strength,
Nor the rich man boast of his riches!
24 But if one must boast, let him boast of this,
That he understands and knows me—
How I, the LORD, am he who practices kindness,
Justice, and righteousness on the earth;
For in these things I delight," is the oracle of the LORD.

25 "Behold! days are coming," is the oracle of the LORD, "when I
26 will punish all who are uncircumcised in any way, Egypt and Edom, Ammon and Moab, together with all the desert peoples who have the corners of their hair clipped, for all these nations are uncircumcised in the flesh, while all the household of Israel is uncircumcised in heart."

THE FOLLY OF IDOLATRY, 10:1–16

10 Hear the word which the LORD has spoken against you, O household
2 of Israel! Thus says the LORD:
"Follow not the way of the nations,
Nor be dismayed at the signs of the heavens,
When the nations are dismayed at them!
3 For the cults of the peoples are a mockery—
They are but a stock which one cuts from the forest,
Which the carpenter's hands have wrought with the axe.
4 Men deck it with silver and gold,
Fasten it with hammer and nails,

And set it up, so that it cannot move.
5 They stand like scarecrows in a garden of cucumbers, and cannot speak;
They have to be carried, for they cannot walk.
Be not afraid of them! for they cannot do harm,
And also to do good is not in their power."

6 There is none like thee, O LORD!
Thou art great, and thy name is great in might.
7 Who would not reverence thee, O King of the nations?
For this is thy due, and there is none like thee
Among all the wise ones of the nations, and among all their royalties.
8 They are altogether stupid and senseless,
The core of their idols is but a stock,
9 Overlaid with beaten silver brought from Tarshish
And gold from Ophir,
The work of the carpenter and the goldsmith,
While their clothing is violet and purple,
All of it the work of skilled men.
11 [Thus shall you say of them: "The gods that did not make the heavens and the earth shall vanish from the earth and from under the heavens!"],
10 But the Lord GOD is the true God,
He is the living God, the everlasting King;
At his wrath the earth quakes,
And his fury no nation can bear.
12 It is he who made the earth by his power,
Who established the world by his wisdom,
And stretched out the heavens by his skill.
13 When he thunders, there is a storm of waters in the heavens,
And he causes vapors to rise from the ends of the earth;
He makes lightnings for the rain,
And brings out the wind from his storehouses.
14 Every man is stupid and senseless,
Every goldsmith is put to shame through his images;
For his idols are frauds, which have no breath in them,
15 They are a mockery, a delusion,
Which will break down in their time of trial.
16 Not such is the Portion of Jacob,

But he is the framer of all things,
And Israel is the tribe of his inheritance—
The LORD of hosts is his name.

THE APPROACHING DOOM, 10:17–25

17 Pick up your baggage from the land,
You who sit under siege!
18 For thus says the LORD:
"Behold! I am slinging out the inhabitants of the land
At a single shot;
And will put them to sore distress,
So that they may pay for their guilt."

19 Ah me! how hurt I am!
How sore is my wound!
While I thought, "This is only a sickness,
Which I can bear."
20 My tent is despoiled, and all my cords are snapped;
My children have gone from me, and are no more;
There is none to spread my tent again,
To set up my curtains.
21 For the shepherds are stupid,
And consult not the LORD;
Therefore they have had no success,
And their flock is all scattered.

22 Hark! a rumor! See! it comes!
A great commotion out of the north-land!
To make the cities of Judah a desolation,
A lair of jackals.

23 I know, O LORD, that man's way is not his own,
That it is not in man's power as he walks to control his steps.
24 Correct me, O LORD, but in just measure,
Not in thy wrath, lest thou bring me to nothing.
25 Pour out thy wrath on the nations that know thee not,
On the families that invoke not thy name;
For they have devoured Jacob, and have consumed him,
And they have laid waste his homestead.

THE PREACHING OF THE COVENANT, 11:1–17

11 The word that came to Jeremiah from the LORD:
2 "Hear the words of this covenant, and declare them to the men of
3 Judah and the citizens of Jerusalem, saying to them, 'Thus says the
LORD, the God of Israel: Cursed be the man who hears not the words
4 of this covenant, which I enjoined upon your fathers on the day that
I brought them out of that iron furnace, the land of Egypt, saying,
"Listen to my voice, and do just as I command you! So shall you
5 be my people, and I will be your God," in confirmation of the oath
which I swore to your fathers, when I promised to give them a land
flowing with milk and honey, as you have it this day.' "
I answered, saying,
"Yes, indeed, O LORD!"
6 And the LORD said to me,
"Proclaim all these words in the cities of Judah and in the streets
7 of Jerusalem, saying, 'Hear the words of this covenant, and obey
them! For I earnestly appealed to your fathers on the day that I
brought them out of the land of Egypt, and have appealed to them
8 early and late, even to this day, saying, "Listen to my voice!" Yet
they neither listened nor bent their ears, but followed each one the
stubborn promptings of his own evil mind; so I brought upon them
all the threats contained in this covenant which I commanded them to
observe, but which they did not observe.' "
9 The LORD further said to me,
"There is open treason among the men of Judah and the citizens of
10 Jerusalem. They have returned to the sins of their forefathers, who
refused to hear my words; and they have gone after other gods, to
serve them. Both the household of Israel and the household of Judah
11 have broken the covenant which I made with their fathers. Therefore
thus says the LORD: 'Behold! I am bringing upon them a disaster
12 which they shall not be able to escape. They may cry to me, but I
will not listen to them; the townsmen of Judah and the citizens of
Jerusalem may likewise go and cry to the gods to whom they offer sac-
13 rifice, but they shall be utterly powerless to help them in their time of
trouble. For as many in number as your cities are your gods, O Judah;
and as many in number as the streets of Jerusalem are the altars which
you have set up to the shameful thing—altars to offer sacrifices to
14 the Baal.' And as for you, intercede not for this people, nor lift up

cry nor prayer on their behalf; for I will not listen when they call to me in their time of trouble."

15 "What right has my loved one in my house,
When she has done such vile deeds?
Can vows and holy flesh avert your doom from you,
Or through these things can you escape?
16 The LORD called you a green olive tree,
Fair in appearance;
But to the roar of a mighty hurricane he has set fire to it,
And its branches are burned."

17 "For the LORD of hosts, who planted you, has pronounced evil against you, because of the evil by which the household of Israel and the household of Judah have vexed me—offering sacrifice to the Baal!"

A PLOT AGAINST JEREMIAH, 11:18–23

18 The LORD informed me, and I knew—
I saw what they were doing.
19 But I had been like an innocent lamb
That is led to the slaughter;
I knew not that they had plotted against me, saying,
"Let us destroy the tree with its sap,
Let us cut him off from the land of the living,
That his name may be remembered no more!"
20 O LORD of hosts, thou who judgest righteously,
Who testest the heart and the conscience,
Let me see thy vengeance upon them,
For to thee have I confided my cause!

21 Therefore thus says the LORD regarding the men of Anathoth who seek your life, saying, "You shall not prophesy in the name of the LORD, lest you die by our hands!"—thus says the LORD of hosts:
22 "Behold! I will punish them;
Their young warriors shall die by the sword,
And their sons and their daughters shall die by famine.
23 No remnant shall be left to them,
For I will bring trouble upon the men of Anathoth,
Even their year of reckoning."

THE PROPHET'S EXPOSTULATION, AND THE LORD'S REPLY, 12:1–6

12 Thou must be in the right, O LORD,
If I take issue with thee;
Yet would I lay my case before thee:
Why does the way of the wicked prosper?
Why do all the faithless live in comfort?
2 Thou plantest them, and they take root;
They grow, and they bring forth fruit;
Near art thou in their mouths,
But far from their thoughts.
3 Yet thou, O LORD, knowest me,
Thou seest me, and testest my mind toward thee.
Pull them out like sheep for the shambles,
And devote them to the day of slaughter!
4 How long must the land mourn,
And all the herbs of the field wither?
Through the wickedness of those who dwell in it
Beast and bird are swept away;
For they say, "God is blind to our ways."

5 "If you have raced with men on foot, and they have beaten you,
How will you compete with horses?
And if you take to flight in a safe land,
How will you do in the jungle of Jordan?
6 For even your brothers, those of your father's household—
Even they have played you false,
Even they are in full cry after you;
Trust them not, though they speak fair words to you!"

THE DESOLATION OF JUDAH, 12:7–13

7 "I have forsaken my house,
Have abandoned my heritage;
I have given over my loved one
To the hand of her enemies.
8 My heritage has become to me
Like a lion in the forest;
She has lifted up her voice against me—
Therefore I hate her.
9 My heritage has become to me like a speckled vulture,
With vultures circling against her;

Go, gather all beasts of the field,
Bring them to devour!
10 Many shepherds have destroyed my vineyard,
Have trampled down my portion;
They have made my pleasant lot
A desolate waste.
11 They have made it a desolation,
In its desolation it mourns to me;
The whole land is made desolate,
Yet no man lays it to heart.
12 Over all the bare heights in the desert
Spoilers have come;
For the sword of the LORD has devoured
From end to end of the land—
So that no flesh is safe.
13 They have sown wheat, and have reaped thorns;
They have worn themselves out, but gained no profit;
They are disappointed of their harvests
Because of the glowing anger of the LORD."

WARNING AND HOPE FOR THE NEIGHBORS OF JUDAH, 12:14–17

14 Thus says the LORD concerning all my bad neighbors, who encroach upon the heritage which I gave to my people Israel:

"Behold! I am plucking them up from their land, and will pluck
15 up from their midst the household of Judah. But after I have plucked
them up, I will once more have pity upon them, and will restore them
16 each to his own heritage, and each to his own land. And if they learn
the ways of my people—to swear by my name, 'As the LORD lives!'—
as thoroughly as they taught my people to swear by the Baal, they shall
17 be built up in the midst of my people. But if any nation will not
listen, I will pluck it clean up," is the oracle of the LORD.

PARABLE OF THE WAISTCLOTH, 13:1–11

13 The LORD spoke to me as follows:

"Go and buy a linen waistcloth, and put it on your loins, without passing it through water."

2 So I bought the waistcloth, in accordance with the word of the LORD, and put it on my loins.

3 And the word of the LORD came to me a second time, saying,

4 "Take the waistcloth which you bought, which is on your loins, and
arise! go to the Euphrates, and hide it there in a crevice of the rock."
5 So I went and hid it by the Euphrates, as the LORD had bidden me.
6 After a number of days the LORD said to me,
"Arise! Go to the Euphrates, and bring thence the waistcloth
which I bade you hide there."
7 So I went to the Euphrates, and dug, and got the waistcloth from
the place where I had hidden it. And lo! the waistcloth was ruined,
and good for nothing.
8 And the word of the LORD came to me, saying,
9 "Thus says the LORD: So will I ruin the swollen pride of Judah
10 and Jerusalem. This evil people, who will not hear my words, but
follow the stubborn promptings of their own minds, and walk after
other gods, to serve and worship them, shall be like this waistcloth,
11 which is good for nothing. For, as a waistcloth clings to the loins of
a man, so did I make the whole household of Israel and the whole
household of Judah cling to me," is the oracle of the LORD, "that they
might become for me a people of honor and praise and glory; but
they did not listen."

PARABLE OF THE JARS, 13:12–14

12 "Speak this word to them:
"Thus says the LORD, the God of Israel, 'Every jar should be filled
with wine.' And if they say to you, 'Do we not know quite well that
13 every jar should be filled with wine?' you shall say to them: 'Thus
says the LORD, Behold! I am filling with drunkenness all the inhab-
itants of this land—the kings who sit on David's throne, the priests,
14 the prophets, and all the citizens of Jerusalem—and I will dash them
against each other, fathers and sons together,' is the oracle of the
LORD. 'No pity, nor mercy, nor compassion, shall prevent me from
destroying them.' "

A SOLEMN WARNING, 13:15–17

15 Hear, and give ear! be not haughty;
For the LORD has spoken.
16 Give glory to the LORD your God,
Before it grow dark,
Before your feet stumble
On the twilight mountains—

And while you look for light, he turn it to gloom,
He make it thick darkness.
17 But if you will not listen,
I must weep in secret because of your pride;
My eyes must weep much, they must run down with tears,
Because the flock of the LORD has been taken captive.

LAMENT FOR THE KING AND THE QUEEN-MOTHER, 13:18–19

18 Say to the king and the queen-mother:
"Sit in the depths!
For down from your head has come
Your beautiful crown."
19 The cities of the south are closed up,
With none to open them;
All Judah is swept into exile,
Swept wholly into exile.

LAMENT FOR JERUSALEM, 13:20–27

20 "Lift up your eyes, and see—
How they come from the north!
Where is the flock that was given you,
Your beautiful flock?
21 What will you say when they set
As heads over you
Those whom you yourself have trained
To be friends to you?
Will not pangs lay hold on you,
Like those of a woman in travail?
22 And if you say to yourself,
'Why have these things befallen me?'
It is for your many sins that your skirts are stripped off,
That your person is outraged.
23 Can the Ethiopian change his skin,
Or the leopard his spots?
Then may you also do good,
Who are trained to do evil.
24 I will scatter you like drifting stubble
Before the wind of the desert.
25 This is your lot, your portion assigned by me,"
Is the oracle of the LORD;

"Because you have forgotten me,
And have trusted in lies.
26 I will draw your skirts over your face,
And your shame shall be seen;
27 For I have seen your adulteries,
And your lustful neighings,
Your lewd intrigues, and your infamous deeds,
On the hills in the open field.
Woe to you, O Jerusalem! how long will it be
Till you are made clean?"

PROPHECIES ON THE DROUGHT, 14:1—15:9

14 The word of the LORD that came to Jeremiah in regard to the drought:

2 "Judah mourns, and her gates languish;
Men cower in black to the ground, and the cry of Jerusalem goes up.
3 Her nobles send their menials for water;
They come to the cisterns, they find no water—
They return with their pitchers empty;
Abashed and dejected, they cover their heads.
4 The tillers of the soil are dismayed,
Because there is no rain in the land;
The plowmen are abashed, they cover their heads.
5 Even the hind in the field calves and abandons her young,
Because there is no grass;
6 And the wild asses stand on the bare heights,
They gasp for air like crocodiles, their eyes lose their luster,
Because there is no green thing.

7 "Though our sins bear witness against us,
Act, O LORD, for thy name's sake!
For many are our backslidings,
Against thee have we sinned.
8 O thou who art the hope of Israel,
Its savior in time of trouble,
Why shouldst thou be like a stranger in the land,
Like a traveler who turns aside to lodge for a night?
9 Why shouldst thou be like a man overcome by sleep,
Like a warrior who is powerless to help?

Yet thou, O LORD, art in the midst of us,
And thy name we bear—abandon us not!"

10 Thus says the LORD of this people:
"So do they love to wander,
Their feet they restrain not;
And the LORD cannot accept them—
Now will he remember their guilt,
And punish their sins."

11 The LORD said to me,
12 "Intercede not for the good of this people! Though they fast, I will not listen to their cry; and though they offer up burnt-offering and meal-offering, I will not accept them; but I will consume them by the sword, by famine, and by pestilence."
13 Then said I,
"Ah, Lord GOD! the prophets keep saying to them, 'You shall not see the sword, nor shall famine visit you; but assured peace will I give to you in this place.' "
14 And the LORD said to me,
"It is lies which the prophets prophesy in my name. I neither sent them, nor commissioned them, nor spoke to them. What they prophesy to you is a lying dream, an empty superstition, a deceptive invention of their own minds."
15 Therefore thus says the LORD:
"As regards the prophets who prophesy in my name—though I did not send them—saying, 'Sword and famine shall not visit this land,'
16 by sword and famine shall those prophets be consumed, while the people to whom they prophesy shall be cast out in the streets of Jerusalem, victims of famine and sword, with none to bury them—themselves, their wives, their sons, and their daughters—for I will pour out upon
17 them the trouble which they deserve. And you shall speak this word to them:

'Let my eyes run down with tears, and let them not cease
By day or by night!
For the virgin daughter of my people is smitten with a sore wound,
A deadly blow.
18 If I go out to the field, lo! those slain by the sword;
And if I enter the city, lo! the horrors of famine.

Both prophet and priest go begging through the land—
They know not where.' "

19 Hast thou utterly rejected Judah?
Hast thou a loathing for Zion?
Why, then, hast thou smitten us
Beyond all healing?
We looked for prosperity, but no good has come,
For a time of healing, but lo! disaster.
20 We acknowledge, O LORD, our wickedness, and the guilt of our fathers—
How we have sinned against thee.
21 Yet spurn us not, for thy name's sake,
Debase not thy glorious throne;
Remember, and break not thy covenant with us!
22 Are there any among the illusions of the nations that can bring rain?
Or can the heavens of themselves give showers?
Is it not thou, O LORD our God, on whom we set our hope?
For thou doest all these things.

15 Then the LORD said to me,
"Though Moses and Samuel stood before me, I would show no favor toward this people. Send them out of my sight, and let them
2 go! And if they ask you, 'Where shall we go?' you shall say to them, 'Thus says the LORD:
"Those who are destined for death, to death;
And those who are destined for the sword, to the sword;
And those who are destined for famine, to famine;
And those who are destined for exile, to exile." ' "
3 "I will set over them four kinds of fate," is the oracle of the LORD: "the sword to slay, and the dogs to tear, the birds of the air to devour,
4 and the beasts of the earth to destroy. And I will make them a horror to all the kingdoms of the earth, because of what Manasseh, the son of Hezekiah, king of Judah, did in Jerusalem."

5 "Who, then, will pity you, O Jerusalem?
Who will bemoan you?
Who will go out of his way
To give you greeting?

6 You have cast me off," is the oracle of the LORD,
"You have gone ever backward;
So I stretch out my hand to destroy you,
For I am weary of relenting.
7 I will winnow you with a winnowing-fork
In the gates of the land;
I will make my people childless, I will destroy them,
Because of their perverse ways.
8 I will make their widows more numerous
Than the sand of the sea;
I will bring on their mothers of young men
The spoiler at noonday;
I will cause to fall on them suddenly
Terror and anguish.
9 The mother of seven shall languish
And swoon away;
Her sun shall set while yet it is day-time
Through shame and confusion.
And the rest of them will I give to the sword
Before their enemies,"
Is the oracle of the LORD.

THE PROPHET'S LONELINESS AND DESPONDENCY, 15:10—16:18,21

10 Ah me, my mother! that you bore me
As a man of strife and a man of contention to all the earth!
I have neither lent nor borrowed,
Yet all of them curse me.
11 So be it, O LORD, if I have failed to entreat thee,
Or to plead with thee for the good of my enemies,
In their time of trouble and trial!
12 Have I an arm of iron,
Or a brow of bronze?
13 [Your riches and all your treasures will I give for a spoil,
As the price of your sin, through all your borders;
14 And I will make you serve your enemies
In a land which you know not;
For a fire is kindled in my wrath
Which shall burn against you forever.][1]

[1] Vss. 13–14 are repeated, more fully, in their true context in 17:3–4.

15 Thou knowest, O LORD!
Think of me, and visit me;
Avenge me on my persecutors,
Through thy forbearance put me not off.
Know that for thy sake I have borne reproach
16 From those who despise thy words.
As for me, thy word is my joy and delight;
For I bear thy name, O LORD, God of hosts!
17 I sat not in the company of the sportive,
Nor made merry with them;
Under thy mighty power I sat alone,
For thou didst fill me with indignation.
18 Why is my pain unceasing, my wound incurable,
Refusing to be healed?
Wilt thou really be to me like a treacherous brook,
Like waters that are not sure?

19 Therefore thus says the LORD:
"If you turn, I will restore you,
And you shall stand in my presence;
And if you bring forth what is precious, without anything base,
You shall be my mouthpiece.
They may turn to you,
But you shall not turn to them.
20 And I will make you toward this people
A fortified wall of bronze;
They may fight against you,
But they shall not overcome you;
For I am with you to help you,
And to deliver you," is the oracle of the LORD.
21 "I will deliver you from the hand of the wicked,
And will redeem you from the clutch of the cruel."

16 The word of the LORD came to me, saying,
2 "You shall not take a wife, nor have sons and daughters in this
3 place! For thus says the LORD regarding the sons and daughters that
are born in this place, and regarding the mothers that bore them and
the fathers that begot them in this land:
4 'Of morbid deaths shall they die,
And shall be neither lamented nor buried,

But shall lie like dung on the face of the ground.
They shall perish by sword and famine,
And their dead bodies shall be food
For the birds of the air and the beasts of the earth.' "

5 Thus says the LORD:
"Do not enter the house of mourning, nor go to lament,
Nor bemoan them;
For I have withdrawn from this people my good will,
My kindness and pity,"
Is the oracle of the LORD.
6 "Both high and low shall die in this place,
And shall not be buried;
None shall lament for them, nor gash himself,
Nor make himself bald for them;
7 None shall break bread for the mourner,
To comfort him for the dead;
And none shall give him the cup of consolation to drink,
For his father or mother.
8 Nor shall you enter the house of feasting, to sit down with them,
To eat and to drink";
9 For thus says the LORD of hosts,
The God of Israel:
"Behold! I am banishing from this place,
Before your eyes, and in your days,
The sound of mirth and the sound of gladness,
The voice of the bridegroom and the voice of the bride.

10 "And when you tell this people all these things, and they ask you,
'Why has the LORD pronounced all this great evil upon us? And
11 what offense or sin have we committed against the LORD our God?'
you shall say to them, 'Because your fathers forsook me,' is the oracle
of the LORD, 'and followed other gods, and served and worshipped
12 them, while they forsook me, and did not obey my law; and because
you have behaved worse than your fathers, following each one the
13 stubborn promptings of his own evil mind, without listening to me,
therefore I will hurl you out of this land into a land which neither
you nor your fathers have known, and there day and night shall you
serve other gods, who will show you no favor.' "

14 ["Therefore behold! days are coming," is the oracle of the LORD,
"when it shall no longer be said, 'As the LORD lives, who brought up
15 the children of Israel from the land of Egypt,' but 'As the LORD
lives, who brought up the children of Israel from the north-land and
from all the other lands to which I had driven them, and settled
them on their own land, which I had given to their fathers.' "][1]
16 "Behold! I am sending for many fishers," is the oracle of the
LORD,
"And they shall fish for them;
And afterwards I will send for many hunters,
And they shall hunt them—
Out of every mountain and every hill,
Even from the crevices of the rocks.
17 For my eyes are upon all their ways,
They are not concealed from me,
Nor is their guilt wrapped up from my sight.
18 And I will doubly repay their guilt and their sin,
For with the lifeless bodies of their detestable things have they
profaned my land,
And with their abominations have they filled my sanctuary.
19 Therefore behold! I will show them,
Once for all will I show them,
My power and my might—
And they shall know that the LORD is my name."

CONVERSION OF THE NATIONS, 16:19–20

19 "O LORD, my strength and my stronghold,
My refuge in time of trouble,
To thee shall the nations come
From the ends of the earth, saying,
'Our fathers inherited nought but lies,
Vain superstitions, which are good for nothing;
20 Can a man make gods for himself?
But such are no gods!' "

SIN AND DOOM, 17:1–4

17 "The sin of Judah is written
With an iron pen;

[1] Vss. 14–15 are repeated, with slight changes, in 23:7–8.

It is engraved with the point of a diamond
On the tablet of their heart;
It appears on the horns of their altars,
2 On their pillars and sacred poles,
Under every green tree, and on every high hill,
3 On the mountains in the open field.
So your riches and all your treasures will I give for a spoil,
As the price of your sin, through all your borders;
4 I will make you loosen your grip of the heritage
Which I have given you,
And will make you serve your enemies
In a land which you know not;
For you have kindled my wrath to a fire
Which shall burn forever."

TRUST IN MAN AND TRUST IN GOD, 17:5–8

5 Thus says the LORD:
"Cursed is the man who trusts in man,
And makes flesh his arm of strength,
His mind being turned from the LORD!
6 He shall be like a scrub in the desert,
Unable to see the coming of good;
He shall dwell in the scorched lands of the wilderness,
In an uninhabited salt land.

7 "Blessed is the man who trusts in the LORD,
To whom the LORD is his confidence!
8 He shall be like a tree planted by waters,
That sends out its roots to the stream;
And is not afraid when heat comes,
For its leaves remain green;
Nor is anxious in a year of drought,
For it ceases not to bear fruit."

WORDS OF WISDOM, 17:9–18

9 The heart is treacherous above all things, and desperately sick—
Who can understand it?
10 "I the LORD am a searcher of the heart,
A tester of the conscience;

That I may give to every man according to his ways,
According to the fruit of his doings."

11 Like a partridge hatching eggs which she has not laid,
Is the man who amasses wealth which he has not justly earned;
In the midst of his days he must leave it,
And at the end he will prove himself a fool.

12 A glorious throne, set on high from of old,
Is the site of our sanctuary.
13 O LORD, thou hope of Israel,
All who forsake thee shall be put to shame,
Those who prove faithless to thee in the land shall be brought to confusion,
Because they have forsaken the LORD,
The fountain of living water.

14 Heal me, O LORD, that I may be healed;
Save me, that I may be saved;
For thou art my praise.
15 Lo! they continue saying to me,
'Where is the word of the LORD?
Pray, let it come!'
16 Yet I never urged thee to bring trouble upon them,
Nor longed for the fatal day—
Thou knowest!
That which came out of my lips was open before thee.
17 Be not a terror to me,
Thou who art my refuge on the day of trouble!
18 Let them be put to shame that persecute me,
But let me not be put to shame;
Let them be confounded,
But let me not be confounded;
Bring upon them the day of trouble,
With double destruction destroy them!"

THE SANCTITY OF THE SABBATH, 17:19–27

19 Thus said the LORD to me:
"Go and stand at the Benjamin Gate, by which the kings of Judah pass in and out, and at all the other gates of Jerusalem, by which the

20 children of your people pass in and out, and say to them: 'Hear the
word of the LORD, you kings of Judah, and all you people of Judah
21 and citizens of Jerusalem, who enter by these gates! Thus says the
LORD: As you value your lives, be careful to carry no load on the
22 Sabbath day. You shall bring no load through the gates of Jerusalem,
nor carry one out of your houses, on the Sabbath day. And you shall
23 do no work at all on it, but shall keep the Sabbath day sacred, as I
commanded your fathers, though they neither listened nor bent their
24 ears, but stiffened their necks, refusing to listen or to take warning. If
you listen attentively to me,' is the oracle of the LORD, 'and refrain
from bringing any load through the gates of this city on the Sabbath
day, and if you keep the Sabbath day sacred, and refrain from doing
25 any work on it, then shall there enter by the gates of this city kings
that sit on the throne of David, riding in chariots and on horses, they
and their princes, together with the people of Judah and the citizens
26 of Jerusalem; and this city shall be inhabited for ever. And people
shall come from the cities of Judah, and from the districts round
Jerusalem, from the land of Benjamin, and from the Shephelah,
from the hill country, and from the Negeb, bringing burnt-offering
and sacrifice, meal-offering, frankincense, and thank-offering to the
27 house of the LORD. But if you do not listen to me, in regard to keeping the Sabbath day sacred, and refraining from carrying a load or
bringing it through the gates of Jerusalem on the Sabbath day, then
will I kindle in its gates an unquenchable fire, which shall devour the
palaces of Jerusalem.' "

PARABLE OF THE POTTER, 18:1–17

18 The word that came to Jeremiah from the LORD:

2 "Arise, and go down to the potter's house; and there will I give
you my message."

3 So I went down to the potter's house, and found him engaged in a
4 piece of work on the wheels. And whenever the vessel at which he
was working became spoiled, as clay is apt to do in the potter's hand,
he would turn it into another vessel, such as seemed suitable in the
potter's own eyes.

5 Then the word of the LORD came to me, saying,

6 "Cannot I deal with you like this potter, O household of Israel?"
is the oracle of the LORD. "As the clay in the potter's hand, so are you
7 in my hand, O household of Israel! If at one moment I issue an
8 order concerning a nation or kingdom to pluck up, to tear down, and

to destroy, and if that nation against which I issued the order turn
from its evil conduct, I will repent of the evil which I planned to
9 inflict upon it. And if at another moment I issue an order concerning
10 a nation or kingdom to build and to plant, and if it do what is evil in
my sight, by refusing to listen to my voice, I will repent of the good
11 which I intended to do to it. So now, speak to the men of Judah and
the citizens of Jerusalem, saying, 'Thus says the LORD: Behold! I am
framing evil against you, and am planning a scheme against you.
Turn, therefore, every man from his evil course, and amend your
12 ways and your doings!' But they will say, 'It is hopeless! for we will
follow our own plans, and will act each one according to the stubborn
13 promptings of his own evil mind.' Therefore thus says the LORD:

"Inquire among the nations!
Who has heard the like of this?
The virgin daughter of Israel has done
A very dreadful thing.
14 Does the white snow vanish
From the crest of Sirion?
Does the cold flowing water
Of the mountains run dry?
15 Yet my people have forgotten me,
And offer sacrifice to idols;
They stumble off their ways,
Off the ancient tracks,
To walk in by-paths,
That have not been graded up—
16 Making their land a horror,
A perpetual scorn—
Everyone who passes by it is horrified,
And shakes his head.
17 Like the east wind will I scatter them
Before the enemy;
I will show them my back, and not my face,
On the day of their doom."

A FURTHER PLOT AGAINST JEREMIAH, 18:18–23

18 Then said they,
"Come and let us hatch a plot against Jeremiah,
For instruction shall not pass from the priest,
Nor counsel from the wise, nor the word from the prophet;

Come and let us smite him for his speech,
And let us pay no more heed to any of his words!"

19 Pay thou heed to me, O LORD;
And listen to my plea!
20 Shall evil be repaid for good,
That they have dug a pit for my life?
Remember how I stood before thee
To intercede in their favor,
To avert thy wrath from them!
21 Therefore give up their children to famine,
And hand them over to the sword;
Let their wives become childless widows,
And their men be slain by pestilence,
And their young men smitten by the sword in battle!
22 Let a cry be heard from their houses,
When of a sudden thou bringest a troop of raiders against them;
For they have dug a pit to catch me,
And have hidden snares for my feet.
23 But thou, O LORD, knowest
All their deadly scheme against me;
Therefore pardon not their guilt,
Nor blot out their sin from thy sight;
Let them be laid prostrate before thee,
Deal with them in thy time of anger!

PARABLE OF THE BROKEN FLASK, 19:1–13

19 Thus said the LORD:
"Go and get a potter's earthenware flask, and take with you certain
2 of the elders and priests, and go out to the valley of Ben-Hinnom,
which is at the entrance to the Potsherd Gate, and there proclaim the
3 message that I will give you. Say, 'Hear the word of the LORD, you
men of Judah and citizens of Jerusalem! Thus says the LORD of
hosts, the God of Israel: Behold! I am bringing disaster upon this
4 place—such that the ears of everyone who hears of it shall tingle—
because they have forsaken me, and have desecrated this place by
offering sacrifice to other gods whom neither they nor their fathers
5 have known, and because the kings of Judah have filled this place
with the blood of innocent persons, and have built high places to the
Baal, in order to burn their sons in the fire as burnt-offerings to the

Baal—a thing which I never commanded, nor spoke of, nor allowed
6 to enter my mind. Therefore behold! days are coming,' is the oracle
of the LORD, 'when this place shall no longer be called "Topheth,"
7 nor "The valley of Ben-Hinnom," but "The valley of Slaughter,"
and when I shall break up the plans of the men of Judah and Jerusalem in this place, and cause them to fall by the sword before their
enemies—by the hand of those who seek their life—and give their
8 dead bodies as food for the birds of the air and the beasts of the earth,
and make this city a horror and a scorn—everyone who passes by it
9 shall be horrified and shall hiss in scorn because of all the blows that
have fallen upon it—and when I shall compel them to eat the flesh of
their sons and daughters, and they shall eat each other's flesh, through
10 the stress of the siege which their enemies—even those who seek their
11 life—shall press upon them.' Then break the flask before the eyes
of the men who accompany you, and say to them, 'Thus says the LORD
of hosts: As the potter's vessel is broken and cannot be mended again,
so will I break this people and this city; and they shall be buried in
12 Topheth till there is no more room to bury. For I will so act toward
this place and its inhabitants,' is the oracle of the LORD, 'as to turn
13 this city into a Topheth; and the houses of Jerusalem, including the
houses of the kings of Judah—even all the houses on whose roofs
they have offered sacrifice to all the host of the heavens, and have
poured libations to other gods—shall be defiled like the site of
Topheth.' "

JEREMIAH IN THE STOCKS, 19:14—20:6

14 Then Jeremiah returned from Topheth, where the LORD had sent
him to prophesy, and stood in the court of the house of the LORD, and
said to all the people,
15 "Thus says the LORD of hosts, the God of Israel: 'Behold! I am
bringing upon this city and upon all its towns the full disaster that I
pronounced against it, because its people have stiffened their necks so
as not to listen to my words.' "
20 Now when Pashhur, the son of Immer the priest, who was chief
2 overseer in the house of the LORD, heard Jeremiah prophesying these
things, Pashhur beat Jeremiah the prophet, and put him in the stocks
3 at the upper Benjamin Gate of the house of the LORD. The next
morning Pashhur released Jeremiah from the stocks. Thereupon
Jeremiah said to him,

4 "The LORD calls you not Pashhur, but 'Terror all around.' For
thus says the LORD: 'Behold! I am making you a center of terror, to
yourself and to all your friends. You shall see them fall by the sword
of their enemies; and I will give all Judah into the hand of the king
of Babylon, who shall carry them captive to Babylon and shall slay
5 them by the sword. And I will give all the wealth, all the gains, and
all the goods of this city, with all the treasures of the kings of Judah,
into the hand of their enemies, who shall spoil them, and take them,
6 and carry them to Babylon. And you, Pashhur, and all who live in
your house, shall go into exile. To Babylon shall you go, and there
shall you die, and there shall you be buried, yourself and all your
friends, to whom you have prophesied falsely.' "

THE PROPHETIC IMPULSE, 20:7–13

7 Thou hast duped me, O LORD, and I let myself be duped;
Thou hast been too strong for me, and hast prevailed.
I have become a laughing-stock all day long,
Everyone mocks me.
8 As often as I speak, I must cry out,
I must call, "Violence and spoil!"
For the word of the LORD has become to me
A reproach and derision all day long.
9 If I say, "I will not think of it,
Nor speak any more in his name,"
It is in my heart like a burning fire,
Shut up in my bones;
I am worn out with holding it in—
I cannot endure it.
10 For I hear the whispering of many,
Terror all around.
"Denounce him! let us denounce him!"
Say all my intimate friends, who watch for my tripping;
"Perhaps he will be duped, and we shall prevail over him,
And shall take our revenge on him."
11 But the LORD is with me as a dreaded warrior,
Therefore my persecutors shall stumble, and shall not prevail,
They shall be put to bitter shame, because they have not succeeded,
To everlasting confusion, which shall not be forgotten.
12 O LORD of hosts, thou who testest the right,

Who searchest the heart and the conscience,
Let me see thy vengeance on them,
For to thee have I confided my cause.
13 Sing to the LORD, praise the LORD;
For he has saved the life of the needy
From the hand of the wicked.

JEREMIAH CURSES HIS DAY, 20:14–18

14 Cursed be the day on which I was born,
The day on which my mother bore me—
Let it not be blessed!
15 Cursed be the man who brought the good news to my father,
"A son is born to you"—
Wishing him much joy!
16 Let that man be like the cities
Which the LORD overthrew without mercy;
Let him hear a cry in the morning,
And an alarm at noon;
17 Because he let me not die in the womb,
That my mother might have been my grave,
And her womb have remained pregnant forever!
18 Why came I out of the womb,
To see trouble and sorrow,
That my days might be spent in shame?

THE WARNING TO KING ZEDEKIAH, 21:1–12

21 The word that came to Jeremiah from the LORD, when King Zedekiah sent to him Pashhur, the son of Malchiah, and Zephaniah, the son
2 of Maaseiah the priest, saying, "Pray, inquire of the LORD on our behalf; for Nebuchadrezzar, king of Babylon, has opened hostilities against us. Perhaps the LORD will deal with us in accordance with all his wonderful works, and will compel him to withdraw from us."
3 Then Jeremiah said to them,
4 "Thus shall you say to Zedekiah, 'Thus says the LORD, the God of Israel: "Behold! I will turn the edge of the weapons of war which are in your hands, with which you fight against the king of Babylon and the Chaldeans who are besieging you outside the wall; and I will
5 bring them into the midst of this city. And I myself will fight against
6 you with an outstretched hand and with a strong arm, in anger, in

fury, and in great wrath. 7And I will smite the inhabitants of this
7 city, both man and beast, with a great pestilence, of which they shall
die. And afterwards," is the oracle of the LORD, "I will give Zede-
kiah, king of Judah, his servants, and the people that are left in this
city from pestilence, sword and famine, into the hand of Nebuchad-
rezzar, king of Babylon, and into the hand of their enemies—into the
hand of those who seek their lives—and they shall smite them with
the edge of the sword, and shall have neither mercy nor pity nor com-
passion upon them." '

8 "And to this people say, 'Thus says the LORD: "Behold! I set
9 before you the way of life and the way of death. He who stays in
this city shall die by sword, famine and pestilence; but he who goes
out and surrenders to the Chaldeans who are besieging you shall es-
10 cape, and shall have his life as a prize of war. For I have set my
face against this city for evil and not for good," is the oracle of the
LORD; "it shall be given into the hand of the king of Babylon, who
shall burn it with fire." '

11 "And to the household of the king of Judah say, 'Hear the word
12 of the LORD, O House of David! Thus says the LORD:

"Morning by morning give righteous judgment,
And deliver the spoiled from the hand of the oppressor;
Lest my fury go forth like fire,
And burn with none to quench it,
Because of your evil doings." ' "

THE PENALTY OF FALSE PRIDE, 21:13–14

13 "Behold! I am against you, O dweller in the valley,
On the rock of the plain," is the oracle of the LORD;
"You who say, 'Who shall come down against us?
Who shall enter our haunts?'
14 I will punish you according to the fruit of your doings,"
Is the oracle of the LORD;
"I will kindle a fire in her forest,
Which shall devour all that is round about her."

PROPHECIES AGAINST THE KINGS OF JUDAH, 22:1–30

22 Thus says the LORD:

"Go down to the house of the king of Judah, and there speak this
2 word! Say, 'Hear the word of the LORD, O king of Judah, who sit on

the throne of David—you, your servants, and your people, who enter
3 by these gates! Thus says the LORD: "Do justice and righteousness;
deliver the spoiled from the hand of the oppressor; commit no wrong
nor violence against the resident alien, the orphan, and the widow;
4 and refrain from shedding innocent blood in this place. For if you
are scrupulous about these things, then shall there enter by the gates
of this house kings who sit on the throne of David, riding in chariots
5 and on horses—they, their servants, and their people. But if you do
not listen to these words, I swear by myself," is the oracle of the
6 LORD, "That this house shall become a desolation." For thus says the
LORD concerning the house of the king of Judah:

"Though you are as Gilead to me,
As the crest of Lebanon,
Yet will I make you a desert,
An uninhabited city.
7 I will bring destroyers against you,
Each with his weapons;
They shall cut down your choicest cedars,
And shall cast them into the fire.

8 "And when people from many nations pass by this city, and ask
9 one another, 'Why has the LORD done such a thing to this great city?'
they shall receive this answer, 'Because they forsook the covenant of
the LORD their God, and worshipped other gods, and served them.' "

10 "Weep not for him that is dead,
Nor bemoan him;
But weep bitterly for him that goes away,
For he shall return no more,
Nor see his native land!"

11 For thus says the LORD concerning Shallum, the son of Josiah, king
of Judah, who reigned instead of Josiah his father, and went away
from this place:

12 "He shall return no more to it, but shall die in the place to which
they carried him captive, and shall see this land no more!"

13 "Woe to him that builds his house by unrighteousness,
His upper chambers by injustice;
That makes his neighbor serve him without pay,
And gives him not his wages;

14 That says, 'I will build me a roomy house,
With spacious chambers,'
And cuts out windows for it,
Panels it with cedar, and paints it with vermilion!
15 Would you play the king, forsooth, by vying with others in cedar?
Did not your father, as he ate and drank,
Do justice and righteousness?
Then all went well with him.
16 He defended the cause of the poor and needy—
Then all went well.
Is not that how to know me?"
Is the oracle of the LORD.
17 "But your eyes and your thoughts
Are set on nought but your ill-gotten gain,
On the shedding of innocent blood,
And the practice of outrage and violence."
18 Therefore thus says the LORD concerning Jehoiakim, the son of Josiah, king of Judah:
"None shall lament for him,
'Ah my brother!' or 'Ah his brotherliness!'
None shall lament for him,
'Ah lord!' or 'Ah his highness!'
19 With the burial of an ass shall he be buried,
Dragged and flung out beyond the gates of Jerusalem."

20 "Go up Lebanon and cry,
In Bashan lift up your voice;
Cry from Abarim
That all your friends are exiled.
21 I spoke to you in your time of prosperity,
But you said, 'I will not listen!'
Such has been your way from your youth,
That you listened not to my voice.
22 All your neighbors shall be driven like sheep before the wind,
And your friends shall go into exile;
Then shall you be ashamed and disappointed
Over all your friends.
23 You who dwell in Lebanon, nestled among the cedars,

How you shall groan when pangs come upon you,
Pain as of a woman in travail!"

24 "As I live," is the oracle of the LORD, "though Coniah, the son of
Josiah, king of Judah, be the signet-ring on my right hand, I will
25 pluck you off, and put you into the hand of those who seek your life—
those of whom you stand in dread—into the hand of Nebuchadrezzar,
26 king of Babylon, and the hand of the Chaldeans. And I will hurl
you, together with the mother who bore you, into another land, where
27 you were not born; and there shall you die. And to the land to which
you long to return, you shall not return."

28 Is this man Coniah a contemptible, common utensil;
Is he an article that no one cares for?
Why, then, have he and his race been hurled and cast off
To a land that they know not?
29 O land, land, land,
Hear the word of the LORD!
30 Thus says the LORD:
"Write this man down as childless,
As a man who has no success with his sons;
For none of his race shall succeed
In sitting on the throne of David,
And ruling any more in Judah."

THE COMING OF THE TRUE KING, 23:1–8

23 "Ah! the shepherds who ruin and scatter
The sheep of my pasture," is the oracle of the LORD.
2 Therefore thus says the LORD, the God of Israel, concerning the
shepherds that tend my people:
"You have scattered my flock, you have driven them away, and
have not taken care of them. Behold! I am taking care of you, to
punish you for the evil you have done," is the oracle of the LORD.
3 "Then will I gather the remnant of my flock from all the lands to
which I have driven them, and will bring them back to their fold,
4 where they shall be fruitful and multiply. And I will raise up shep-
herds over them, who shall tend them; and they shall no more be
afraid, nor dismayed, nor troubled," is the oracle of the LORD.

5 "Behold! days are coming," is the oracle of the LORD,
"When I will raise up for David a righteous shoot;

And he shall reign as king with success,
Doing justice and righteousness in the land.
6 In his days shall Judah be saved,
And Israel shall live in security;
And this is the name they shall give him—
'The LORD is our vindicator.'
7 "Therefore behold! days are coming," is the oracle of the LORD,
"when men shall no longer say, 'As the LORD lives, who brought up
8 the children of Israel from the land of Egypt,' but 'As the LORD
lives, who brought up and led the family of Israel from the north-
land and from all the other lands to which he had driven them, and
settled them on their own land.' "

JUDGMENT ON THE PROPHETS OF JUDAH, 23:9–40

9 Concerning the prophets:
"My heart is broken within me,
All my bones are unstrung;
I am like a drunken man,
Like a man overcome by wine;
From before the presence of the LORD,
And before his glorious majesty.
10 For the land is full of adulterers,
Because of whom the land mourns,
And the pastures of the steppe are parched;
Their course is evil,
And their might is not right.
11 Both prophet and priest are ungodly;
Even in my house have I met with their villainy,"
Is the oracle of the LORD.
12 "Therefore their way shall be to them
Like slippery ground in the dark,
Along which they shall be thrust till they fall.
For I will bring trouble upon them,
Their year of reckoning," is the oracle of the LORD.

13 "In the prophets of Samaria I saw an offensive thing—
They prophesied by the Baal, and misled my people Israel.
14 But in the prophets of Jerusalem have I seen a horrible thing—
They commit adultery, and walk in lies;
They strengthen the hands of evil-doers,

So that no one turns from his evil ways;
To me they have all become like Sodom,
The citizens of Jerusalem like Gomorrah."
15 Therefore thus says the LORD of hosts concerning the prophets:
"Behold! I will feed them with wormwood,
And will give them poisoned water to drink;
For from the prophets of Jerusalem
Has ungodliness spread through all the land."

16 Thus says the LORD of hosts:
"Listen not to the words of the prophets
Who prophesy to you!
They fill you with vain hopes;
They speak a vision from their own minds,
Not from the mouth of the LORD,
17 Saying continually to those who despise the word of the LORD,
'All shall be well with you,'
While to everyone who follows the stubborn promptings of his own mind they say,
'No harm shall come upon you.'
18 For which of them has stood in the council of the LORD,
To see and hear his word?
Which of them has heeded and heard his word?
19 [See! the storm of the LORD has gone out in fury,
A sweeping storm, that will whirl on the head of the wicked.
20 The anger of the LORD will not turn back,
Until he has fully accomplished the designs of his mind—
In the end of the days you will perfectly understand what it means.][1]
21 I sent not the prophets, yet they ran;
I spoke not to them, yet they prophesied.
22 But if only they had stood in my council,
And had listened to my words,
They would have turned my people from their evil course,
And from their evil doings.

23 "Am I a God at hand," is the oracle of the LORD,
"And not a God afar?
24 Can any man hide in secret spots,

[1] Vss. 19–20 are repeated, with slight changes, in 30:23–24.

So that I cannot see him?" is the oracle of the LORD.
"Do not I fill the heavens and the earth?"
Is the oracle of the LORD.
25 "I have heard what the prophets say,
Who prophesy lies in my name, saying,
'I have dreamed, I have dreamed, I have dreamed!'
26 Will the mind of the prophets ever turn,
Who prophesy lies, who prophesy the delusion of their own minds,
27 Thinking to make my people forget my name—
Through their dreams which they tell one another—
As their fathers forgot my name for the Baal?
28 The prophet who has a dream,
Let him tell his dream!
And he who has my word,
Let him speak my word in sincerity!
What has the straw to do with the wheat?"
Is the oracle of the LORD.
29 "Is not my word like fire,"
Is the oracle of the LORD;
"Or like a hammer that breaks the rock in pieces?

30 "Therefore behold! I am against the prophets," is the oracle of
31 the LORD, "who steal my words one from another. Behold! I am against the prophets," is the oracle of the LORD, "who use their own
32 tongues, and utter an oracle. Behold! I am against the prophets who deal in lying dreams," is the oracle of the LORD, "and tell them, and mislead my people by their lies and their bombast—when I neither sent them nor commissioned them—and are of no use at all to this people," is the oracle of the LORD.
33 "And if anyone of this people, layman, or prophet, or priest, ask you, 'What is the burden of the LORD?' you shall say to them, 'You are the burden, and I will cast you off, is the oracle of the LORD.'
34 And if anyone, prophet, or priest, or layman, mention 'The burden
35 of the LORD,' I will punish that man and his household. Thus shall you ask, each one of his neighbor, and each one of his brother, 'What
36 has the LORD answered?' or 'What has the LORD spoken?' But 'The burden of the LORD' you shall mention no more; for every man takes his own word as the burden, and thus you distort the words of the
37 living God, the LORD of hosts, our God! So you shall ask the proph-

et, 'What has the LORD answered?' or 'What has the LORD spoken?'
38 But if you mention 'The burden of the LORD,' thus says the LORD,
'Because you have used this phrase, "The burden of the LORD," when I
sent to you, saying, "You shall not mention the burden of the LORD,"
39 therefore behold! I will lift you up, and will hurl you out of my
presence—you and the city that I gave to you and your fathers—
40 and I will lay upon you everlasting reproach and everlasting disgrace,
that shall not be forgotten.' "

PARABLE OF THE FIGS, 24:1–10

24 After Nebuchadrezzar, king of Babylon, had carried Jeconiah, the
son of Jehoiakim, king of Judah, together with the princes of Judah,
the artisans, and the smiths, into exile from Jerusalem, and brought
them to Babylon, the LORD showed me two baskets of figs placed in
2 front of the temple of the LORD. One basket had very good figs, like
first-ripe ones, while the other basket had very bad figs, so bad that
3 they could not be eaten. And the LORD said to me,

"What do you see, Jeremiah?"

And I said,

"Figs—the good figs very good, and the bad ones very bad, so bad
that they cannot be eaten."

4 Then the word of the LORD came to me, saying,

5 "Thus says the LORD, the God of Israel: Like these good figs will
I estimate as good the exiles of Judah, whom I sent from this place
6 to the land of the Chaldeans. I will look with friendly eyes upon
them, and will restore them to this land; I will build them, and not
7 tear them down; I will plant them, and not pluck them up. And I
will give them a heart to know me as the LORD; and they shall be my
people, and I will be their God; for they shall turn to me with all
8 their heart. But like the bad figs, which are so bad that they cannot
be eaten," thus says the LORD, "will I treat Zedekiah, king of Judah,
his princes, and the remnant of Jerusalem which remains in this land,
9 together with those who live in the land of Egypt. I will make them
a horror and offense to all the kingdoms of the earth, a reproach and
a by-word, a taunt and a curse, in all the places to which I have driven
10 them. And I will send among them sword, famine, and pestilence,
till they are wiped off the land which I gave to them and their fathers."

WARNING TO JUDAH, 25:1–14

25 The word which came to Jeremiah concerning all the people of
Judah in the fourth year of Jehoiakim, the son of Josiah, king of
Judah—that was the first year of the reign of Nebuchadrezzar, king
2 of Babylon—which Jeremiah the prophet delivered to all the people
of Judah and all the citizens of Jerusalem:
3 "For these twenty-three years, from the thirteenth year of Josiah
the son of Amon, king of Judah, even to this day, the word of the
LORD has come to me, and I have delivered it to you early and late,
4 but you did not listen—as in days gone by the LORD sent all his serv-
ants the prophets to you early and late, but you neither listened nor
5 bent your ears to listen—saying, 'Turn, I pray you, each from his evil
way and from his evil doings, that you may live in the land which the
6 LORD gave to you and your fathers forever and ever. And do not
follow other gods, to serve them and worship them, nor vex me with
7 the work of your hands, that I may do you no harm.' But you did not
listen to me," is the oracle of the LORD, "but deliberately vexed me
8 with the work of your hands, to your own harm. Therefore thus says
9 the LORD of hosts: 'Because you have not listened to my words, be-
hold! I am sending for a family from the north, and will bring them
against this land and its people, and against all these nations round
about; and I will utterly destroy them, and will make them a horror,
10 a scorn, and an everlasting reproach; and I will banish from them
the sound of mirth and the sound of gladness, the voice of the bride-
groom and the voice of the bride, the sound of the millstones and the
11 light of the lamp. And all this land shall be a waste and a horror; and
12 these nations shall serve the king of Babylon for seventy years. But
when seventy years are completed, I will punish the king of Babylon
and that nation for their guilt," is the oracle of the LORD, "and also
the land of the Chaldeans, and will make it an everlasting desolation.
13 And I will bring upon that land all my words which I have pro-
nounced against it—all that is written in this book which Jeremiah
14 prophesied against all the nations. For they also shall serve mighty
nations and great kings, and I will repay them according to their deeds
and according to the work of their hands.' "

THE CUP OF WRATH, 25:15–38

15 Thus said the LORD, the God of Israel, to me:
"Take from my hand this wine-cup of wrath, and make all the
16 nations to whom I am sending you drink it. And when they drink it,

let them reel, and behave like madmen, because of the sword which
I am sending among them."
17 So I took the cup from the LORD's hand, and made all the nations to
18 whom the LORD had sent me drink it—Jerusalem and all the cities
of Judah, its kings and its princes, making them a desolation, a horror,
19 a hissing, and a curse, as it is this day; Pharaoh, king of Egypt, his
20 servants, his princes, and all his people, together with all the foreign
population; all the kings of the land of Uz, and all the kings of the
land of the Philistines, of Askelon, Gaza, Ekron, and the remnant
21 22 of Ashdod; Edom, Moab, and the Ammonites; all the kings of Tyre
and all the kings of Sidon, and the kings of the coast-land across the
23 sea; Dedan, Tema, Buz, and all those who have the corners of their
24 hair clipped; all the kings of Arabia, and all the kings of the foreign
25 population that live in the desert; all the kings of Zimri, all the kings
26 of Elam, and all the kings of the Medes; all the kings of the north,
far and near, one with another; and all the kingdoms that are on the
face of the earth.

And the LORD said to me:

27 "The king of Sheshach shall drink after them. And you shall say
to them, 'Thus says the LORD of hosts, the God of Israel: Drink your-
selves drunk, till you vomit, and fall to rise no more, because of the
28 sword which I am sending among you.' And if they refuse to take
the cup from your hand to drink, you shall say to them, 'Thus says the
29 LORD of hosts: Drink you shall! For if I begin my work of destruc-
tion with the city which bears my name, how can you go unpunished?
You shall not go unpunished; for I am summoning a sword upon all
the inhabitants of the earth,' is the oracle of the LORD of hosts.
30 "As for you, prophesy all these words to them, and say to them:

'The LORD shall roar from on high,
From his holy abode shall he lift up his voice;
With a mighty voice shall he roar against his fold,
He shall raise a huzzah, like those who tread the grapes,
Against all the inhabitants of the earth.
31 The noise shall reach to the ends of the earth,
For the LORD has a case against the nations,
He has brought an indictment against all flesh;
And the wicked shall be put to the sword,'
Is the oracle of the LORD."

32 Thus says the LORD of hosts:
"Behold! trouble is spreading
From nation to nation,
A mighty tempest is stirring
From the ends of the earth.
33 "And those who are slain by the LORD on that day shall extend
from one end of the earth to the other; they shall not be mourned,
nor gathered, nor buried, but shall lie like dung upon the face of the
ground.
34 "Wail, you shepherds, and cry,
Wallow in ashes, you lords of the flock!
For your time for slaughter is ripe,
And you shall fall down slain like choice lambs.
35 There shall be no means of flight for the shepherds,
No escape for the lords of the flock.
36 Hark! the cry of the shepherds,
The wail of the lords of the flock!
For the LORD is despoiling their pasture,
37 And the peaceful folds are destroyed,
Because of the glowing anger of the LORD.
38 The lions have left their covert,
For their land has become a waste,
Because of the sword of the LORD,
And because of his glowing anger."

THE TEMPLE ADDRESS, AND ITS CONSEQUENCES, 26:1–24

26 In the beginning of the reign of Jehoiakim, the son of Josiah, king
of Judah, came this word from the LORD:
2 "Thus says the LORD: Stand in the court of the house of the LORD,
and speak to all the people of Judah who come to worship in the house
3 of the LORD all the words that I command you to speak to them—
keep not back one word! Perhaps they may listen, and turn each from
his evil way, so that I may repent of the evil which I am planning to
4 bring upon them because of their evil doings. Say to them, 'Thus says
the LORD: If you do not listen to me—following my law which I
5 have set before you, and listening to the words of my servants the
prophets whom I have been sending to you early and late, but to whom
6 you have not listened—I will make this house like Shiloh, and will
make this city a curse to all the nations of the earth.' "
7 Now the priests and the prophets, together with all the people,

8 heard Jeremiah speaking these words in the house of the LORD. So
when Jeremiah had finished speaking all that the LORD had com-
manded him to speak to all the people, the priests and the prophets
laid hold on him, saying,
9 "You shall die! How dare you prophesy in the name of the LORD,
saying, 'This house shall become like Shiloh, and this city shall be-
come an uninhabited waste'?"
Thereupon all the people crowded round Jeremiah in the house of
the LORD.
10 When the princes of Judah heard the news, they came up from
the palace to the house of the LORD, and took their seats at the entrance
11 to the new gate of the house of the LORD. Then the priests and the
prophets addressed the princes and all the people, saying,
"This man deserves to die; for he has prophesied against this city
in the terms which you have heard."
12 Then Jeremiah addressed the princes and all the people, saying,
"The LORD sent me to prophesy against this house and this city all
13 the words which you have heard. But now, if you amend your ways
and your doings, and listen to the voice of the LORD your God, the
LORD will repent of the evil which he has pronounced against you.
14 As for myself, see! I am in your hands. Do to me as you think right
15 and proper. Only be well assured of this, that, if you put me to death,
you will be bringing innocent blood upon yourselves, upon this city,
and upon its people; for the LORD has truly sent me to you, to speak
all these words in your hearing."
16 Then the princes and all the people said to the priests and the
prophets,
"This man does not deserve to die; for he has spoken to us in the
name of the LORD our God."
17 And certain of the elders of the land rose and addressed the whole
assembly of the people, saying,
18 "Micah of Moresheth prophesied in the days of Hezekiah, king of
Judah; and he said to all the people of Judah,
'Thus says the LORD of hosts:
"Zion shall be plowed as a field,
And Jerusalem shall become a heap of ruins,
And the temple hill a high place in a forest." '
19 "Did Hezekiah king of Judah and all the people of Judah go the
length of putting him to death? Did they not rather reverence the
LORD, and entreat the favor of the LORD, with the result that the

LORD repented of the evil which he had pronounced against them? We, on the contrary, are in the act of bringing great evil upon ourselves."

20 Now there was another man prophesying in the name of the LORD —Uriah, the son of Shemaiah, from Kirjath-jearim—who prophesied
21 against this city and this land just as Jeremiah had done. And when King Jehoiakim, with all his guardsmen and princes, heard what he had said, the king sought to put him to death. When Uriah heard of
22 it, he took fright, and fled to Egypt. But King Jehoiakim dispatched men to Egypt—Elnathan, the son of Achbor, and some other men
23 with him—who brought Uriah from Egypt, and led him to King Jehoiakim. And he slew him with the sword, and cast his dead body
24 into the public burying-ground. But Jeremiah had the support of Ahikam, the son of Shaphan, who saved him from being handed over to the people for execution.

THE YOKE OF THE KING OF BABYLON, 27:1–22

27 In the beginning of the reign of Zedekiah, the son of Josiah, king of Judah, came this word to Jeremiah from the LORD.

2 Thus said the LORD to me:

"Make you a yoke of thongs and bars, and put it on your neck.
3 And send to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, through their ambassadors who have come to Jerusalem on a mission to Zedekiah,
4 king of Judah, charging them with this message to their masters, 'Thus says the LORD of hosts, the God of Israel: Say to your masters,
5 "I made the earth, with the men and beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give
6 it to whom I please. Now I have given all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant, and I have likewise
7 given him the beasts of the field to serve him. And all the nations shall serve him, his son, and his grandson, until the time of his own land shall come, when he shall serve mighty nations and great kings.
8 And if any nation or kingdom will not serve Nebuchadnezzar, king of Babylon, and will not put its neck under the yoke of the king of Babylon, I will punish that nation by sword, famine, and pestilence,"
9 is the oracle of the LORD, "until I have given it into his hand. Do not listen, then, to your prophets and diviners, your dreamers, soothsayers, and sorcerers, who keep on saying to you, 'You shall not serve the
10 king of Babylon!' For it is a lie which they are prophesying to you,

with the result that you shall be removed far from your land, and I
11 shall have to drive you away to perish. But if any nation will bring
its neck under the yoke of the king of Babylon, and will serve him,
I will leave it on its own land," is the oracle of the LORD; "and it
shall till the land, and live in it." ' "

12 To Zedekiah, king of Judah, I also spoke in the same terms, saying,
"Bring your neck under the yoke of the king of Babylon, and serve
13 him and his people, that you may live! Why should you and your
people die by sword, famine, and pestilence, as the LORD has warned
14 the nation that will not serve the king of Babylon? Do not listen to
the words of the prophets who say to you, 'You shall not serve the
king of Babylon!' For it is a lie which they are prophesying to you.
15 I did not send them," is the oracle of the LORD, "but they prophesy
falsely in my name, so that I shall have to drive you away to perish,
you and the prophets who are prophesying to you."

16 And to the priests and to all this people I spoke, saying,
"Thus says the LORD: Do not listen to the words of your prophets
who prophesy to you, saying, 'Lo! the vessels of the LORD's house are
very soon to be brought back from Babylon'; for it is a lie which they
17 are prophesying to you. Do not listen to them, but serve the king of
Babylon, that you may live. Why should this city become a desola-
18 tion? If they be prophets, and if the word of the LORD be with them,
let them entreat the LORD of hosts to prevent the vessels that are left
in the house of the LORD, and in the house of the king of Judah, and
19 in Jerusalem, from going to Babylon. For thus says the LORD of
hosts concerning the pillars, the sea, the stands, and the rest of the
20 vessels that are left in this city—those which Nebuchadnezzar, king of
Babylon, did not take away when he carried Jeconiah, the son of Je-
hoiakim, king of Judah, with all the nobles of Judah and Jerusalem,
21 into exile from Jerusalem to Babylon—thus says the LORD of hosts,
the God of Israel, concerning the vessels that are left in the house of
the LORD, and in the house of the king of Judah, and in Jerusalem:
22 'To Babylon shall they be brought, and there shall they remain, until
the day that I visit them,' is the oracle of the LORD, 'when I will bring
them up and restore them to this place.' "

JEREMIAH AND HANANIAH, 28:1–17

28 Now that same year, in the beginning of the reign of Zedekiah,
king of Judah—in the fourth year, the fifth month—Hananiah, the
son of Azzur, the prophet, who belonged to Gibeon, spoke to me in

the house of the LORD, in the presence of the priests and all the people,
saying,
2 "Thus says the LORD of hosts, the God of Israel: 'I have broken
3 the yoke of the king of Babylon. Within two years will I bring back
to this place all the vessels of the house of the LORD which Nebuchad-
nezzar, king of Babylon, took away from this place and carried to
4 Babylon. I will also bring back to this place Jeconiah, the son of
Jehoiakim, king of Judah, with all the exiles of Judah who went to
Babylon,' is the oracle of the LORD; 'for I will break the yoke of
the king of Babylon."
5 Then Jeremiah the prophet answered Hananiah the prophet, in
the presence of the priests and all the people who stood in the house of
6 the LORD, saying,
"Amen! The LORD do so! The LORD fulfil the words which you
have prophesied, by bringing back the vessels of the LORD's house, to-
7 gether with all the exiles, from Babylon to this place! Listen, how-
ever, to this word which I speak in your hearing, and in the hearing of
8 all the people! The prophets who preceded you and me, from the
very earliest times, when they prophesied against mighty lands and
9 great kingdoms, prophesied of war, famine, and pestilence. So when
a prophet prophesies of peace, that prophet can be proved to be one
whom the LORD has truly sent only when the word of the prophet is
fulfilled."
10 Then Hananiah the prophet took the yoke from the neck of Jere-
11 miah the prophet, and broke it. And Hananiah said in the presence of
all the people,
"Thus says the LORD: 'So will I break the yoke of Nebuchadnez-
zar, king of Babylon, from the neck of all the nations within two
years.' "
Then Jeremiah the prophet went on his way.
12 But after Hananiah the prophet had broken the yoke from the neck
of Jeremiah the prophet, the word of the LORD came to Jeremiah,
saying,
13 "Go and say to Hananiah, 'Thus says the LORD: You have broken
14 the bars of wood, but I will replace them by bars of iron. For thus
says the LORD of hosts, the God of Israel: I will put a yoke of iron
upon the neck of all these nations, that they may serve Nebuchadnez-
zar, king of Babylon—and serve him they shall—and I will give him
also the beasts of the field.' "
15 Then Jeremiah the prophet said to Hananiah the prophet,

"Hear now, Hananiah! The LORD has not sent you, but you are
16 making this people put their trust in a lie. Therefore thus says the
LORD: 'Behold! I am sending you off the face of the ground. This
very year shall you die; for you have spoken disloyalty toward the
LORD.' "
17 So Hananiah the prophet died that very year, in the seventh month.

THE LETTER TO THE EXILES, 29:1–23

29 These are the words of the letter which Jeremiah the prophet sent
from Jerusalem to the elders among the exiles, and to the priests, the
prophets, and all the people whom Nebuchadnezzar had carried into
2 exile from Jerusalem to Babylon—after King Jeconiah, with the
queen-mother, the eunuchs, the princes of Judah and Jerusalem, the
3 artisans, and the smiths, had left Jerusalem—by the hand of Elasah,
the son of Shaphan, and Gemariah, the son of Hilkiah, whom Zede-
kiah, king of Judah, sent to Babylon on a mission to Nebuchadnezzar,
king of Babylon:
4 "Thus says the LORD of hosts, the God of Israel, to all the exiles
5 whom I carried into exile from Jerusalem to Babylon: 'Build houses,
6 and live in them; plant vineyards, and eat the fruit of them; take
wives, and beget sons and daughters; take wives also for your sons,
and give your daughters to husbands, that they may bear sons and
7 daughters; so let your numbers increase, and not diminish. And seek
the welfare of the land to which I have carried you into exile, and
pray to the LORD on its behalf; for in its welfare shall you find your
8 welfare.' For thus says the LORD of hosts, the God of Israel: 'Do
not be deluded by the prophets and diviners who are in the midst of
9 you, nor listen to the dreams which they dream; for they are prophesy-
ing falsely to you in my name—I did not send them,' is the oracle of
10 the LORD. For thus says the LORD: 'As soon as Babylon has finished
seventy years, I will visit you, and will fulfil my gracious promise to
11 you, by restoring you to this place. For I know the thoughts I cherish
toward you,' is the oracle of the LORD, 'thoughts of good and not of
12 evil, directed toward giving you a future and a hope. Then you shall
call me, and I will answer you; you shall pray to me, and I will listen
13 to you; you shall seek me, and you shall find me; for when you seek
14 me with all your heart, I will let myself be found by you,' is the
oracle of the LORD, 'and I will restore your fortune, and will gather
you from all the nations and places to which I have driven you away,'

is the oracle of the LORD, 'and I will bring you back to the place from
which I carried you into exile.'
16 ["For thus says the LORD concerning the king who sits on the
throne of David, and concerning all the people who live in this city—
17 your brothers who have not gone out with you to exile—thus says the
LORD of hosts: 'Behold! I am sending among them sword, famine,
and pestilence, and will make them like the bad figs which were so
18 bad that they could not be eaten; I will pursue them with sword,
famine, and pestilence, and will make them a horror to all the king-
doms of the earth—a curse and a consternation, a scorn and a derision,
19 among all the nations to which I have driven them—because they did
not listen to my words,' is the oracle of the LORD, 'which I sent my
servants the prophets early and late to convey to them, but they did
20 not listen,' is the oracle of the LORD. 'Therefore hear the word of
the LORD, all you exiles whom I sent from Jerusalem to Babylon:]
15 "Because you say, 'The LORD has raised us up prophets in Babylon,'
21 thus says the LORD of hosts, the God of Israel, concerning Ahab, the
son of Kolaiah, and Zedekiah, the son of Maaseiah, who prophesy
falsely to you in my name: 'Behold! I am handing them over to
Nebuchadnezzar, king of Babylon, who shall slay them before your
22 eyes; and from their fate shall all the Jewish exiles in Babylon take
a curse—"May the LORD make you like Zedekiah and Ahab, whom
23 the king of Babylon roasted in the fire!"—because they have done
godless deeds in Israel, have committed adultery with their neighbors'
wives, and have spoken in my name lying words which I did not com-
mand them—I know it, and I bear witness to it,' is the oracle of the
LORD."

THE MESSAGE TO SHEMAIAH, 29:24–32

24 To Shemaiah of Nehelam you shall speak, saying,
25 "Thus says the LORD of hosts, the God of Israel: 'Because you
have sent a letter in your own name to Zephaniah, the son of Maaseiah,
26 the priest, saying, "The LORD has made you priest instead of Jehoiada
the priest, to exercise oversight in the house of the LORD over every
madman who plays the prophet, and to put such a person into the
27 stocks and the collar. Now, then, why have you not put a check on
Jeremiah of Anathoth, who has been playing the prophet among you?
28 For he has actually sent a message to us in Babylon, saying, 'Your
exile shall be prolonged; therefore build houses, and live in them;
plant vineyards, and eat the fruit of them.' " ' "

29 And Zephaniah the priest having read this letter in the hearing of
30 Jeremiah the prophet, the word of the LORD came to Jeremiah, say-
31 ing, "Send a message to all the exiles, saying, 'Thus says the LORD concerning Shemaiah of Nehelam: Because Shemaiah has prophesied to you, when I did not send him, and has made you put your trust in a
32 lie, therefore thus says the LORD: Behold! I will punish Shemaiah of Nehelam and his family; not one man shall he have living in the midst of this people to see the good fortune which I am bringing to my people,' is the oracle of the LORD, 'for he has spoken disloyalty against the LORD.' "

THE HEALING OF THE WOUND, 30:1–22

30 The word that came to Jeremiah from the LORD, as follows:
2 "Thus says the LORD, the God of Israel: 'Write in a book all the
3 words that I have spoken to you. For behold! days are coming,' is the oracle of the LORD, 'when I will restore the fortune of my people Israel and Judah,' says the LORD, 'and will bring them back to possess the land which I gave to their fathers.' "
4 Now these are the words that the LORD spoke concerning Israel and Judah.
5 "Thus says the LORD:
'I hear a sound of terror,
Of dread and disaster.
6 Ask, now, and see
If a male may bear a child!
Why, then, do I see every man with his hand on his loins,
Like a woman in travail,
And every face turned to a pallor?
7 Ah! for that day is great—
None is like it;
It is a time of distress for Jacob—
Yet out of it shall he be saved.
8 On that day,' is the oracle of the LORD of hosts,
'I will break the yoke from their neck,
And will burst their bonds;
And they shall serve aliens no more,
9 But shall serve the LORD their God,
And David their king, whom I will raise up for them.
10 So fear not, O Jacob my servant,'
Is the oracle of the LORD,

'Nor be dismayed, O Israel!
For behold! I will save you from afar,
And your race from the land of their exile.
Then shall Jacob have once more quiet and ease,
With none to make him afraid.
11 For I am with you to save you,'
Is the oracle of the LORD;
'And I will make a full end of all the nations
Among whom I scattered you;
But of you will I not make a full end—
I will correct you in just measure,
Not leaving you wholly unpunished.'

12 "For thus says the LORD:
'Your wound is incurable,
Your affliction sore;
13 There is no medicine for your wound,
No healing plaster.
14 All your friends have forgotten you,
They care no more for you;
For I have dealt you the blow of an enemy,
The chastisement of a ruthless foe;
Because your guilt is great,
Your sins are flagrant.
15 Why do you cry out over your wound,
That your hurt is incurable?
It is because your guilt is great, your sins are flagrant,
That I have done these things to you.
16 Therefore all who devour you shall be devoured,
And all your enemies shall go into exile;
Those who spoil you shall become a spoil,
And all who prey on you will I give as a prey.
17 For I will bring recovery to you,
And will heal you of your wounds,' is the oracle of the LORD;
'Because they have called you "Outcast,"
O Zion, for whom none cares.' "

18 "Thus says the LORD:
'Behold! I am restoring the tents of Jacob,
And will have pity upon his homes;

The city shall be built over its own mound,
And the palace shall stand upon its rightful site.
19 Out of them shall go songs of thanksgiving,
And the voices of those who make merry.
I will multiply them, and they shall not diminish;
I will increase them, and they shall not dwindle away.
20 Their children shall be as in days of old,
And their congregation shall be established before me,
While I will punish all those who oppress them.
21 Their prince shall be one of themselves,
Their ruler shall come from the midst of them;
And I will allow him to draw near and approach me,
For who else would dare to approach me?'
Is the oracle of the LORD.
22 'And you shall be my people,
And I will be your God.' "

THE STORM OF VENGEANCE, 30:23–24

23 See! the storm of the LORD has gone out in fury,
A sweeping storm, that will whirl on the head of the wicked.
24 The glowing anger of the LORD will not turn back,
Until he has fully accomplished the designs of his mind—
In the end of the days you will understand what it means.

THE RESTORATION OF ISRAEL AND JUDAH, 31:1–26

31 "At that time," is the oracle of the LORD, "I will be the God of all the families of Israel, and they shall be my people."
2 Thus says the LORD:
"The people that escapes from the sword
Shall find grace in the wilderness;
When Israel goes to seek rest,
3 The LORD from afar shall appear to him.
With an everlasting love have I loved you,
Therefore with kindness will I draw you to me.
4 Once more will I build you, and you shall be built,
O virgin of Israel!
Once more shall you take your timbrels,
And go out in the dances of those who make merry.
5 Once more shall you plant your vineyards
On the hills of Samaria;

The planters shall plant, and shall raise their praises—
6 A day shall come when the vintagers shall call
On the hills of Ephraim:
'Arise, and let us go up to Zion,
To the LORD our God!' "

7 For thus says the LORD:
"Raise a peal of gladness for Jacob,
And shout on the top of the mountains;
Publish, praise, and say,
'The LORD has saved his people,
The remnant of Israel.'
8 Behold! I am bringing them out of the north-land,
And will gather them from the uttermost parts of the earth,
Among them the blind and the lame,
The woman with child, and her that is about to give birth—
A great company shall they return hither.
9 With weeping they went away, but with consolation will I bring them back;
I will lead them to streams of water,
By a level way on which they shall not stumble;
For I have become a father to Israel,
And Ephraim is my first-born.

10 "Hear the word of the LORD, O you nations,
And announce it through the coast-lands afar;
Say, 'He who scattered Israel shall gather him,
And shall keep him as a shepherd keeps his flock.'
11 For the LORD has ransomed Jacob,
He has redeemed him from the hand of those that were stronger than he.
12 They shall come and be jubilant on the height of Zion,
They shall be radiant at the goodness of the LORD—
At the corn, the wine, and the oil,
At the young of the flock and the herd.
They shall be like a well-watered garden,
And they shall languish no more.
13 Then shall the maiden rejoice in the dance,
And the young men and the old shall make merry;
For I will turn their mourning to joy,

I will comfort them, and will give them gladness instead of
grief.
14 I will satisfy the priests with fat things,
And my people shall have their fill of my goodness,"
Is the oracle of the LORD.

15 Thus says the LORD:
"Hark! in Ramah is heard lamentation,
Bitter weeping!
It is Rachel weeping for her children,
Refusing to be comforted for her children,
Because they are not."

16 Thus says the LORD:
"Restrain your voice from weeping,
Your eyes from tears!
For your labor shall have its reward,"
Is the oracle of the LORD;
"And they shall return from the land of the enemy.
17 There is hope for your future,"
Is the oracle of the LORD;
"And your children shall return to their own domain.

18 "Truly have I heard Ephraim bemoaning:
'Thou hast chastened me, and I let myself be chastened,
Like an untrained calf;
O restore me, that I may be restored!
For thou art the LORD my God.
19 Since I was exiled, I have repented,
And since I was disciplined, I have smitten upon my thigh;
I am ashamed and confounded,
For I bear the disgrace of my youth.'

20 "Is Ephraim my precious son?
Is he my darling child?
For as often as I speak of him,
I cherish his memory still.
Therefore my heart yearns for him,
I must have pity upon him,"
Is the oracle of the LORD.

21 "Set you up way-marks,
Make you guide-posts;
Pay heed to the highway,
The way by which you went.
Return, O virgin of Israel,
Return to these your cities!.
22 How long will you hesitate,
O backturning daughter?
For the LORD has created a new thing on the earth—
The woman woos the man!"

23 Thus says the LORD of hosts, the God of Israel:
"Once more shall they use this speech,
In the land and the cities of Judah,
When I have restored their fortune:
'The LORD bless you, O home of righteousness,
O holy mountain!'
24 And the people of Judah shall dwell there—
People from all its cities together—
The plowmen, and those who wander with flocks.
25 For I shall have satisfied the weary spirit,
And every drooping spirit I shall have filled."

26 Thereupon I awoke, and looked up; and my dream was pleasant to me.

THE NEW COVENANT, 31:27–34

27 "Behold! days are coming," is the oracle of the LORD, "when I will sow the household of Israel and the household of Judah with the
28 seed of men and with the seed of cattle; and as once I watched over them to root up and to pull down, to wreck, to ruin, and to harm, so will I watch over them to build and to plant," is the oracle of the
29 LORD. "In those days shall they say no more,
'The fathers have eaten sour grapes,
And the children's teeth are set on edge';
30 but everyone shall die for his own guilt—everyone who eats the sour grapes shall have his own teeth set on edge.
31 "Behold! days are coming," is the oracle of the LORD, "when I
32 will make a new covenant with the household of Israel and with the
32 household of Judah, not like the covenant which I made with their

fathers on the day that I took them by the hand to lead them out of
the land of Egypt—that covenant of mine which they broke, so that
33 I had to reject them—but this is the covenant which I will make with
the household of Israel after those days," is the oracle of the LORD:
"I will put my law within them, and will write it on their hearts;
34 and I will be their God, and they shall be my people. And they shall
teach no more every one his neighbor, and every one his brother, say-
ing, 'Know the LORD;' for all of them shall know me, from the least
of them to the greatest of them," is the oracle of the LORD; "for I
will pardon their guilt, and their sin will I remember no more."

THE CERTAINTY OF ISRAEL'S REDEMPTION, 31:35–37

35 Thus says the LORD,
Who gives the sun for a light by day,
And the fixed orbs of moon and stars for a light by night,
Who stirs up the sea till its waters roar—
The LORD of hosts is his name:
36 "If these fixed orbs remove from my sight,"
Is the oracle of the LORD,
"Then shall the race of Israel cease from being a nation
Before me forever."

37 Thus says the LORD:
"If the heavens above can be measured,
Or the foundations of the earth below can be fathomed,
Then will I too cast off all the race of Israel
For all that they have done," is the oracle of the LORD.

THE REBUILDING OF JERUSALEM, 31:38–40

38 "Behold! days are coming," is the oracle of the LORD, "when the
city shall be rebuilt for the LORD from the tower of Hananel to the
39 corner-gate. And the line shall go straight on from there to the hill
40 Gareb, and shall then turn round to Goah. And all the valley of
Hinnom, with its dead bodies and ashes, and all the fields extending
to the valley of Kidron, as far as the corner of the horse-gate on the
east, shall be sacred to the LORD—it shall not be pulled up nor torn
down any more forever."

JEREMIAH'S PURCHASE OF THE FAMILY INHERITANCE, 32:1–44

32 The word that came to Jeremiah from the LORD in the tenth year
of Zedekiah, king of Judah—which was the eighteenth year of

2 Nebuchadrezzar—at the time when the king of Babylon's army was
besieging Jerusalem, and Jeremiah the prophet was shut up in the
3 guard-court of the palace of the king of Judah, because Zedekiah,
king of Judah, had shut him up, saying, "Why have you prophesied,
saying, 'Thus says the LORD: Behold! I am giving this city into the
4 hand of the king of Babylon, and he shall take it; and Zedekiah, king
of Judah, shall not escape from the hand of the Chaldeans, but shall
most certainly be given into the hand of the king of Babylon, and
5 shall speak with him face to face, and shall see him eye to eye; and
to Babylon shall Zedekiah be led, and there shall he remain until I
visit him,' is the oracle of the LORD; 'though you fight against the
Chaldeans, you shall have no success.' "

6 Jeremiah said,

7 "The word of the LORD came to me, saying, 'Behold! Hanamel,
the son of your uncle Shallum, is coming to you, saying, "Buy my field
which is at Anathoth, for as the nearest of kin you have the first right
8 of purchase." ' According to the word of the LORD, then, Hanamel
my uncle's son came to me in the guard-court, and said to me, 'Pray,
buy my field which is at Anathoth, in the land of Benjamin, for you
are the nearest of kin, and have the first right of succession to it; buy
it for yourself.' So I recognized that this was the word of the LORD.
9 And I bought the field which was at Anathoth from Hanamel my
uncle's son, and weighed him out the money—seventeen silver shek-
10 els. And I signed the deed, and sealed it, got witnesses, and weighed
11 the money with the scales. Then I took the sealed deed of purchase,
containing the terms and conditions, together with an open copy of it,
12 and handed them over to Baruch, the son of Neriah, the son of Mah-
seiah, in presence of Hanamel, my uncle's son, and of the witnesses
who had signed the deed of purchase, and of all the Jews who were
13 seated in the guard-court. And I charged Baruch in their presence,
14 saying, 'Thus says the LORD of hosts, the God of Israel: "Take these
deeds—this deed of purchase which is sealed, and this copy of it which
is open—and place them in an earthenware jar, so that they may last
15 for a long time to come." For thus says the LORD of hosts, the God
of Israel: "Houses and fields and vineyards shall once more be bought
in this land." ' "

16 Now after I had handed over the deed of purchase to Baruch, the
son of Neriah, I prayed to the LORD, saying,

17 "Ah Lord GOD! Thou hast made the heavens and the earth by thy
great power and by thine outstretched arm—nothing is too hard for

18 thee. Thou showest kindness to thousands, and repayest the guilt of
fathers upon the bosom of their children after them. Thou art the
19 great and mighty God, whose name is the LORD of hosts—great in
counsel and mighty in deed, whose eyes are open to all the ways of
the children of men, rewarding each according to his ways and ac-
20 cording to the fruit of his doings. Thou didst perform signs and
wonders in the land of Egypt both toward Israel and toward other
men, which are remembered to this day, and so thou didst win for
21 thyself the renown which thou hast this day. Thou didst bring thy
people Israel out of the land of Egypt with signs and wonders, with
22 strong hand, with outstretched arm, and with great terror; and thou
gavest them this land which thou didst swear to their fathers to give
23 them—a land flowing with milk and honey. But after they had en-
tered into possession of it, they neither listened to thy voice, nor fol-
lowed thine instruction; they did nothing that thou didst command
24 them to do, and so thou hast brought all this trouble upon them. Lo!
the siege-mounds for storming the city have reached it; and through
stress of sword, famine, and pestilence the city is as good as given into
the hand of the Chaldeans who are fighting against it. What thou
25 didst threaten has come, as thou seest. Yet thou, O Lord GOD, hast
said to me: 'Buy the field for money, and get witnesses,' when the
city is as good as given into the hand of the Chaldeans!"
26 Then the word of the LORD came to Jeremiah, saying,
27 "I am the LORD, the God of all flesh—is anything too hard for me?
28 Therefore thus says the LORD: 'Behold! I am giving this city into
the hand of the Chaldeans, and into the hand of Nebuchadrezzar,
29 king of Babylon; and he shall take it. And the Chaldeans who are
fighting against this city shall come and set this city on fire, and they
shall burn it, with the houses on whose roofs men have burned sacri-
30 fice to Baal and poured libations to other gods, so as to vex me. For
the children of Israel and the children of Judah, from their youth
up, have been doing nothing but what was evil in my sight—they have
been doing nothing but vexing me with the work of their hands,' is
31 the oracle of the LORD. 'For this city, from the day that they built it,
even to this day, has roused my anger and my fury to the pitch of
32 removing it out of my presence, because of all the evil which the
children of Israel and the children of Judah have done to vex me—
they, their kings and their princes, their priests and their prophets, the
33 men of Judah and the citizens of Jerusalem. They have turned to
me their back, and not their face; and though I taught them early

34 and late, they would not listen and take warning, but have set up their
35 detestable things in the house which bears my name, to defile it, and
have built the high places of the Baal which are in the valley of Ben-
Hinnom, to offer up their sons and their daughters as burnt-offerings
to Molech, though I neither commanded nor thought of their doing
36 this abomination and causing Judah to sin. Now, therefore, thus says
the LORD, the God of Israel, concerning this city of which you say,
"Through stress of sword, famine, and pestilence it is as good as given
37 into the hand of the king of Babylon": Behold! I will gather them
from all the lands to which I have driven them in my anger, my fury,
and my great wrath, and will bring them back to this place, and will
38 settle them in security; and they shall be my people, and I will be
39 their God; and I will give them a new heart and a new way, so that
they may revere me always, for their own good, and for the good of
40 their children after them; and I will make an everlasting covenant
with them, never to swerve from doing them good; and I will put
awe of me in their hearts, so that they may not turn aside from me;
41 I will take a delight in doing them good, and will plant them on this
42 land with all the loyalty of my mind and heart.' For thus says the
LORD: 'As I have brought upon this people all this great trouble, so
43 will I bring upon them all the good that I promise them. And fields
shall be bought in this land of which you say, "It is a desolation, aban-
44 doned by man and beast, given into the hand of the Chaldeans." Yes,
men shall buy fields for money, and shall sign the deeds, seal them,
and get witnesses, in the land of Benjamin, in the neighborhood of
Jerusalem, and in the cities of Judah—in the cities of the hill-coun-
try, the cities of the Shephelah, and the cities of the Negeb—for I
will restore their fortune,' is the oracle of the LORD."

FURTHER PROMISES OF RESTORATION, 33:1–26

33 A second time the word of the LORD came to Jeremiah, while he
was still shut up in the guard-court, saying,

2 "Thus says the LORD, who made the earth and formed it to stand
3 fast—the LORD is his name: 'Call to me, and I will answer you, and
4 will tell you great and secret things, which you know not.' For thus
says the LORD, the God of Israel, concerning the houses of this city
and the houses of the kings of Judah, which have been broken down
5 to form bulwarks and ramparts against the Chaldeans who are coming
to fight against them, and to fill them with the dead bodies of the
men whom I will slay in my anger and my fury, and for whose mani-

6 fold wickedness I will hide my face from this city: 'Behold! I will
bring them complete recovery and healing, and will reveal to them
7 abundance of peace and security. And I will restore the fortune of
Judah and the fortune of Israel, and will build them up as at first;
8 and I will cleanse them from all the guilt of their sin against me,
and will pardon all the guilt of their sin and rebellion against me.
9 And this city shall be to me a joy and praise and glory among all the
nations of the earth who shall hear of all the good that I will bring
to her; and they shall fear and tremble because of all the good and all
the prosperity that I will bring to her.'

10 "Thus says the LORD: 'In this place of which you say, "It is a
ruin, abandoned by man and beast"—even in the cities of Judah and
in the streets of Jerusalem, which are made a desolation, abandoned
11 by man and beast—there shall once more be heard the sound of mirth
and the sound of gladness, the voice of the bridegroom and the voice
of the bride, the voice of those who say, as they bring thank-offerings
to the house of the LORD,

"Give thanks to the LORD of hosts,
For the LORD is good,
For his kindness endures forever."

For I will restore the fortune of the land to its former state,' says the
LORD.

12 "Thus says the LORD of hosts: 'In this place which is a ruin, aban-
doned by man and beast, and in all its cities, there shall once more be
13 homesteads of shepherds, resting their flocks. In the cities of the hill-
country, the cities of the Shephelah, and the cities of the Negeb, in
the land of Benjamin, in the neighborhood of Jerusalem, and in the
cities of Judah, flocks shall once more pass under the hands of those
who count them,' says the LORD.

14 "Behold! days are coming," is the oracle of the LORD, "when I
will fulfil the gracious promise which I made concerning the house-
hold of Israel and the household of Judah.

15 "In those days, and at that time,
I will raise up for David a righteous shoot,
Who shall do justice and righteousness in the land.
16 In those days shall Judah be saved,
And Jerusalem shall live in security;
And this is the name they shall give him—
'The LORD is our Vindicator.'

17 "For thus says the LORD: 'David shall never want a man to sit on

18 the throne of the household of Israel; nor shall the Levitical priests
want a man to offer up burnt-offerings, to burn meal-offerings, or to
make sacrifices in my presence for all time to come.' "
19 Again the word of the LORD came to Jeremiah, saying,
20 "Thus says the LORD: 'If you can break my covenant with the day
and my covenant with the night—so that day and night shall no longer
21 come at their appointed time—then also shall my covenant be broken
with David my servant—so that a son of his shall no longer reign
22 upon his throne—and with the Levitical priests my ministers. Like
the host of the heavens which cannot be numbered, and the sand of
the sea which cannot be measured, so will I multiply the race of David
my servant and the Levites who minister to me."
23 Again the word of the LORD came to Jeremiah, saying,
24 "Have you not observed what this people have said, that 'the LORD
has cast off the two families whom he chose, and has spurned his peo-
25 ple so as to be no longer a nation before him'? Therefore thus says
the LORD: 'If I fail to maintain my covenant with the day and the
night, or to uphold the fixed ordinances of the heavens and the earth,
26 then also will I cast off the race of Jacob, and of David my servant—
so as to take none of his race to be rulers over the race of Abraham,
Isaac, and Jacob; but I will restore their fortune, and will have pity
upon them.' "

JEREMIAH WARNS ZEDEKIAH OF HIS FATE, 34:1–7

34 The word that came to Jeremiah from the LORD, when Nebuchad-
rezzar, king of Babylon, and all his army, with all the kingdoms and
nations of the earth that were under his sway, were fighting against
Jerusalem and all its cities:
2 "Thus says the LORD, the God of Israel: Go to Zedekiah, king of
Judah, and say to him, 'Thus says the LORD: Behold! I am giving
this city into the hand of the king of Babylon, and he shall burn it
3 with fire; and you yourself shall not escape from his hand, but shall
most certainly be seized and given into his hand, and shall see the king
of Babylon eye to eye, and shall speak with him face to face; and to
4 Babylon shall you go. Yet hear the word of the LORD, O Zedekiah,
king of Judah! Thus says the LORD concerning you: You shall not
5 die by the sword, but shall die in peace; and they shall burn sweet
spices for you, as they burned them for your fathers, the former kings
that were before you; and they shall lament for you with "Ah lord!"
for I have spoken the word,' is the oracle of the LORD."

6 So Jeremiah the prophet spoke all these words to Zedekiah, king of
7 Judah, in Jerusalem, when the king of Babylon's army was fighting
against Jerusalem and all the cities of Judah that were left, namely,
Lachish and Azekah, for these were the only cities of Judah that
remained as fortified cities.

ON THE BROKEN PLEDGE TO THE SLAVES, 34:8–22

8 The word that came to Jeremiah from the LORD, after King
Zedekiah had made a covenant with all the people that were in Jeru-
9 salem to make a proclamation of liberty—to the effect that each of
them should liberate his Hebrew slaves, both male and female, so that
10 none should hold his fellow-Jew in slavery—and after all the princes
and people who had entered into the covenant to liberate their slaves,
both male and female, so that none should hold them any longer in
11 slavery, had obeyed the covenant and liberated them, but afterward
turned round and brought back the slaves they had liberated, both
male and female, and reduced them once more to slavery.
12 Then the word of the LORD came to Jeremiah, saying,
13 "Thus says the LORD, the God of Israel: 'On the day that I
brought your fathers out of the land of Egypt, that house of slavery,
14 I made a covenant with them, saying, "At the end of six years you
shall liberate each one his fellow-Hebrew who has sold himself to
you, and has served you for six years—you shall liberate him from
your service." But your fathers neither listened nor bent their ears to
15 me. Just now you turned round, and did what was right in my sight,
by making a proclamation of liberty one to another, and entering into
a covenant to this effect before me in the house which bears my name.
16 But you have again turned round and dishonored my name by bring-
ing back the slaves you had liberated, both male and female, and re-
17 ducing them once more to slavery.' Therefore thus says the LORD:
'Since you have not listened to me in regard to the proclamation of
liberty one to another, behold! I am making for you,' is the oracle
of the LORD, 'a proclamation of liberty to sword, pestilence, and
famine; and I will make you a horror to all the kingdoms of the
18 earth. And as for the men who have broken my covenant—the men
who have not carried out the terms of the covenant which they made
in my presence, when they cut the calf in two and passed between the
19 parts of it—even the princes of Judah and Jerusalem, the eunuchs,
the priests, and all the people of the land, who passed between the
20 parts of the calf—I will give them into the hand of their enemies,

into the hand of those who seek their lives, and their dead bodies shall
21 be food for the birds of the air and the beasts of the earth. And Zede-
kiah, king of Judah, and his princes will I give into the hand of their
enemies, into the hand of those who seek their lives—into the hand
of the king of Babylon's army, which has meanwhile gone away from
22 you. Behold! I am issuing orders,' is the oracle of the LORD, 'and
will bring them back to this city; and they shall fight against it, and
shall take it, and shall burn it with fire; and the cities of Judah will
I make a desolation, without an inhabitant.' "

THE FIDELITY OF THE RECHABITES, 35:1–19

35 The word that came to Jeremiah from the LORD in the days of
Jehoiakim, the son of Josiah, king of Judah, as follows:
2 "Go to the household of the Rechabites, and talk with them, and
bring them to one of the chambers in the house of the LORD, and
offer them wine to drink."
3 So I took Jaazaniah, the son of Jeremiah, the son of Habazziniah,
with his brothers and all his sons, even the whole household of the
4 Rechabites, and brought them to the house of the LORD, to the cham-
ber of the sons of Hanan, the son of Igdaliah, the man of God, which
adjoined the chamber of the princes, above the chamber of Maaseiah,
5 the son of Shallum, the keeper of the threshold; and I set before the
Rechabites a bowl full of wine, with drinking cups, and said to them,
"Drink wine!"
6 But they said,
"We will drink no wine; for Jonadab, the son of Rechab, our an-
cestor, laid a charge upon us, saying, 'You shall drink no wine, neither
7 you nor your sons forever; and you shall build no house, nor sow
seed, nor plant nor own a vineyard, but shall live in tents all your
days, so that you may live long in the land where you pass your days.'
8 And we have obeyed in every respect the charge which Jonadab, the
son of Rechab, our ancestor, laid upon us, drinking no wine all our
lives—neither we, nor our wives, nor our sons, nor our daughters—
9 building no houses to live in, nor owning vineyard, field, nor seed,
10 but living in tents, acting in entire obedience to the charge which
11 Jonadab our ancestor laid upon us. It was only when Nebuchadrezzar,
king of Babylon, invaded the land that we said, 'Come and let us go
up to Jerusalem before the advance of the Chaldean and Syrian
armies'; and so we are living in Jerusalem."
12 Then the word of the LORD came to Jeremiah, saying,

13 "Thus says the LORD of hosts, the God of Israel: 'Go and say to
the men of Judah and the citizens of Jerusalem, Will you not learn
14 the lesson of obedience to my words?' is the oracle of the LORD. 'The
charge which Jonadab, the son of Rechab, laid upon his sons, to drink
no wine, has been loyally kept; and in obedience to their ancestor's
charge they have drunk no wine to this day. But though I spoke to
15 you early and late, you have not listened to me; and though I sent all
my servants the prophets to you early and late, saying, "Turn, I pray
you, each from his evil way, and amend your doings, and follow not
other gods, to serve them, that you may live in the land which I gave
to you and your fathers," you have neither listened nor bent your ears
16 to me. Therefore, because the sons of Jonadab, the son of Rechab,
have loyally kept the charge which their father laid upon them, while
17 this people has not listened to me, thus says the LORD, the God of
hosts, the God of Israel: Behold! I am bringing upon Judah and
upon all the citizens of Jerusalem all the evil which I pronounced
against them, because I spoke to them, but they did not listen, and I
called to them, but they did not answer.' "

18 But to the household of the Rechabites, Jeremiah said,

"Thus says the LORD of hosts, the God of Israel: 'Because you
have been obedient to the charge of Jonadab your ancestor, and have
kept all his instructions, and have acted in entire loyalty to that which
19 he charged you to do, thus says the LORD of hosts, the God of Israel:
Jonadab, the son of Rechab, shall not want a man to stand in my
presence forever.' "

THE BURNING OF THE SCROLL, 36:1–32

36 In the fourth year of Jehoiakim, the son of Josiah, king of Judah,
came this word to Jeremiah from the LORD:

2 "Take a scroll, and write on it all the words that I have spoken to
you against Israel, and Judah, and all the other nations, from the day
3 that I first spoke to you in the days of Josiah even to this day. Perhaps
when the household of Israel hears of all the evil that I am planning
to bring upon them, they will turn each from his evil way, and will
receive my pardon for their guilt and their sin."

4 So Jeremiah called Baruch, the son of Neriah; and at Jeremiah's
dictation Baruch wrote on a scroll all the words that the LORD had
5 spoken to him. Then Jeremiah instructed Baruch, saying,

6 "I am debarred from going to the house of the LORD. Go you,
then, and from the scroll which you have written at my dictation read

the words of the LORD in the hearing of the people gathered in the
house of the LORD on a fast-day, as well as in the hearing of all the
7 people of Judah who come from their different cities. Perhaps, as they
present their supplication before the LORD, they will turn each from
his evil way, when they realize how great is the anger and fury which
the LORD has expressed against this people."
8 And Baruch, the son of Neriah, carried out to the full the in-
structions which Jeremiah the prophet gave him, reading from the
9 book the words of the LORD in the house of the LORD. It was in the
fifth year of Jehoiakim, the son of Josiah, king of Judah, the ninth
month, the first day of the month, when all the people in Jerusalem
and all those who came to Jerusalem from the different cities of Ju-
10 dah had proclaimed a fast before the LORD, that Baruch in the hear-
ing of all the people read from the book the words of Jeremiah in the
house of the LORD, from the chamber of Gemariah, the son of Sha-
phan, the secretary, which was in the upper court, at the entrance to
the new gate of the house of the LORD.
11 Now when Micaiah, the son of Gemariah, the son of Shaphan, had
12 heard all the words of the LORD read from the book, he went down to
the palace, to the secretary's chamber, where he found all the princes
seated—Elishama the secretary, Delaiah, the son of Shemaiah, Elna-
than, the son of Achbor, Gemariah, the son of Shaphan, Zedekiah, the
13 son of Hananiah, and all the other princes. And Micaiah reported to
them all the words that he had heard Baruch read from the book in
14 the hearing of the people. Then all the princes sent Jehudi, the
son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch
with this message,

"Take with you the scroll from which you have read in the hearing
of the people, and come to us."

So Baruch, the son of Neriah, took the scroll with him, and went to
15 them. And they said to him,

"Read it once more in our hearing."

16 So Baruch read it in their hearing. And when they had heard all
the words, they turned in alarm to one another, and said to Baruch,

"We must certainly report all this to the king."

17 Then they asked Baruch,

"Pray, tell us! How did you write all these words? Was it at his
dictation?"

18 And Baruch answered them,

"Yes! He dictated all these words to me, and I wrote them with ink in the scroll."

19 Then the princes said to Baruch,

"Go into hiding, you and Jeremiah, and let no one know where you are."

20 And after they had deposited the scroll in the chamber of Elishama the secretary, they went to the king in his court, and reported the
21 whole matter in his hearing. The king then sent Jehudi to bring the scroll; and when he had brought it from the chamber of Elishama the secretary, Jehudi read it in the hearing of the king and of all the
22 princes who stood in attendance upon the king. It being the ninth month, the king was seated in the winter house, with a fire burning in
23 a brazier before him. And every three or four columns that Jehudi read, the king cut up with his penknife and flung into the fire that was in the brazier, until the whole scroll was consumed in the fire that was
24 in the brazier. And neither the king nor any of his servants showed any alarm, nor did they tear their clothes, as they heard all these
24 words. Even though Elnathan, Delaiah, and Gemariah entreated the
26 king not to burn the scroll, he did not listen to them. The king then ordered Jerahmeel the royal prince, Seraiah, the son of Azriel, and Shelemiah, the son of Abdeel, to arrest Baruch the secretary and Jeremiah the prophet. But the LORD kept them concealed.

27 Now after the king had burned the scroll containing the words that Baruch had written at Jeremiah's dictation, the word of the LORD came to Jeremiah, saying,

28 "Take another scroll, and write on it all the words that were on
29 the first scroll, which Jehoiakim, the king of Judah, burned. And to Jehoiakim, king of Judah, you shall send this message, 'Thus says the LORD: You have burned this scroll, asking, "Why have you written on it these words, 'The king of Babylon will certainly come and de-
30 stroy this land, and will wipe from it man and beast?' " Therefore thus says the LORD concerning Jehoiakim, king of Judah: "No descendant of his shall sit on the throne of David; and his dead body
31 shall be flung out to the heat by day and to the cold by night. And I will punish him, his race, and his servants, for their guilt; and I will bring upon them, and upon the citizens of Jerusalem, and upon the men of Judah, all the evil that I pronounced against them, though they did not listen." ' "

32 So Jeremiah took another scroll, and gave it to Baruch, the son of Neriah, the secretary, who wrote on it at Jeremiah's dictation all the

words of the book which Jehoiakim, king of Judah, had burned in the fire; and many words of a like nature were added to them.

A FURTHER WARNING TO ZEDEKIAH, 37:1–10

37 Zedekiah, the son of Josiah, whom Nebuchadrezzar, king of Babylon had made king in the land of Judah, reigned as king in the place of
2 Coniah, the son of Jehoiakim. But neither he, nor his servants, nor the people of the land, listened to the words of the LORD which he
3 spoke through Jeremiah the prophet. King Zedekiah, however, sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to Jeremiah the prophet, saying, "Pray, intercede on our behalf
4 with the LORD our God." (For Jeremiah had not yet been put in
5 prison, but was still coming and going freely among the people; and when Pharaoh's army advanced out of Egypt, the Chaldeans who were besieging Jerusalem, on hearing the news, raised the siege of Je-
6 rusalem.) Then the word of the LORD came to Jeremiah the prophet, saying,

7 "Thus says the LORD, the God of Israel: 'Thus shall you say to the king of Judah, who has sent you to consult me: Behold! Pharaoh's army, which is advancing to your aid, shall return to the land
8 of Egypt; and the Chaldeans shall come back to fight against this city,
9 and shall take it, and shall burn it with fire.' Thus says the LORD: 'Do not delude yourselves, saying, "The Chaldeans are leaving us
10 for good"; for they shall not leave you. Even if you defeated the whole Chaldean army that is fighting against you, leaving but a few wounded men of them in their several tents, they would rise up and burn this city with fire.' "

JEREMIAH ARRESTED AND IMPRISONED, 37:11–21

11 Now when the Chaldean army had raised the siege of Jerusalem,
12 because of the advance of Pharaoh's army, Jeremiah set out from Jerusalem on a journey to the land of Benjamin, to take possession of
13 the property that belonged to him among the people there. But just as he reached the Benjamin Gate, a sentry who was posted there, named Irijah, the son of Shemeliah, the son of Hananiah, arrested Jeremiah the prophet, saying,

"You are deserting to the Chaldeans."

14 Jeremiah replied,

"It is false; I am not deserting to the Chaldeans."

But he would not listen to him. So Irijah arrested Jeremiah, and

15 brought him to the princes. And the princes were so angry with Jere-
miah that they beat him and put him in prison in the house of Jonathan
16 the secretary, which had been turned into a prison. Having thus come
to the dungeon-cells, Jeremiah remained there for a number of days.
17 Then King Zedekiah sent for him, and received him; and the king
asked him secretly in his palace, "Is there any word from the LORD?"
And Jeremiah said,
"There is. You shall be given into the hand of the king of Bab-
ylon."
18 Then Jeremiah said to King Zedekiah,
"What wrong have I done to you, or to your servants, or to this
19 people, that you have put me in prison? Where are your prophets who
prophesied to you, saying, 'The king of Babylon shall not come
20 against you, nor against this land?' So now, pray, listen to me, O my
lord the king; and give a favorable hearing to my supplication, that I
may not be sent back to the house of Jonathan the secretary, and left
to die there!"
21 King Zedekiah then gave orders, and Jeremiah was committed to
the guard-court, and given a loaf of bread daily from the bakers'
street, until all the bread in the city was consumed. So Jeremiah re-
mained in the guard-court.

JEREMIAH RESCUED BY EBEDMELECH, 38:1–13

38 Now Shephatiah, the son of Mattan, and Gedaliah, the son of Pash-
hur, and Jucal, the son of Shelemiah, and Pashhur, the son of Mal-
chiah, heard Jeremiah addressing all the people in these terms,
2 "Thus says the LORD: 'He who remains in this city shall die by
sword, famine, and pestilence; but he who surrenders to the Chal-
3 deans shall have his life given to him as a prize of war.' For thus says
the LORD: 'This city shall certainly be given into the hand of the
king of Babylon's army, and they shall take it.' "
4 So they said to the king,
"Pray, have this man put to death; for he is disheartening the sol-
diers that are left in this city, and all the people as well, by addressing
such words to them; for this man is seeking not the welfare of this
people, but their ruin."
5 And King Zedekiah said,
"See! he is in your hand; for the king can do nothing against you."
6 So they took Jeremiah, and cast him into the cistern of Malchiah,
the royal prince, which was in the guard-court, letting Jeremiah down

with ropes. And as there was no water in the cistern, but only mud, Jeremiah sank in the mud.

7 But Ebedmelech the Ethiopian, a eunuch in the service of the palace, heard that they had put Jeremiah in the cistern. The king being
8 seated at the Benjamin Gate, Ebedmelech set out from the palace, and addressed the king, saying,

9 "My lord the king, these men have done wrong in treating Jeremiah as they have done, casting him into the cistern, to die on his feet of famine, because there is no more bread in the city."

10 The king then gave orders to Ebedmelech the Ethiopian, saying,

"Take with you three men from here, and draw Jeremiah the prophet out of the cistern, before he die."

11 So Ebedmelech took the men with him, and went to the wardrobe of the palace, and took from there some torn and tattered rags, and let
12 them down by ropes to Jeremiah in the cistern. And Ebedmelech the Ethiopian said to Jeremiah,

"Pray, put these torn and tattered rags below your armpits under the ropes."

13 And Jeremiah did so. And they drew Jeremiah by the ropes, and brought him up from the cistern. And Jeremiah remained in the guard-court.

THE SECRET MEETING WITH ZEDEKIAH, 38:14–28*a*

14 Then King Zedekiah sent for Jeremiah the prophet, and received him at the third entrance to the house of the LORD; and the king said to Jeremiah,

"I am going to ask you a question, and you must conceal nothing from me."

15 And Jeremiah said to Zedekiah,

"If I tell you the truth, are you not sure to put me to death? And if I give you advice, you will not listen to me."

16 So King Zedekiah swore an oath in secret to Jeremiah, saying,

"As the LORD lives, who made this life of ours, I will neither put you to death, nor hand you over to these men who are seeking your life."

17 Then Jeremiah said to Zedekiah,

"Thus says the LORD, the God of hosts, the God of Israel: 'If you surrender freely to the officers of the king of Babylon, your life shall be spared, and this city shall not be burned with fire; both yourself
18 and your household shall be spared. But if you do not surrender to the

officers of the king of Babylon, this city shall be handed over to the Chaldeans, who shall burn it with fire; and you yourself shall not escape from their hand."

19 Then King Zedekiah said to Jeremiah,

"I am afraid of the Jews who have gone over to the Chaldeans, lest I be handed over to them, and they subject me to indignity."

20 But Jeremiah said,

"You shall not be handed over. Pray, then, listen to the voice of the LORD, as I declare it to you, that your life may be spared, and all
21 may be well with you. But if you refuse to surrender, this is the word
22 that the LORD has revealed to me. All the women who are left in the palace of the king of Judah shall be led out to the officers of the king of Babylon, saying,

'Your bosom friends have deceived you,
And have overreached you;
They have sunk your feet in the mire,
And have turned away from you.'

23 All your wives and children shall be led out to the Chaldeans, while you yourselves shall not escape from their hand, but shall be captured by the king of Babylon; and this city shall be burned with fire."

24 Then Zedekiah said to Jeremiah,

25 "Let no one know of this conversation, on pain of death. And if the princes hear that I have been talking with you, and come and say to you, 'Pray, tell us what you said to the king, and what the king said
26 to you; conceal nothing from us, on pain of death,' you shall say to them, 'I was presenting my petition to the king, that he would not send me back to Jonathan's house, to die there.' "

27 So when all the princes came to Jeremiah, and questioned him, he answered them in strict accordance with the king's instructions; and they pressed him no further, for the conversation had not been over-
28 heard. Jeremiah then remained in the guard-court till the day that Jerusalem was taken.

THE CAPTURE OF JERUSALEM, 39:1–2, 4–10[1]

39 In the ninth year of Zedekiah, king of Judah, the tenth month, Nebuchadrezzar, king of Babylon, and all his army advanced against
2 Jerusalem and besieged it; and in the eleventh year of Zedekiah, the fourth month, the ninth day of the month, the city was breached.

[1] 38:28*b* and 39:3 will be found in the next section.

4 And when Zedekiah, king of Judah and all the soldiers saw what had
happened, they left the city by night, and fled by way of the king's
garden, through the gate between the two walls, and made for the
5 Jordan valley. But the Chaldean army pursued them, and overtook
Zedekiah in the steppes of Jericho; and they arrested him, and brought
him up to Nebuchadrezzar, king of Babylon, at Riblah in the land of
6 Hamath, where he pronounced judgment against him. And the king
of Babylon slew the sons of Zedekiah at Riblah before his eyes. The
7 king of Babylon likewise slew all the nobles of Judah. Then he put
out the eyes of Zedekiah, and bound him with chains, to carry him to
8 Babylon. The Chaldeans also burned the house of the king and the
houses of the people with fire, and demolished the walls of Jerusalem.
9 Then Nebuzaradan, the commander of the guard, carried captive to
Babylon the rest of the people that were left in the city, and the desert-
ers who had surrendered to him, together with the artisans that were
10 left. But Nebuzaradan, the commander of the guard, left in the land
of Judah a number of the poor people, who had nothing, and at the
same time gave them vineyards and fields.

THE RELEASE OF JEREMIAH, 38:28*b*, 39:3, 11–14

38 28b After Jerusalem had been taken, all the officials of the king of
39 3 Babylon—Nergal-sharezer, the chief councillor, Nebushazban, the
chief eunuch, and all the rest of the officials of the king of Babylon—
11 came and took their seats at the middle gate. Now Nebuchadrezzar,
king of Babylon, had given orders regarding Jeremiah to Nebuzara-
12 dan, the commander of the guard, saying, "Take him, and look well
13 after him; do him no harm, but treat him as he tells you." So Nebu-
zaradan, the commander of the guard, issued orders, and Nebushaz-
14 ban, the chief eunuch, Nergal-sharezer, the chief councillor, and all
the chief officials of the king of Babylon sent and took Jeremiah out
of the guard-court, and handed him over to Gedaliah, the son of
Ahikam, the son of Shaphan, to have him conveyed to his home. So he
stayed among the people.

THE PROMISE TO EBEDMELECH, 39:15–18

15 While Jeremiah was still shut up in the guard-court, the word of
the LORD came to him, saying,
16 "Go and say to Ebedmelech the Ethiopian, 'Thus says the LORD of
hosts, the God of Israel: Behold! I am about to fulfil the words I
have spoken concerning this city—for evil and not for good—and you

17 shall see them fulfilled on that day. But I will deliver you on that
day,' is the oracle of the LORD, 'and you shall not be handed over to
18 the men of whom you stand in dread. For I will most certainly save
you from falling by the sword, and your life shall be given to you as
a prize of war, because you have put your trust in me,' is the oracle of
the LORD."

JEREMIAH WITH GEDALIAH, 40:1–12

40 The word that came to Jeremiah from the LORD, after his release
from Ramah by Nebuzaradan, the commander of the guard, who had
found him bound with chains among all the exiles of Jerusalem and
Judah who were being carried captive to Babylon.
2 Now the commander of the guard had taken Jeremiah and said to
him,
3 "The LORD your God pronounced this doom upon this place, and
the LORD has fulfilled his word, and has done as he said, because you
sinned against the LORD, and did not listen to his voice—therefore this
4 thing has come upon you. But now, see! I release you this day from
the chains that are upon your hands. If you are disposed to come with
me to Babylon, come, and I will look well after you; but if you are
not disposed to come with me to Babylon, think no more of it. See!
the whole land is before you. Go wherever you think right and
5 proper. Go back, if you wish, to Gedaliah, the son of Ahikam, the son
of Shaphan, whom the king of Babylon has appointed governor over
the cities of Judah, and stay with him among the people; or go wher-
ever else you please."
The commander of the guard then gave him an allowance of vic-
6 tuals and released him. And Jeremiah came to Gedaliah, the son of
Ahikam, at Mizpeh, and stayed with him among the people that were
left in the land.
7 Now when all the commanders of the forces that were in the field,
together with their men, heard that the king of Babylon had ap-
pointed Gedaliah, the son of Ahikam, governor of the land, and that
he had intrusted to his charge the men, women, and children, of the
poorest classes of the land, who had not been carried captive to Bab-
8 ylon, they came to Gedaliah at Mizpeh—Ishmael, the son of Netha-
niah, Johanan, the son of Kareah, Seraiah, the son of Tanhumeth, the
sons of Ephai of Netophah, and Jezaniah, the son of the Maacathite—
9 together with their men. And Gedaliah, the son of Ahikam, the son of
Shaphan, swore an oath to them and their men, saying,

"Do not be afraid of the Chaldean officials. If you stay in the
10 land, and serve the king of Babylon, all shall be well with you. As
for myself, I intend to stay at Mizpeh, to represent your interests be-
fore the Chaldeans who may come to visit us; but you may gather
wine, fruit, and oil, store them in your vessels, and stay in the cities
which you choose to occupy."

11 Likewise, all the Jews who were in Moab, Ammon, Edom, and all
the other countries, when they heard that the king of Babylon had left
a remnant in Judah, and that he had appointed Gedaliah, the son of
12 Ahikam, the son of Shaphan, governor over them, returned from all
the places to which they had been driven, and came to the land of
Judah—to Gedaliah at Mizpeh—and gathered wine and fruit in
great abundance.

MURDER OF GEDALIAH, 40:13—41:18

13 Now Johanan, the son of Kareah, and all the commanders of the
14 forces that were in the field, came to Gedaliah at Mizpeh, and said to
him,

"Are you at all aware that Baalis, king of the Ammonites, has sent
Ishmael, the son of Nethaniah, to take your life?"

But Gedaliah, the son of Ahikam, did not believe them.

15 Then Johanan, the son of Kareah, spoke to Gedaliah in a secret
audience at Mizpeh, saying,

"Pray, let me go and slay Ishmael, the son of Nethaniah, without
anyone knowing it. Why should he take your life, and cause all the
Jews who are gathered round you to be scattered, and the remnant of
Judah to perish?"

16 But Gedaliah, the son of Ahikam, said to Johanan, the son of Kar-
eah,

"You shall do no such thing. For you are speaking falsely of Ish-
mael."

41 In the seventh month, however, Ishmael, the son of Nethaniah, the
son of Elishama, a member of the royal family, accompanied by ten
men, came to Gedaliah, the son of Ahikam, at Mizpeh. As they dined
2 together at Mizpeh, Ishmael, the son of Nethaniah, and the ten men
who were with him arose, and smote with the sword, and slew Ged-
aliah, the son of Ahikam, whom the king of Babylon had appointed
3 governor over the land. Ishmael also smote all the Jews who were
with him at Mizpeh, as well as the Chaldean soldiers who happened
to be there.

4 The day after the murder of Gedaliah, before anyone was aware
5 of it, certain men from Shechem, Shiloh, and Samaria—eighty in all
—with their beards shaved, their clothes rent, and their bodies gashed,
came bearing meal-offerings and frankincense, to present them in the
6 house of the LORD. Ishmael, the son of Nethaniah, went out from
Mizpeh to meet them, as they came along weeping; and when he met
them, he said to them,

"Come to Gedaliah, the son of Ahikam."

7 When they reached the middle of the city, Ishmael, the son of
Nethaniah, and the men who were with him slew them, and cast them
8 into a cistern. There were ten of their number, however, who said to
Ishmael,

"Do not put us to death; for we have stores of wheat, barley, oil,
and honey, buried in the fields."

So he let them alone, and did not put them to death with their fellows.

9 Now the cistern into which Ishmael cast all the dead bodies of the
men whom he had slain was a great cistern which King Asa had made
as a means of defense against Baasha, king of Israel; this cistern Ish-
mael, the son of Nethaniah, filled with the slain.

10 Ishmael then carried captive all the rest of the people that were at
Mizpeh—the king's daughters, and all the people that remained at
Mizpeh, whom Nebuzaradan, the commander of the guard, had com-
mitted to the charge of Gedaliah, the son of Ahikam—all these Ish-
mael, the son of Nethaniah, carried captive, and started to cross over to
11 the Ammonites. But when Johanan, the son of Kareah, and all the
commanders of the forces that were with him, heard of all the crimes
12 that Ishmael, the son of Nethaniah, had committed, they took all their
men, and set out to fight with Ishmael, the son of Nethaniah, over-
13 taking him by the great waters that are at Gibeon. And when all the
people that were with Ishmael saw Johanan, the son of Kareah, and
all the commanders of the forces that were with him, they were filled
14 with joy; and all the people whom Ishmael had carried captive from
Mizpeh turned round and went back to Johanan, the son of Kareah.
15 But Ishmael, the son of Nethaniah, with eight men, escaped from
Johanan, and made his way to the Ammonites.

16 Then Johanan, the son of Kareah, and all the commanders of the
forces that were with him, took all the remnant of the people whom
Ishmael, the son of Nethaniah, had carried captive from Mizpeh,
after he had slain Gedaliah, the son of Ahikam—men, women, chil-

17 dren, and eunuchs, whom he had brought back from Gibeon—and
they went and stayed at Chimham's Inn, in the neighborhood of Beth-
lehem, intending to go on to Egypt, through fear of the Chaldeans;
18 for they were afraid of them, because Ishmael, the son of Nethaniah,
had slain Gedaliah, the son of Ahikam, whom the king of Babylon
had appointed governor over the land.

THE MIGRATION TO EGYPT, 42:1—43:13

42 Then all the commanders of the forces, including Johanan, the son
of Kareah, and Azariah, the son of Hoshaiah, with all the people from
2 the least to the greatest, approached Jeremiah the prophet, and said to
him,

"Give a favorable hearing to our supplication, and pray to the LORD
your God for us, even for all this remnant—for we are left but a
3 few out of many, as you can see with your own eyes—that the LORD
your God may show us the way we should go and the thing we should
do."

4 Jeremiah the prophet answered them,

"I have heard your petition. I will pray to the LORD your God, as
you request; and whatever answer the LORD may give you, I will tell
you—I will hold nothing back from you."

5 And they said to Jeremiah,

"The LORD be a true and faithful witness against us, if we do not
act in perfect accordance with the word which the LORD your God
6 may send you to us! Whether it be pleasant or unpleasant, we will
obey the voice of the LORD our God, to whom we are sending you, that
we may prosper through obeying the voice of the LORD our God."

7 At the end of ten days the word of the LORD came to Jeremiah.
8 So he summoned Johanan, the son of Kareah, and all the commanders
of the forces that were with him, and all the people from the least to
9 the greatest; and he said to them,

"Thus says the LORD, the God of Israel, to whom you sent me to
10 present your supplication before him: 'If you stay on in this land, I
will build you up and not tear you down, and I will plant you and not
11 uproot you; for I regret the harm I have done to you. Do not be afraid
of the king of Babylon, of whom you are afraid; do not be afraid of
him,' is the oracle of the LORD; 'for I am with you to save you, and to
12 deliver you out of his hand. I will have pity upon you, and will inspire
him with pity for you, so that he may allow you to stay in your own
13 land. But if you say, "We will not stay in this land," refusing to obey

14 the voice of the LORD your God, and saying, "No, we will go to the
land of Egypt, where we shall see no war, and shall hear no sound of
trumpet, and shall have no hunger for bread; and there will we stay,"
15 then hear the word of the LORD, O remnant of Judah! Thus says
the LORD of hosts, the God of Israel: 'If you are determined to go to
16 Egypt, and if you go to settle there, the sword which you fear shall
overtake you there in the land of Egypt, and the famine which you
dread shall cling to your heels there in Egypt; and there shall you
17 die. All the men who are determined to go to Egypt, to settle there,
shall die by sword, famine, and pestilence; not one of them shall sur-
18 vive or escape from the doom that I am bringing upon them.' For
thus says the LORD of hosts, the God of Israel: 'As my anger and my
fury have been poured out upon the citizens of Jerusalem, so shall my
fury be poured out upon you when you enter Egypt; and you shall be
an execration and a horror, a curse and a scorn; and you shall see this
19 place no more.' So this is the word that the LORD has spoken to you,
O remnant of Judah: 'Do not go to Egypt!' And be certain of
20 this—for I forewarn you this day that you will wrong your own selves
if, after sending me to the LORD your God, saying, 'Pray to the LORD
our God for us; and whatever the LORD our God may say, tell us, and
21 we will do it,' and if, after I have told it to you this day, you do not
listen to the voice of the LORD your God in regard to anything that he
22 has sent me to tell you—now be certain of this, that you shall die by
sword, famine, and pestilence, in the place where you desire to go
and settle."

43 When Jeremiah had finished speaking to all the people all the words
of the LORD their God, even all these words which the LORD their
2 God had sent him to speak to them, Azariah, the son of Hoshaiah,
Johanan, the son of Kareah, and all the proud and defiant men said to
Jeremiah,

"You are telling a lie. The LORD our God did not send you to say,
3 'You shall not go to Egypt to settle there'; but Baruch, the son of
Neriah, has been egging you on against us, with the object of deliver-
ing us into the hand of the Chaldeans, that they may put us to death,
or carry us captive to Babylon."

4 So Johanan, the son of Kareah, and all the commanders of the
forces, and all the people, did not listen to the voice of the LORD, bid-
5 ding them stay in the land of Judah; but Johanan, the son of Kareah,
and all the commanders of the forces, took all the remnant of Judah
that had returned from all the nations to which they had been driven,

6 to settle in the land of Judah—the men, women, and children, the
king's daughters, every person whom Nebuzaradan, the commander of
the guard, had left with Gedaliah, the son of Ahikam, the son of
Shaphan, including Jeremiah the prophet and Baruch, the son of Ne-
7 riah—and, not listening to the voice of the LORD, went to the land of
Egypt, and arrived at Daphne.
8 Then the word of the LORD came to Jeremiah at Daphne, saying,
9 "Take some large stones, and bury them among the mortar under
the pavement in the gateway of Pharaoh's palace at Daphne, in the
10 sight of certain of the Jews. And say to them, 'Thus says the LORD
of hosts, the God of Israel: Behold! I am sending for Nebuchadrez-
zar, king of Babylon, my servant, who shall set his throne above these
stones which you have buried, and shall spread his royal pavilion over
11 them. And he shall come and smite the land of Egypt, devoting to
death those who are doomed to death, to exile those who are doomed to
12 exile, and to the sword those who are doomed to the sword. And he
shall kindle a fire in the houses of the gods of Egypt, and shall burn
them and carry them captive; and he shall purge the land of Egypt as
a shepherd purges his mantle of vermin, and shall go from it unmo-
13 lested. And he shall break in pieces the obelisks at Heliopolis, in the
land of Egypt, and shall burn the houses of the gods of Egypt with
fire.' "

JEREMIAH'S LAST APPEAL TO HIS PEOPLE, 44:1–30

44 The word that came to Jeremiah concerning all the Jews living in
the land of Egypt—at Migdol, Daphne, Memphis, and in the land of
Pathros—as follows:
2 "Thus says the LORD of hosts, the God of Israel: 'You have seen
all the trouble that I have brought upon Jerusalem and all the other
3 cities of Judah, so that they are now an uninhabited waste, because of
the wickedness by which they vexed me, going to offer sacrifice and
render worship to other gods, whom neither they nor you nor your
4 fathers knew. Though I sent all my servants the prophets to you early
and late, saying, "Pray, do not do this abominable thing which I hate,"
5 they neither listened nor bent their ears, to turn from their wicked-
6 ness and refrain from offering sacrifice to other gods, so that my fury
and my anger were poured out and kindled into a flame which de-
voured the cities of Judah and the streets of Jerusalem, making them
7 a waste and a desolation, as they are this day.' And now thus says the
LORD, the God of hosts, the God of Israel: 'Why are you doing

yourselves a great wrong, cutting off man and woman, child and suckling, from the midst of Judah, leaving not a remnant behind you,
8 through your persistence in vexing me with the work of your hands,
offering sacrifice to other gods in the land of Egypt, where you have
gone to settle, and so making yourselves a curse and a scorn among all
9 the nations of the earth? Have you forgotten the crimes of your fathers, the crimes of the kings of Judah, the crimes of your princes, the
crimes of yourselves, and the crimes of your wives, committed in the
10 land of Judah and in the streets of Jerusalem? To the present day
they have neither humbled themselves, nor been afraid, nor followed
my law and my statutes which I set before you and your fathers.'
11 Therefore thus says the LORD of hosts, the God of Israel: 'I am determined to bring ruin upon you, and to cut off the whole of Judah.
12 So I will take the remnant of Judah that were determined to go to
the land of Egypt to settle there, and they shall all be consumed in the
land of Egypt—they shall fall by the sword and be consumed by famine—from the least to the greatest shall they die by sword and famine,
13 and shall be an execration and a horror, a curse and a scorn. I will
punish those who live in the land of Egypt, as I punished Jerusalem,
14 by sword, famine, and pestilence, so that none of the remnant of Judah that have gone to the land of Egypt to settle there shall escape or
survive to return to the land of Judah where they long to return and
live; for none shall return but a handful of fugitives.' "

15 Then all the men who knew that their wives were offering sacrifice to other gods, and all the women who stood by—even all the people who lived in the land of Egypt and in Pathros, a great multitude
—answered Jeremiah, saying,

16 "As regards the word that you have spoken to us in the name of the
17 LORD, we will not listen to you, but will assuredly carry out to the full
the word that has gone from our own mouths, to offer sacrifice to the
queen of the heavens, and to pour libations to her, as we did, both we
and our fathers, our kings and our princes, in the cities of Judah and
in the streets of Jerusalem. For then we had plenty to eat, and
18 were well, and met with no trouble; but since we gave up offering
sacrifice to the queen of the heavens, and pouring libations to her, we
have been destitute of all things, and have been consumed by sword
and famine."

19 The women also said,

"And when we were offering sacrifice to the queen of the heavens, and pouring libations to her, was it without the approval of our hus-

bands that we made for her cakes stamped with her image, and poured libations to her?"

20 Then Jeremiah addressed all the people, both men and women—all the people that had given him this answer—saying,

21 "As regards the sacrifices that you offered in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes, as well as your common people, did they not rankle in
22 the mind and thought of the LORD, till the LORD could no longer bear your wicked and abominable deeds, and so your land became an
23 uninhabited waste, horror, and curse, as it is this day? It is just because you offered these sacrifices, and sinned against the LORD, not listening to the voice of the LORD, nor following his law, his statutes, and his testimonies, that this present trouble has befallen you."

24 Jeremiah further said to all the people, and to all the women,

"Hear the word of the LORD, all you people of Judah who are in
25 the land of Egypt! Thus says the LORD of hosts, the God of Israel: 'You and your wives have pledged your word, and have fulfilled it in actual deed, saying, "We will assuredly carry out the vows we have taken, to offer sacrifice to the queen of the heavens, and to pour libations to her." By all means keep your word, and carry out your vows!
26 Hear, however, the word of the LORD, all you people of Judah who live in the land of Egypt! I have sworn by my great name,' says the LORD, 'that never more shall my name be invoked by any man of Ju-
27 dah in all the land of Egypt, saying, "As the Lord GOD lives!" Behold! I am watching over them for evil and not for good; and all the men of Judah who are in the land of Egypt shall be consumed by
28 sword and famine, until an end is made of them. And those who escape from the sword—few in number—shall return from the land of Egypt to the land of Judah. Then all the remnant of Judah, who
29 came to the land of Egypt to settle there, shall know whose word shall stand—mine, or theirs! And this is the sign for you,' is the oracle of the LORD, 'that I will punish you in this place, so that you may know
30 that my words shall stand against you for evil. Thus says the LORD: Behold! I am giving Pharaoh Hophra, king of Egypt, into the hand of his enemies, into the hand of those who seek his life, just as I gave Zedekiah, king of Judah, into the hand of Nebuchadrezzar, king of Babylon, his enemy, who sought his life.' "

THE ORACLE TO BARUCH, 45:1–5

45 The word that Jeremiah the prophet spoke to Baruch, the son of
Neriah, after he had written these words in a book at the dictation of
Jeremiah, in the fourth year of Jehoiakim, the son of Josiah, king of
Judah.

2 Thus says the LORD, the God of Israel, concerning you, O Baruch:

3 "You have said, 'Ah me!
For the LORD has added sorrow to my pain;
I am weary with my groaning,
I can find no rest.'

4 Say to him, 'Thus says the LORD:
Behold! I am tearing down what I have built,
And am rooting up what I have planted.
[That is the whole earth.]

5 Do you seek great things for yourself?
Seek them not; for behold! I am bringing trouble
Upon all flesh,' is the oracle of the LORD.
'But your life will I give to you as a prize of war
In every place where you go.' "

ORACLES ON EGYPT, 46:1–28

46 The word of the LORD that came to Jeremiah the prophet concern-
ing the nations.

2 On Egypt: concerning the army of Pharaoh Necho, king of Egypt,
encamped at Carchemish by the River Euphrates, which was defeated
by Nebuchadrezzar, king of Babylon, in the fourth year of Jehoiakim,
the son of Josiah, king of Judah.

3 "Set buckler and shield in array,
Advance to battle;

4 Harness the steeds, and mount, you horsemen,
Stand forth with your helmets;
Unsheathe your spears, don your breastplates!

5 Why do I see them dismayed, turned back,
Their warriors beaten?
Why have they fled apace, without looking back,
Beset by terror?"
Is the oracle of the LORD.

6 "The swift cannot flee, nor the strong man escape;
To the north, by the River Euphrates, they stumble and fall.

7 "Who is this rising up like the Nile,
Like rivers whose waters toss?
8 Egypt rises up like the Nile,
Like rivers whose waters toss.
He says, 'I will rise up, I will cover the earth,
I will destroy its inhabitants.'
9 Up, you steeds; rage, you chariots;
March, you warriors—
Cush and Put, that handle the shield,
And the Lydians, that bend the bow.

10 "But that day shall be for the Lord, the God of hosts,
A day of vengeance, to avenge himself on his enemies;
And the sword shall devour till it is sated,
And shall drink its fill of their blood.
For the Lord, the God of hosts, shall hold a sacrifice
In the north-land, by the River Euphrates.
11 Go up to Gilead, and take balm,
O virgin daughter of Egypt!
In vain do you multiply medicines—
For you there is no healing.
12 The nations have heard your cry,
The earth is full of your wailing;
For warrior stumbles on warrior,
Both of them fall together."

13 The word that the Lord spoke to Jeremiah the prophet, in regard to the coming of Nebuchadrezzar, king of Babylon, to smite the land of Egypt:

14 "Tell it in Migdol,
And publish it in Memphis;
Say, 'Stand to arms, and make ready,
For the sword devours round about you.'
15 Why has Apis fled, and your bull-god not held his ground?
Because the Lord has thrust him down.
16 The foreigners among you stumble and fall,
They say to one another,
'Up, and let us return to our people,
To the land of our birth, before the deadly sword.'

17 "Call Pharaoh, king of Egypt, 'Blusterer,
Who has let the hour go by!'
18 As I live," is the oracle of the King,
Whose name is the LORD of hosts,
"One shall come like Tabor among the mountains,
Or like Carmel by the sea.
19 Get ready your baggage for exile,
O daughter that dwells in Egypt!
For Memphis shall become a desolation,
An uninhabited waste.

20 "A graceful heifer is Egypt;
But a wasp from the north has attacked her.
21 Even the hired soldiers within her are like calves of the stall—
Even they have turned and fled together,
Without making a stand;
For their day of doom has come upon them,
Their time of reckoning.
22 She hisses like a serpent,
As her enemies advance in force;
With axes they come against her,
Like fellers of trees.
23 They shall cut down her forest," is the oracle of the LORD,
"Although it is impenetrable;
For they are more in number than locusts,
They cannot be counted.

24 "Put to shame is the daughter of Egypt,
Handed over to the people of the north.
25 Says the LORD of hosts, the God of Israel:
'Behold! Amon of Thebes will I punish,
And Pharaoh, and those who trust in him.
26 I will hand them over to those who seek their lives,
To Nebuchadrezzar, king of Babylon, and his servants;
Though afterwards she shall be inhabited,
As in the days of old,' " is the oracle of the LORD.

27 "So fear not, O Jacob my servant,
Nor be dismayed, O Israel!
For behold! I will save you from afar,

And your race from the land of their exile.
Then shall Jacob have once more quiet and ease,
With none to make him afraid.
28 Fear not, O Jacob my servant," is the oracle of the LORD,
"For I am with you;
And I will make a full end of all the nations
Among whom I drove you away,
But of you will I not make a full end—
I will correct you in just measure,
Not leaving you wholly unpunished."

ON THE PHILISTINES, 47:1–7

47 The word of the LORD that came to Jeremiah the prophet concerning the Philistines, before Pharaoh smote Gaza.
2 Thus says the LORD:
"Behold! waters rise up from the north,
And shall become a raging torrent;
They shall overflow the land and all that fills it,
The cities and those who dwell in them.
Men shall cry out,
All the inhabitants of the land shall wail.
3 At the noise of the gallop of the hoofs of his steeds,
At the rush of his chariots, the rumble of his wheels,
The fathers look not back to their children—
So slack are their hands;
4 Because of the day that is coming
To spoil all the Philistines,
To cut off from Tyre and Zidon
Every helper that remains;
For the LORD is about to spoil the Philistines,
The remnant of the coast-land of Caphtor.
5 Baldness has come upon Gaza,
Ruined is Askelon;
How long must you gash yourselves,
O remnant of the Anakim?
6 Ah, sword of the LORD! when will you be at peace?
Get you back to your scabbard; rest and be still!
7 But how can it be at peace,
Since the LORD has given it a charge,

Has made it an appointment
Against Askelon and the sea-shore?"

48 ON MOAB, 48:1–46

Thus says the LORD of hosts, the God of Israel:
"Alas for Nebo! because it is spoiled;
Kiryathaim is shamed, is taken;
The bulwark is shamed, is discomfited.
2 No more is the fame of Moab,
In Heshbon they plotted her ruin:
'Come, let us cut her off from her place among nations!'
You also, O Madmen, shall be silenced;
The sword shall pursue you.

3 "Hark! a cry from Horonaim,
'Havoc and dire destruction!'
4 Moab is ruined;
As far as Zoar they send out the cry.
5 For up the ascent of Luhith weeping they go;
And down the pass to Horonaim the cry of ruin they raise:
6 'Flee, save yourselves,
Though you be like a scrub in the desert!'

7 "Because you trusted in your works and in your treasures,
You also shall be taken;
And Chemosh shall go into exile,
Along with his priests and his princes.
8 The spoiler shall come upon every city,
And no city shall escape;
The valley shall perish, and the plateau shall be destroyed,
As the LORD has said.

9 "Give wings to Moab,
For fain would she fly away,
While her cities become a desolation,
With none dwelling in them.
10 Cursed be he who does the work of the LORD with slackness,
And cursed be he who holds back his sword from bloodshed!

11 "Moab has been at ease from his youth,
He has settled on his lees—

He has not been emptied from vessel to vessel,
Nor has gone into exile;
So his taste remains in him,
And his scent is unchanged.
12 Therefore behold! days are coming," is the oracle of the LORD,
"When I will send tilters to him, who shall tilt him,
And shall empty his vessels, and shall dash his jars in pieces.
13 Then shall Moab be put to the blush through Chemosh,
As the household of Israel was put to the blush
Through Bethel, in whom they trusted.

14 "How can you say, 'We are heroes,
And mighty men of war,'
15 When the spoiler of Moab has come up against him,
And the flower of his youth has gone down to the slaughter?"
Is the oracle of the King, whose name is the LORD of hosts.
16 "Near at hand is the doom of Moab,
And his fate speeds on apace.
17 Bemoan him, all you who are round about him,
All you who know his name;
Say, 'How is the strong staff broken,
The beautiful rod!'

18 "Come down from your throne of glory, and sit in the mire,
O daughter that dwells in Dibon;
For the spoiler of Moab has come up against you,
Has destroyed your fortresses.
19 Stand by the wayside, and watch,
You who dwell in Aroer;
Ask him that flees, and her that escapes,
'What has happened?'
20 Moab is shamed, is discomfited;
Wail and cry!
Tell the news in Arnon
That Moab is spoiled.
21 And judgment has come on the table-land: on Holon, Jahzah, and
Mephaath; on Dibon, Nebo, and Beth-diblathaim; on Kiryathaim,
24 Beth-gamul, and Beth-meon; on Kerioth and Bozrah, and on all the
cities of the land of Moab, far and near.

25 "Hewn off is the horn of Moab,
And broken is his arm," is the oracle of the LORD.
26 "Make him drunk, for against the LORD has he magnified himself;
Moab has clapped his hands,
So he too shall be held in derision.
27 Was not Israel a derision to you?
Was he found in the company of thieves,
That as often as you speak of him, you shake your head?
28 Leave the cities, and occupy the crags,
You who dwell in Moab;
Be like the doves that nest
In the sides of the cavern's mouth!

29 "We have heard of the pride of Moab—
How very proud he is—
Of his haughtiness and pride and arrogance—
The lordliness of his mind.
30 I know his insolence," is the oracle of the LORD,
"How baseless are his boastings, accomplishing nothing.
31 Therefore I wail for Moab,
I cry for all Moab,
I moan for the men of Kir-heres.

32 "With Jazer I weep for you,
O vine of Sibmah!
Your branches passed over the sea,
Reached as far as Jazer;
Now on your fruits and your vintage
The spoiler has fallen,
33 And joy and gladness vanish
From the garden-land of Moab,
The wine have I stopped from the winepresses,
No grape-treader treads them,
The shout is the shout of battle,
Not the shout of joy.

34 "Heshbon and Elealeh cry out,
As far as Jahaz they send forth their voice,
From Zoar to Horonaim and Eglath-shelishiyyah;

For even the waters of Nimrim are a desolation.
35 And I will bring to an end in Moab," is the oracle of the LORD,
"Him that goes up to the high place, and offers sacrifice to his god.
36 Therefore my heart for Moab moans like a flute,
My heart for the men of Kir-heres moans like a flute,
Because the gain they have gotten has perished.

37 "Every head is bald, and every beard is clipped;
On every hand are gashes, and on every loin is sackcloth.
38 On all the housetops of Moab, and on all its squares,
There is universal mourning;
For I have broken Moab like a worthless vessel,"
Is the oracle of the LORD.
39 "How is Moab discomfited! how he wails!
How he turns his back in shame!
So shall Moab become a derision and a horror
To all who are round about him."

40 For thus says the LORD:
"One like a vulture shall swoop,
And shall spread his wings against Moab.
41 The cities shall be taken, and the strongholds be seized;
And the heart of the warriors of Moab on that day
Shall be like the heart of a woman in travail.
42 And Moab shall be destroyed from being a people,
Because he has magnified himself against the LORD.
43 Terror, and pit, and snare,
Are upon you, O inhabitants of Moab,"
Is the oracle of the LORD.
44 "And he who flees from the terror shall fall into the pit,
And he who escapes from the pit shall be caught in the snare;
For these things will I bring upon Moab
In their year of reckoning," is the oracle of the LORD.

45 "In the shadow of Heshbon there stand
Fugitives without strength;
For a fire has gone out of Heshbon,
A flame from the city of Sihon;
It devours the brow of Moab,
The crown of the sons of tumult.
46 Woe to you, O Moab!

The people of Chemosh is perished.
Your sons have been taken captive,
And your daughters have been led into exile;
47 Though I will restore the fortune of Moab
In the end of the days," is the oracle of the LORD.
Here ends the judgment on Moab.

49 ON THE AMMONITES, 49:1–6

Thus says the LORD:
"Has Israel no sons?
Has he no heir?
Why, then, has Milcom taken over the inheritance of Gad?
And why do his people dwell in its cities?
2 Therefore behold! days are coming," is the oracle of the LORD,
"When I will cause the shout of battle to be heard
Against Rabbah of the children of Ammon;
And she shall become a desolate mound,
And her daughter cities shall be burned with fire;
Then shall Israel take over the inheritance of those who took over his inheritance,"
Says the LORD.

3 "Wail, O Heshbon!
For the city has been spoiled.
Cry, O daughters of Rabbah!
Gird on sackcloth, lament,
And lacerate yourselves with gashes;
For Milcom shall go into exile,
Along with his priests and princes.

4 "Why do you boast of your valleys,
O daughter that lives at ease,
Trusting in your treasures, and saying,
'Who shall come against me?'
5 Behold! I am bringing terror upon you,"
Is the oracle of the Lord, the GOD of hosts,
"From all who are round about you;
And you shall be driven each one in headlong flight,
With none to rally the fugitives;

6 Though afterwards I will restore the fortune of the children of
Ammon,"
Is the oracle of the LORD.

ON EDOM, 49:7–22

7 Thus says the LORD of hosts:
"Is wisdom no more in Teman?
Is the counsel of the sages gone?
Is their wisdom scattered to the winds?
8 Flee, hide yourselves in inaccessible haunts,
You who live in Dedan!
For the doom of Esau am I bringing upon him,
His time of reckoning.
9 If grape-gatherers came to you,
They would leave no gleanings behind;
If robbers came by night,
They would destroy to their heart's content.
10 So I strip Esau bare,
His retreats I uncover,
That he cannot conceal himself.
He is spoiled by the arm of his brothers and neighbors,
With none to help him.
11 Leave your orphans to me, I will keep them alive;
And your widows—let them put their trust in me!"

12 For thus says the LORD:
"If those who did not deserve to drink the cup must yet drink it,
shall you go unpunished? No! You shall not go unpunished, but
13 drink you shall. For by myself have I sworn," is the oracle of the
LORD, "that Bozrah shall become a horror and a scorn, a waste and a
curse, and all her daughter cities shall become perpetual wastes."

14 A message have I heard from the LORD,
And an envoy is sent through the nations:
"Gather, and go against her,
Advance to the battle!
15 For behold! I make you small among the nations,
Despised among men.
16 The terror you inspired has deceived you,
Your pride of heart—

You who dwell in the clefts of the crags,
Who hold the heights of the hills!
Though you build your nest high as the eagle,
Even thence will I bring you down," is the oracle of the LORD.
17 "Then shall Edom become a horror—
Everyone who passes by her shall hiss with horror
At all her wounds.
18 As when Sodom and Gomorrah were overthrown,
Along with their neighbors," says the LORD,
"No man shall dwell there,
No mortal man shall stay in her.
19 Like a lion coming up from the jungle of Jordan
Against the peaceful sheepfold,
So will I chase them in a moment from their place,
And whom I choose I will set upon it.
For who is like me? and who will challenge me?
What shepherd is there who will face me?
20 Therefore hear the purpose that the LORD has formed against Edom,
And the plans that he has laid against the inhabitants of Teman!
Even the youngest of the flock shall be dragged away,
And their fold shall be shocked at their fate.
21 At the sound of their fall the earth shall quake,
And the noise of their crying shall be heard as far as the Red Sea.
22 Behold! one like a vulture shall mount up and swoop,
And shall spread his wings against Bozrah;
And the heart of the warriors of Edom on that day
Shall be like the heart of a woman in travail."

ON DAMASCUS, 49:23–27

23 Hamath and Arpad are put to the blush,
For bad news have they heard;
They melt in fear, they are in turmoil like the sea,
Which cannot rest.
24 Damascus is unstrung, she turns to flee,
Trembling seizes her;
Anguish and pangs lay hold on her,
Like a woman in travail.
25 Ah! how forlorn is the famous city,
The joyous town!

So her choice young men shall fall in her squares,
And all her warriors shall be silenced on that day,"
Is the oracle of the LORD of hosts.
"And I will kindle a fire in the wall of Damascus,
Which shall devour the palaces of Benhadad."

ON KEDAR AND THE KINGDOM OF HAZOR, WHICH NEBUCHADREZZAR KING OF BABYLON SMOTE, 49:28–33

Thus says the LORD:
"Arise, go up against Kedar,
And spoil the sons of the east.
Their tents and their flocks shall be taken,
Their curtains and all their goods;
Their camels also shall be borne away,
While men shout at them, 'Terror all around!'
Scatter in flight to inaccessible haunts,
You inhabitants of Hazor," is the oracle of the LORD;
"For Nebuchadrezzar, king of Babylon, has formed a purpose against you,
And has laid a plan against you.

"Arise, go up against a nation at ease,
That dwells in security," is the oracle of the LORD,
"A nation that has neither gates nor bars,
That lives alone.
Their camels shall fall a prey,
And their throngs of cattle shall be a spoil;
I will scatter to all the winds those who have the corners of their hair clipped,
And from every side of them will I bring doom upon them,"
Is the oracle of the LORD.
"And Hazor shall become a haunt of jackals,
A desolation forever;
No man shall dwell there,
No mortal man shall stay in her."

ON ELAM, 49:34–39

The word of the LORD that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah, king of Judah.

35 Thus says the LORD of hosts:
"Behold! I am breaking the bow of Elam,
The mainstay of their might;
36 And I will bring upon Elam four winds
From the four quarters of the heavens,
And will scatter them to all these winds,
That there shall be no nation
To which the outcasts of Elam shall not come.
37 And I will discomfit Elam before their enemies,
Before those who seek their life;
And I will bring trouble upon them,
Even my glowing anger," is the oracle of the LORD.
38 "And I will send the sword after them,
Until I have consumed them;
And I will set my throne in Elam,
And thence will I destroy both king and princes,"
Is the oracle of the LORD;
39 "Though in the end of the days I will restore the fortunes of Elam,"
Is the oracle of the LORD.

ON BABYLON, 50:1—51:58

50 The word that the LORD spoke concerning Babylon and the land of the Chaldeans by Jeremiah the prophet:
2 "Tell among the nations, publish the news,
Raise a signal, publish without concealment;
Say, 'Babylon is taken,
Bel is put to shame, Merodach is discomfited,
Her images are put to shame, her idols are discomfited.'
3 For up against her has come a people from the north,
That shall make her land a desolation,
So that none shall dwell in it—
Both man and beast shall have fled and gone.

4 "In those days, and at that time,"
Is the oracle of the LORD,
"The children of Israel shall come,
Along with the children of Judah,
Weeping as they go,
To seek the LORD their God.

They shall ask the way to Zion,
With their faces turned to it,
And shall come and join themselves to the LORD
In an everlasting covenant that shall not be forgotten.

"Lost sheep have my people been,
Their shepherds have misled them,
They have turned them astray on the mountains;
From mountain to hill have they gone,
Forgetting their fold.
All who found them devoured them—
While their enemies said, 'We are guiltless'—
Because they sinned against the LORD, the fold of righteousness,
Against the LORD, the hope of their fathers.

"Flee from the midst of Babylon,
Go out of the land of the Chaldeans,
Like he-goats before the flock.
For behold! I am rousing and raising against Babylon
A muster of mighty nations from the north-land,
Who shall set themselves in array against her,
Till she be taken from her place.
Their arrows shall be like those of a skilful warrior,
Who returns not with empty hands;
And Chaldea shall be a spoil—
All who spoil her shall have their fill,"
Is the oracle of the LORD.

"Though you rejoice and exult,
You who plunder my heritage,
Though you gambol like calves at grass,
And neigh like stallions,
Your mother shall be sorely ashamed,
She who bore you shall be put to the blush—
Behold! the last of the nations shall become a wilderness,
A dry land, and a desert;
Through the wrath of the LORD she shall not be inhabited,
But shall become an utter desolation;
Everyone who passes by Babylon shall hiss in horror
At all her wounds.

14 "Set yourselves in array against Babylon round about,
All you who bend the bow;
Shoot at her, spare not your arrows,
For she has sinned against the LORD.
15 Shout against her round about,
'She gives way,
Her buttresses have fallen, her walls are torn down!'
It is the vengeance of the LORD, therefore take vengeance upon her,
Do to her as she has done.
16 Cut off from Babylon both him that sows
And him that handles the sickle in time of harvest;
While before the deadly sword they turn everyone to his people,
And flee everyone to his land.

17 "A scattered flock is Israel,
Chased away by lions.
First the king of Assyria devoured him,
And now at the last Nebuchadrezzar, king of Babylon, has gnawed his bones."
18 Therefore thus says the LORD of hosts, the God of Israel:
"Behold! I am punishing the king of Babylon and his land,
As I punished the king of Assyria;
19 And I will bring back Israel to his fold,
And he shall pasture on Carmel and Bashan,
And shall browse to his heart's content on Mount Ephraim and Gilead.
20 In those days, and at that time,"
Is the oracle of the LORD,
"Men shall search for the guilt of Israel, but shall find none,
And for the sins of Judah, but shall discover none;
For I will pardon those whom I leave as a remnant.

21 "Go up against the land of Merathaim,
And against the people of Pekod;
Slay and destroy them utterly,"
Is the oracle of the LORD;
"Do to them all that I have commanded you.
22 Hark! the sound of battle in the land,
The sound of dire destruction!

23 Ah! how the hammer of all the earth
Is hewn and broken in pieces!
Ah! how Babylon is become
A horror among the nations!
24 I set a snare for you, O Babylon,
And you have been taken unawares;
You have been found, you have been caught,
Because you have challenged the LORD.
25 The LORD has opened his armory,
And has brought forth his weapons of wrath;
For the Lord, the GOD of hosts,
Has a work to do in the land of the Chaldeans.

26 "Come upon her from every quarter, throw open her granaries,
Pile her up like heaps of grain, destroy her utterly—
Let nothing of her be left!
27 Slay all her bullocks, let them go down to the slaughter;
Woe to them! for their day has come,
Their time of reckoning.
28 Hark! they flee, they escape from the land of Babylon,
To tell in Zion of the vengeance which the LORD our God has taken,
The vengeance he has taken for his temple.

29 "Summon against Babylon archers,
All who bend the bow;
Encamp against her round about,
Let none of her escape!
Repay her for her deeds,
Do to her as she has done;
For she has been insolent to the LORD,
The Holy One of Israel.
30 Therefore her choice young men shall fall in the squares,
And all her warriors shall be silenced on that day,"
Is the oracle of the LORD.

31 "Lo! I am against you, O Insolence!"
Is the oracle of the Lord, the GOD of hosts;
"For your day has come, your time of reckoning.
32 Insolence shall stumble and fall,
With none to lift him up;

And I will kindle a fire in his cities,
Which shall devour all who are round about him."

33 Thus says the LORD of hosts:
"The children of Israel are crushed,
Along with the children of Judah;
And all who took them captive hold them fast,
They refuse to let them go.
34 But their Champion is strong,
He whose name is the LORD of hosts;
He will surely defend their cause,
That he may bring rest to the earth,
But unrest to the people of Babylon.

35 "A sword upon the Chaldeans," is the oracle of the LORD,
"Upon the people of Babylon, upon her princes and her sages;
36 A sword upon her soothsayers, that they may become fools,
A sword upon her soldiers, that they may be discomfited:
37 A sword upon her horses, and upon her chariots,
And upon all the foreign people in the midst of her, that they may be turned into women;
A sword upon her treasures, that they may be plundered,
38 A sword upon her waters, that they may be dried up;
For she is a land of images,
And upon idols they are mad.

39 "Therefore wild-cats and wolves shall dwell there,
And ostriches shall inhabit her;
She shall be peopled no more forever,
Nor occupied from generation to generation.
40 As when God overthrew Sodom and Gomorrah,
Along with their neighbors," is the oracle of the LORD,
"No man shall dwell there,
No mortal man shall stay in her.

41 "Behold! a people is coming from the north,
A great nation and mighty kings are stirring from the ends of earth;
42 They lay hold on bow and javelin,
They are cruel and pitiless;

The sound of them is like that of the sea when it roars,
And they ride upon horses—
Arrayed as a man for the battle
Against you, O daughter of Zion!
43 The king of Babylon has heard the report of them,
And his hands fall helpless;
Anguish lays hold on him,
Pain like that of a woman in travail.

44 "Behold! like a lion coming up from the jungles of Jordan,
Against the peaceful sheepfold,
So will I chase them in a moment from their place,
And whom I choose I will set upon it.
For who is like me? and who will challenge me?
What shepherd is there who will face me?
45 Therefore hear the purpose that the LORD has formed against Babylon,
And the plans that he has laid against the land of the Chaldeans!
Even the youngest of the flock shall be dragged away,
And their fold shall be shocked at their fate.
46 At the sound of the capture of Babylon the earth shall quake,
And her cry shall be heard through the nations."

51 Thus says the LORD:
"Behold! I am rousing against Babylon,
And against the people of Leb-kamai,
The spirit of a destroyer;
2 And I will send to Babylon winnowers who shall winnow her,
And shall clean her land bare;
Then woe betide her on every side
On her day of trouble!
3 Let the archer bend his bow,
And stand up in his coat of mail;
Spare not her choice young men,
But utterly destroy all her host;
4 Let them lie down slain in the land of the Chaldeans,
Thrust through in her streets!
5 For their land is full of guilt
Against the Holy One of Israel;
But Israel and Judah have not been left widows
By their God, the LORD of hosts.

6 "Flee from the midst of Babylon,
Save everyone his life;
Perish not through her guilt,
For this is the LORD's time of vengeance—
Due recompense is he repaying to her.
7 Babylon was a cup of gold in the hand of the LORD,
That made all the earth drunk;
Of her wine the nations drank,
So that the nations went mad.
8 Suddenly Babylon falls and is broken—
Wail over her!
Take balm for her wound—
Perhaps she may be healed!
9 We would fain have healed Babylon,
But she is not healed.
Leave her, and let us go
Each to his land;
For her judgment touches the heavens,
Reaches the skies.
10 The LORD has vindicated our rights;
Come, and let us recount in Zion
What the LORD our God has done.

11 "Polish the arrows, prepare the shields;
For the LORD has roused the spirit of the king of the Medes,
He has formed a design against Babylon, to destroy it;
For such is the vengeance the LORD will take,
The vengeance he will take for his temple.
12 Against the walls of Babylon raise a signal,
Strengthen the blockades, set blockaders,
Prepare the ambushes;
For the LORD has both designed and done
What he spoke concerning the people of Babylon.
13 O you who dwell by many waters,
And are rich in treasures,
Your end has come, your ill-gotten gains are gone;
14 For the LORD of hosts has sworn by himself:
'I will fill you with men, swarming like locusts,
Who shall raise against you the shout of victory.'

15 "It is he who made the earth by his power,
Who established the world by his wisdom,
And stretched out the heavens by his skill.
16 When he thunders, there is a storm of waters in the heavens,
And he causes vapors to rise from the ends of the earth;
He makes lightnings for the rain,
And brings out the wind from his storehouses.
17 Every man is stupid and senseless,
Every goldsmith is put to shame through his images;
For his idols are frauds, which have no breath in them,
18 They are a mockery, a delusion,
Which will break down in their time of trial.
19 Not such is the Portion of Jacob,
But he is the framer of all things,
And Israel is the tribe of his inheritance—
The LORD of hosts is his name.

20 "You are my maul, my weapon of war,
With you I shatter nations,
With you I destroy kingdoms;
21 With you I shatter horse and rider,
With you I shatter chariot and driver;
22 With you I shatter man and woman,
With you I shatter old man and boy,
With you I shatter young man and maiden;
23 With you I shatter shepherd and flock,
With you I shatter plowman and team,
With you I shatter governor and deputy.
24 And I will requite Babylon and all the people of Chaldea, before your eyes, for all the wrong that they have done in Zion," is the oracle of the LORD.

25 "Behold! I am against you, O destroying mountain,
That destroyed all the earth," is the oracle of the LORD;
"I will stretch out my hand against you,
And will roll you down from the crags,
And will make you a burning mountain.
26 No cornerstone shall be taken from you,
No foundation-stone;

But you shall be a perpetual desolation,"
Is the oracle of the LORD.
27 "Raise a signal on the earth,
Blow a trumpet among the nations;
Prepare the nations for war against her,
Summon against her the kingdoms of Ararat,
Minni and Ashkenaz;
Appoint a field-marshal against her,
Bring up horses like bristling locusts.
28 Prepare the nations for war against her,
The king of the Medes, his governors, and all his deputies,
With all the land which he rules.
29 The earth quakes and writhes in pain,
For the purposes of the LORD against Babylon stand—
To make the land of Babylon a desolation,
Without an inhabitant.

30 "The warriors of Babylon have ceased to fight,
They stay in their strongholds;
Their strength is exhausted, they are turned into women,
Her dwellings are ablaze, her bars are broken.
31 Runner runs to meet runner,
Messenger to meet messenger,
To tell the king of Babylon
That his city is taken from end to end,
32 That the fords have been seized,
That the outworks are burned with fire,
And that the men of war are discomfited.
33 For thus says the LORD of hosts,
The God of Israel:
'The daughter of Babylon is like a threshing-floor
After it has been trodden,
And in a little while the time of harvest
Shall come for her.'

34 "Nebuchadrezzar, king of Babylon, has devoured me,
He has consumed me;
He has set me down as an empty vessel,
He has swallowed me like a monster;
He has filled his maw with my dainties,

He has rinsed me out.
35 'The violence done to my flesh be upon Babylon!'
Let the inhabitants of Zion say;
'My blood be upon the inhabitants of Chaldea!'
Let Jerusalem say.
36 Therefore thus says the LORD:
'Behold! I am defending your cause,
And will take vengeance for you;
I will dry up her sea,
And will drain her fountain.
37 And Babylon shall become a heap of ruins,
A haunt of jackals,
A horror and a hissing,
Without an inhabitant.'

38 "Though they roar together like young lions,
And growl like lions' whelps,
39 With poison will I prepare them a feast,
And will make them drunk till they swoon away,
And sleep a perpetual sleep,
And never awake," is the oracle of the LORD.
40 "I will bring them down to the slaughter like lambs,
Like rams and he-goats.

41 "Ah! how is Sheshach taken,
The praise of the whole earth seized!
Ah! how has Babylon become
A horror among the nations!
42 The sea has come up on Babylon,
With the surge of its waves is she covered;
43 Her cities have become a waste,
A dry land, and a desert,
A land where no man dwells,
Through which no mortal passes.
44 Bel also will I punish in Babylon,
And out of his mouth will I bring forth what he has swallowed;
Then no more shall the nations stream to him,
For the wall of Babylon is fallen.

45 "Go out of the midst of her, O my people!
Save everyone his life

From the glowing wrath of the LORD.
46 Be not down-hearted nor fearful
At the rumors heard in the land,
When one rumor comes in one year,
And another in the next,
When violence reigns in the land,
And ruler stands against ruler.
47 Therefore behold! days are coming,
When I will punish the images of Babylon,
And all her land shall be put to shame,
And all her slain shall lie in the midst of her.
48 Then the heavens and the earth, and all that is in them,
Shall ring out their joy over Babylon;
For out of the north shall the spoilers come to her,"
Is the oracle of the LORD;
49 "And Babylon also must fall for the slain of Israel,
As for Babylon have fallen the slain of all the earth.

50 "You that escape from the sword,
Go, stand not still;
Remember the LORD from afar,
And think of Jerusalem:
51 'We are put to the blush, for reproach have we heard—
Confusion has covered our faces,
For strangers have entered the sanctuary
Of the house of the LORD.'
52 Therefore behold! days are coming,"
Is the oracle of the LORD,
"When I will punish her images,
And all through her land the slain shall lie.
53 Though Babylon scale the heavens,
And fortify her stronghold on high,
Yet from me shall spoilers come to her,"
Is the oracle of the LORD.

54 "Hark! a cry from Babylon,
The sound of dire destruction from the land of the Chaldeans!
55 For the LORD is spoiling Babylon,
And stills her mighty voice.
They roar like many waters,

The din of their voice is raised;
56 For the spoiler has come upon Babylon,
And her warriors are taken, their bows are broken in pieces;
For the LORD is a God of recompense,
He will surely requite.
57 Her princes and her sages will I make drunk,
Her governors, her deputies, and her soldiers;
And they shall sleep a perpetual sleep,
And shall never awake," is the oracle of the King,
Whose name is the LORD of hosts.

58 Thus says the LORD of hosts:
"The broad wall of Babylon shall be razed to the ground,
And her lofty gates shall be burned with fire;
So the peoples shall toil for nought,
And the nations shall weary themselves for the fire."

THE MESSAGE TO SERAIAH, 51:59–64

59 The word with which Jeremiah the prophet charged Seraiah, the son of Neriah, the son of Mahseiah, when he went with Zedekiah, king of Judah, to Babylon in the fourth year of his reign, Seraiah being quarter-master to the king.
60 After Jeremiah had written on a special scroll a record of all the trouble that was to come upon Babylon—even all these words that he
61 had written concerning Babylon—Jeremiah said to Seraiah,
62 "When you reach Babylon, see that you read all these words, and say, 'Thou, O LORD, hast declared concerning this place, that thou wilt cut it off, so that neither man nor beast may dwell in it, but that it
63 may be a perpetual desolation.' And when you have finished reading this scroll, tie a stone to it, and throw it into the middle of the Eu-
64 phrates, and say, 'Thus shall Babylon sink, to rise no more, because of the trouble that I am bringing upon her.' "

Here end the words of Jeremiah.

THE FALL OF JERUSALEM, 52:1–30

52 Zedekiah was twenty-one years old when he began to reign; and he reigned in Jerusalem for eleven years. His mother's name was Hamu-
2 tal, the daughter of Jeremiah of Libnah. He did what was evil in
3 the sight of the LORD, just as Jehoiakim had done; and the anger of

the LORD burned against Jerusalem and Judah, until he had cast them out of his presence.

4 Zedekiah rebelled against the king of Babylon. Accordingly, in the ninth year of his reign, the tenth month, the tenth day of the month, Nebuchadrezzar, king of Babylon, with all his army advanced against Jerusalem, encamped against it, and built a siege-wall against
5 it round about; and the city remained under siege till the eleventh
6 year of King Zedekiah. In the fourth month of that year, the ninth day of the month, when the famine in the city was so severe that there
7 was no food for the common people, the city was breached, and the king and all the soldiers left the city by night, through the gate between the two walls, by the king's garden—the Chaldeans being all
8 round the city—and made for the Jordan valley. But the Chaldean army pursued them, and overtook Zedekiah in the steppes of Jericho,
9 his whole army having scattered from him; and they arrested the king, and brought him up to the king of Babylon at Riblah in the land of
10 Hamath, where he pronounced judgment against him. And the king of Babylon slew the sons of Zedekiah before his eyes. He likewise
11 slew all the princes of Judah at Riblah. Then the king of Babylon put out the eyes of Zedekiah, bound him with chains, carried him to Babylon, and put him in prison, where he remained till the day of his death.

12 In the fifth month, the tenth day of the month—this was the nineteenth year of King Nebuchadrezzar, king of Babylon—Nebuzaradan, the commander of the guard, a minister in attendance on the king
13 of Babylon, came to Jerusalem, and burned the house of the LORD and the king's house; and every other house in Jerusalem, every great
14 man's house, he burned with fire. And the Chaldean army that was with the commander of the guard broke down all the walls of Jeru-
15 salem round about. Then Nebuzaradan, the commander of the guard, carried captive the rest of the people that were left in the city, and the deserters who had surrendered to the king of Babylon, together with
16 the artisans that were left. But some of the poorest of the land Nebuzaradan, the commander of the guard, left as vinedressers and plow-
17men. The Chaldeans also broke in pieces the bronze pillars, the stands, and the bronze sea that were in the house of the LORD, carrying all the
18 bronze parts of them to Babylon. And they took away the pots, the shovels, the snuffers, the basons, the pans, and all the other bronze
19 vessels that were used in worship. The commander of the guard also took away the cups, the fire-pans, the basons, the pots, the lamp-stands,

20 the pans, and the bowls—of gold and silver respectively—besides the
two pillars, the sea, the twelve bronze bulls that were under the sea,
and the stands, which King Solomon had made for the house of the
21 LORD, of all of which vessels the bronze was beyond weight. The
pillars were each eighteen cubits in height, twelve cubits in circum-
22 ference, and four fingers in diameter, the center being hollow. Each
was surmounted by a bronze capital, five cubits in height, with net-
work and pomegranates of solid bronze round about the capitol. Both
pillars were similar in every respect, including network and pome-
23 granates. On the network round about each capital there were ninety-
six pomegranates visible on the outside, and one hundred in all.
24 And the commander of the guard took Seraiah, the chief priest, and
Zephaniah, the second priest, with the three keepers of the threshold;
25 he took also from the city a eunuch who had charge of the soldiers,
and seven of the king's privy councillors who were found in the city,
the secretary of the commander-in-chief, who kept the army roll, and
26 sixty of the country people who were found within the city. Having
taken them, Nebuzaradan, the commander of the guard, brought them
27 to the king of Babylon at Riblah. And the king of Babylon smote
them, and put them to death at Riblah in the land of Hamath. Thus
was Judah carried captive from its land.
28 This is the sum-total of the people whom Nebuchadrezzar carried
captive: in the seventeenth year, three thousand and twenty-three men
29 of Judah; in the eighteenth year of Nebuchadrezzar, eight hundred
30 and thirty-two persons from Jerusalem; in the twenty-third year of
Nebuchadrezzar, seven hundred and forty-five men of Judah, carried
captive by Nebuzaradan, the commander of the guard; in all, four
thousand six hundred persons.

THE DELIVERANCE OF JEHOIACHIN, 52:31–34

31 In the thirty-seventh year of the exile of Jehoiachin king of Judah,
the twelfth month, the twenty-fifth day of the month, Evil-Mero-
dach king of Babylon, in the first year of his reign, extended clem-
32 ency to Jehoiachin, released him from prison, spoke kindly to him,
and gave him a seat above that of the other kings who were with him
33 in Babylon. So he changed his prison dress, and dined in the king's
34 presence all the days of his life. And for his provision, a perpetual
allowance was made for him by the king of Babylon, a suitable por-
tion for each day, all the days of his life, till the day of his death.

THE BOOK OF LAMENTATIONS

THE DESOLATION AND MISERY OF CONQUERED JERUSALEM, 1:1–22

א

1 How lonely the city sits,
once so crowded with people!
She has become like a widow,
once so great among the nations;
She that was a princess among the cities,
has become a vassal.

ב

2 She weeps bitterly by night,
with her tears upon her cheeks;
She has no comforter,
out of all her lovers;
All her friends have betrayed her;
they have become her enemies.

ג

3 Judah has been carried into exile,
to suffer tribulation and hard servitude;
She has to live among the nations,
she has no home;
Her pursuers have all overtaken her,
in the midst of her troubles.

ד

4 The roads to Zion mourn,
without pilgrims to the feasts;
All her gates are desolate;
her priests moan;
Her maidens have been dragged off,
while she is left disconsolate

ה

5 Her oppressors have become supreme;
her enemies have triumphed;

For the LORD has afflicted her
for the multitude of her sins;
Her children have gone forth,
as captives before the oppressor.

ו

6 Gone too from the daughter of Zion
is all her splendor;
Her princes have become like stags,
that can find no pasture,
But flee exhausted
before the hunter.

ז

7 Jerusalem recalls,
in the time of her affliction and misery,
All her glory,
which she had in days of old,
Now that her people have fallen at the hands of the oppressor,
with none to help her;
The oppressors gaze at her,
they laugh at her downfall.

ח

8 Jerusalem sinned greatly,
and so has become filthy;
All her admirers despise her,
because they see her condition;
Whereas she herself moans,
and turns away.

ט

9 Her uncleanness clung to her skirts;
she took no thought of her future;
So she has fallen most horribly,
with none to comfort her;
"See, O LORD, my affliction,
how the enemy triumphs."

י

10 The oppressor has laid his hand
upon all her treasures;

For she has seen the nations
enter her sanctuary,
Those whom thou didst command
not to enter thy assembly-place.

כ

11 Her people are all moaning,
in their search for bread;
They give of their treasures for food,
to keep themselves alive.
"See, O LORD, and behold,
how abased I am."

ל

12 "Ho, all you who pass along the road,
look and see,
If there is any pain like my pain,
which has been dealt to me,
With which the LORD has afflicted me
in the day of his fierce anger.

מ

13 "From above he has hurled fire;
into my bones he has made it descend;
He has spread a net for my feet;
he has tripped me up;
He has made me desolate,
miserable all the time.

נ

14 "Watch has been kept over my transgressions;
by his hand they are bound together;
They have come upon my neck;
he has shattered my strength;
The Lord has delivered me
into the power of those that I cannot withstand.

ס

15 "The Lord in my midst
has set at nought all my warriors;

He has called an assembly against me,
to crush my young men;
The Lord has trodden as in a wine-press
the virgin daughter of Judah.

ע

16 "For all these things I weep;
my eyes shed tears;
For a comforter is far from me,
someone to console me;
My children are distraught,
for the enemy has prevailed."

פ

17 Zion spreads out her hands,
with none to comfort her;
The LORD has given command regarding Jacob,
that his neighbors are to be his oppressors;
Jerusalem has become
abhorrent to them.

צ

18 "The LORD is right,
for I have rebelled against his word;
Yet hear, all you peoples,
and look at my pain:
How my youths and maidens
have gone into captivity.

ק

19 "I called on my lovers,
but they repudiated me;
My priests and elders
perished in the city,
When they sought food
to keep themselves alive.

ר

20 "See, O LORD, how I am in distress;
how my spirits are troubled;
How my heart is upset within me,
because I have been so rebellious.

On the street the sword has caused bereavement,
even as death in the house.

ש

21 "They hear how I moan,
with none to comfort me;
All my enemies have heard of my plight;
they rejoice that thou hast done it;
That thou hast brought the day which thou didst announce;
but they are like me.

ת

22 "Let all their wickedness come before thee,
and do unto them,
As thou hast done unto me,
for all my transgressions;
For my sorrow is great,
and my heart is miserable."

GOD'S JUDGMENT ON JERUSALEM, 2:1–22

א

2 How the Lord in his anger has brought disgrace
upon the daughter of Zion!
He has cast down from heaven to earth
the glory of Israel;
And has given no heed to his footstool,
in the day of his anger.

ב

2 The Lord has consumed without mercy
all the habitation of Jacob;
He has thrown down in his wrath
the strongholds of the daughter of Judah;
He has struck to the ground,
he has degraded her king and princes.

ג

3 He has cut off in fierce anger
all of Israel's strength;
He has drawn back their right hand
from the enemy;

And has burned throughout Jacob,
like a flaming fire which consumes the neighborhood.

ד

4 He has bent his bow like an enemy,
with his right hand set like an adversary;
And he has slain all the notables
in the tents of the daughter of Zion;
He has vented his fury like fire.

ה

5 The Lord has become like an enemy;
he has consumed Israel;
He has consumed all his palaces;
he has demolished his fortresses;
And he has heaped on the daughter of Judah
mourning and moaning.

ו

6 He has torn down his pavilion like that of a garden;
he has demolished his meeting place;
The LORD has abolished in Zion
festival and sabbath;
And he has repudiated in the heat of his anger
king and priest.

ז

7 The Lord has spurned his altar;
he has rejected his sanctuary;
He has surrendered into the power of the enemy
the walls of her palaces;
There was shouting in the temple of the LORD,
as on a day of festival.

ח

8 The LORD had determined
to destroy the wall of the daughter of Zion;
He stretched out a line;
he did not restrain his hand from consuming;
So rampart and wall mourn;
they lament together.

ט

9 Her gates are sunk to the ground;
he has destroyed and broken her bars;
Her king and princes are among the nations;
government has ceased;
Neither do her prophets receive
any visions from the LORD.

י

10 Silent on the ground sit
the elders of the daughter of Zion;
They have thrown dust on their heads;
they have put on sackcloth;
The maidens of Jerusalem
hang their heads to the ground.

כ

11 My eyes are spent with tears;
my spirits are troubled.
My grief is poured out on the ground,
over the downfall of the daughter of my people;
Because of the swooning of babes and sucklings
in the city squares.

ל

12 To their mothers they keep saying,
"Where are there grain and wine?"
While they swoon like one wounded
in the city squares;
While their lives ebb away
on their mothers' bosoms.

מ

13 To what can I liken you;
what can I compare with you, O daughter of Jerusalem?
What can I liken to you,
that I may comfort you, O virgin daughter of Zion?
For your ruin is as vast as the sea;
who can heal you?

נ

14 Your prophets have divined for you
stuff and nonsense;
And instead of denouncing your iniquity,
to save you from captivity,
They have divined for you oracles,
vain and misleading.

ס

15 All who pass along the road
clap their hands at you;
They hiss and wag their heads
at the daughter of Jerusalem:
"Is this the city
that was called the crowning joy of all the earth?"

פ

16 All your enemies
revile you;
They hiss and gnash their teeth;
they say, "We have consumed her;
This is indeed the day that we looked for;
we have found it; we see it."

ע

17 The LORD has done what he planned;
he has carried out his word,
Which he decreed long ago;
he has devastated without mercy,
And he has let the enemy rejoice over you;
he has exalted the strength of your oppressors.

צ

18 Cry unto the Lord;
wail, O daughter of Zion;
Weep tears like a torrent,
day and night;
Give yourself no respite;
let your eyes have no rest.

ק

19 Rise, cry out in the night,
at the beginning of the watches;
Pour out your heart like water,
in the presence of the Lord;
Lift up your hands to him,
for the life of your children,
Who faint for hunger,
at the head of every street.

ר

20 See, O LORD, and behold;
to whom else hast thou done thus:
Whether it be women devouring their own offspring,
their petted children;
Or priest and prophet
slain in the sanctuary of the Lord?

ש

21 Prostrate on the ground in the streets lie
both the young and the old;
My youths and maidens
have fallen by the sword;
Thou hast slain them in the day of thy anger;
thou hast slaughtered them without mercy.

ת

22 Thou didst invite them as though it were a feast-day,
to my guest-chamber from the neighborhood;
But in the day of the LORD's anger there was none
that escaped or survived;
Those whom I fondled and reared,
my enemy exterminated.

JERUSALEM'S LAMENT AND PRAYER, 3:1–66

א

3 "I am a person who has seen affliction,
by the rod of his wrath,
2 He has led me and made me walk
in darkness and not light.

3 Against me alone he has repeatedly turned
his hand all the time.

ב

4 "He has wasted my flesh and my skin;
he has broken my bones.
5 He has fenced me in,
and encompassed me with bitterness and hardship.
6 He has made me live in the dark,
like those long dead.

ג

7 "He has walled me in so that I cannot get out;
he has loaded me with chains.
8 Also, whenever I have cried, and called for help,
he has ignored my prayer.
9 He has walled up my ways with hewn stones;
he has made my paths crooked.

ד

10 "He has been a lurking bear to me,
a lion in ambush.
11 He has waylaid me, and mangled me;
he has made me desolate.
12 He has bent his bow,
and set me up as a target for his arrows.

ה

13 "He has driven into my vitals
the shafts of his quiver,
14 I have become the butt of all peoples,
their taunt-song all the time.
15 He has filled me with bitterness;
he has sated me with anguish.

ו

16 "He has broken my teeth with gravel-stones;
he has made me cower in ashes;
17 And he has robbed me of happiness;
I have forgotten what prosperity is;

18 So I said, 'Gone is my strength,
and my hope in the LORD.'

ז

19 "The thought of my affliction and bitterness
is anguish and misery.
20 I am indeed thinking of it,
and I am crushed in spirit.
21 But this I call to mind,
and so I have hope:

ח

22 "That the mercies of the LORD never cease;
his compassion never fails;
23 They are fresh every morning;
great is his faithfulness.
24 'The LORD is my heritage,' I said;
'therefore will I hope in him.'

ט

25 "The LORD is good to him who craves him,
to the person who seeks him.
26 It is good that one should wait quietly
for help from the LORD,
27 It is good for a man,
that he should bear the yoke in his youth.

י

28 "Let him sit alone in silence,
since it has been laid upon him.
29 Let him lay his mouth in the dust;
perhaps there may be hope.
30 Let him offer his cheek to the smiter;
let him be sated with disgrace;

כ

31 "For the Lord forever
will not spurn him.
32 Though he cause grief,
he will have compassion according to the
abundance of his grace;

33 For he does not willingly afflict,
nor grieve mankind.

ל

34 "To crush under foot
all prisoners in the world,
35 To deprive a man of his rights,
in the face of the Almighty,
36 To subvert man in his cause,
the Lord does not countenance.

מ

37 "Who is there that can order anything into being,
when the Lord has not decreed it?
38 Is it not by decree of the Most High,
that good and evil come?
39 Of what can living man complain,
each one because of his sins?

נ

40 "Let us search, and examine our ways,
and return to the LORD,
41 Let us lift up our hearts with our hands
to God in the heavens:
42 'We have transgressed and rebelled;
but thou hast not pardoned.

ס

43 " 'Thou hast enveloped thyself in anger, and pursued us;
thou hast slain without mercy;
44 Thou hast enveloped thyself in a cloud,
so that no prayer can pass through;
45 Thou hast made us scum and refuse,
among the peoples.

ע

46 " 'All our enemies
have reviled us;
47 Desolation and destruction
have become terror and calamity to us.'

48 My eyes shed torrents of water,
over the downfall of the daughter of my people.

ע

49 "My eyes will flow unceasingly,
without any respite,
50 Until the LORD from the heavens
looks down, and sees.
51 My eyes give me pain,
because of all the maidens of my city.

צ

52 "They who had no reason to be my enemies
hunted me like a bird;
53 They threw me into a pit to die,
and cast stones on me.
54 Water flowed over my head;
I said, 'I am lost.'

ק

55 "I called on thy name, O LORD,
out of the depths of the pit.
56 Thou didst hear my cry,
'Close not thy ear to my supplication, to my cry;'
57 Thou didst draw near when I called on thee;
thou didst say, 'Fear not.'

ר

58 "O Lord, thou didst plead my cause,
thou didst redeem my life.
59 O LORD, thou hast seen the wrong done me,
give me justice.
60 Thou hast seen all their vengeance,
all their plots against me.

ש

61 "Thou hast heard their insults, O LORD,
all their plots against me,
62 The utterances of my assailants,
and their muttering against me all day long.

63 Whether they are idle or busy,
see how I am their taunt-song.

ח

64 "Repay them, O LORD,
as their deeds deserve;
65 Give them blindness of heart,
let thy curse be on them;
66 Pursue them in anger,
and destroy them from under thy heavens, O LORD!"

THE CONTRAST BETWEEN JERUSALEM'S PAST AND PRESENT, 4:1–22

א

4 How dim the gold has become,
how changed the finest gold!
The sacred stones are being thrown out,
at the head of every street.

ב

2 The precious children of Zion,
comparable to fine gold,
Count, alas, as earthen pots,
the work of a potter's hands!

ג

3 Even the jackals bare their breasts,
they suckle their young;
But the daughter of my people has become cruel,
like the ostriches of the desert.

ד

4 The tongue of the suckling child cleaves
to his palate for thirst;
The children are begging bread,
with none to offer it to them.

ה

5 They that did feast on dainties
are perishing in the streets;

They that were reared amid purple
have to take to dunghills.

ר

6 So the iniquity of the daughter of my people must be greater
than the sin of Sodom,
That was overthrown as in a moment,
without any hands being laid on her.

ד

7 Her princes were purer than snow;
they were whiter than milk;
They were ruddier in body than corals;
a sapphire was their form.

ה

8 But their appearance has become blacker than coal;
they are not recognized on the streets;
Their skin has shrivelled on their bones;
it has become as dry as a stick.

ט

9 Better off are those stricken by the sword
than those stricken by hunger;
For they can eat, even though wounded,
of the fruits of the field.

י

10 Tender-hearted women with their own hands
have cooked their children;
They became their food,
at the downfall of the daughter of my people.

כ

11 The LORD has spent his fury;
he has vented his fierce anger;
And he has kindled a fire in Zion,
that has consumed her foundations.

ל

12 No kings of the earth believed,
nor any of the inhabitants of the world,

That the oppressor and enemy could enter
the gates of Jerusalem.

ב

13 It was for the sins of her prophets,
the iniquities of her priests,
Who shed in her midst
the blood of the righteous.

ג

14 They stagger blindly through the streets;
they are defiled with blood;
That which they should not,
they touch with their clothes.

ד

15 "Away! Unclean!" they cry of themselves;
"Away! Away! Touch not!"
For they are fugitives, wanderers among the nations;
they no longer have a home.

ה

16 Those whose heritage was the LORD,
he no longer notices;
He does not honor the priests;
he does not respect the prophets.

ע

17 Our eyes still strain
after help for us that is vain;
In our watching we have watched
for a nation that will not save.

צ

18 Men dog our footsteps,
so that we cannot walk in our public squares;
Our end is near; our days are finished;
for our end has come.

ק

19 Our pursuers were swifter
than the eagles of the heavens;

They chased us on the mountains;
they lay in wait for us in the wilderness.

ר

20 Our breath of life, the LORD's anointed,
was captured in their pits,
Of whom we had said,
"Under his protection we shall live among the nations."

ש

21 Rejoice and be glad, O daughter of Edom,
living in the land of Uz!
To you also shall the cup pass;
you shall become drunk, and be stripped naked.

ת

22 Your iniquity is absolved, O daughter of Zion;
he will no longer keep you in captivity.
He will punish your iniquity, O daughter of Edom;
he will lay bare your sins.

THE NATION'S PRAYER FOR COMPASSION, 5:1–22

5 "Mark, O LORD, what has befallen us;
Look, and see our disgrace,
• 2 Our heritage has been turned over to aliens,
Our homes to foreigners.
3 We have become orphans, without a father;
Our mothers are like widows.
4 Our drinking-water we have to buy;
Our wood comes only by purchase.
5 With a yoke on our necks we are persecuted;
We toil without rest.
6 We have stretched out our hands to Egypt,
To Assyria in order to get food enough.
7 Our fathers sinned, and are no more;
While we have to bear their guilt.
8 Slaves rule over us,
With none to free us from their power;
9 At the peril of our lives we win our bread,
Because of the sword in the wilderness.

10 Our skin glows like a fire-pot,
With the fever-heat of famine.
11 Women are ravished in Zion;
Girls in the cities of Judah.
12 Princes are hanged by their hands;
Elders are not respected.
13 Young men have to carry the mill,
And youths stumble under loads of wood.
14 The elders have left the gate,
The young men their music.
15 Our joy of heart has vanished;
Our dance has been turned into mourning.
16 The crown has fallen from our head;
Woe to us! for we have sinned.
17 For this our heart has become faint;
For these things our eyes have grown dim;
18 Because of Mount Zion which lies desolate,
With jackals prowling upon it.
19 But thou, O LORD, art enthroned forever;
Thy throne endures from age to age.
20 Why wilt thou forget us forever,
Forsake us for life?
21 Restore us, O LORD, to thyself, so that we may return;
Renew our days as of old;
22 For if thou wert to reject us completely,
Thou wouldst be going too far in thy anger against us."

THE BOOK OF EZEKIEL

THE CALL OF THE PROPHET, 1:1—3:15

1 In the thirtieth year, the fourth month, the fifth day of the month,
as I was among the exiles by the river Chebar, the heavens opened,
2 and I saw visions of God. [It was on the fifth day of the month, in
3 the fifth year of the exile of King Jehoiachin, that the word of the
LORD came to Ezekiel, the son of Buzi, the priest, in the land of the
Chaldeans, by the river Chebar, and the hand of the LORD was upon
him there.]
4 I looked, and lo! there came from the north a violent gale, accom-
panied by a great cloud, with fire flashing through it, and a radiance
round about it, while out of the midst of it gleamed something with
5 a luster like that of shining metal. Out of the midst of it emerged
the semblance of four living creatures, and this was their appearance:
6 Their form was like that of a man. Each, however, had four faces
7 and four wings. Their legs, too, were straight, while the soles of
their feet resembled the sole of a calf's foot; and they sparkled like
8 burnished bronze. Under their wings, on their four sides, were the
9 hands of a man. The wings of the four of them were linked one to
another; and their faces turned not as they went, but each went
10 straight forward. As for the form of their faces, the four of them
had the face of a man and the face of a lion on the right, and the face
11 of an ox and the face of an eagle on the left. The wings of the four
of them were outstretched, one pair being linked to those of the next
12 creature, and the other pair covering the body. Each went straight
forward; wherever the spirit wished to go, they went, not turning as
13 they went. And in the midst of the creatures was an appearance like
burning coals of fire, resembling torches, moving to and fro among
14 the creatures; and the fire had a radiance, while out of the fire went
lightning, running to and fro.
15 As I looked at the creatures, lo! there was a wheel on the ground
16 beside each of the four of them. The color of the wheels was like
topaz; and the four of them had the same shape, their construction
17 being as if one wheel were within another. When they went, they
18 went on their four sides, not turning as they went. The wheels had

felloes; and as I looked at them, lo! the felloes of the four of them
19 were full of eyes round about. When the creatures went, the wheels
went beside them; and when the creatures rose from the earth, the
20 wheels also rose. Wherever the spirit wished to go, they went; for
21 the spirit of the creatures was in the wheels. When these went, they
went; and when these stood still, they stood still; and when these rose
from the earth, the wheels rose along with them; for the spirit of the
creatures was in the wheels.

22 Over the heads of the creatures was the semblance of a firmament,
23 glittering like transparent ice, stretched above their heads. Under the
firmament one pair of their wings touched those of the next creature,
24 while the other pair covered the body. And when they went, the
sound of their wings sounded to me like the sound of mighty waters,
or like the voice of the Almighty—it was a sound of tumult like that
25 of an armed camp—and when they stood still, they let down their
26 wings. Above the firmament that was over their heads was the sem-
blance of a throne, colored like sapphire; and upon the semblance of
27 the throne was a semblance like that of a man sitting above it. From
the appearance of his loins upward I saw something with a luster like
that of shining metal; and from the appearance of his loins down-
ward I saw something resembling fire, with a radiance round about it,
28 resembling the bow that appears in the clouds on a rainy day.

Such was the semblance of the glory of the LORD, as it appeared
to me. And when I saw it, I fell upon my face. Then I heard the
2 voice of someone speaking. And he said to me,

"O mortal man, stand upon your feet, that I may speak with you!"

2 As he spoke to me, a spirit entered me, and set me upon my feet.
3 And I heard him that spoke to me saying,

"O mortal man, I am sending you to the household of Israel, that
nation of rebels who have rebelled against me—they and their fathers
4 have sinned against me to this very day, the children also are hard-
faced and stubborn—I am sending you to them, and you shall say to
5 them, 'Thus says the Lord GOD!' And whether they listen or decline
to listen—for they are a rebellious household—they shall know that
6 there is a prophet among them. And you, O mortal man, fear them
not, nor be dismayed at them—even when thistles and thorns are
round about you, and you dwell among scorpions—fear not their
words, nor be dismayed at their looks—for they are a rebellious house-
7 hold. You shall speak what I say to them, whether they listen or de-

8 cline to listen—for they are a rebellious household. And you, O mor-
tal man, hear what I say to you; be not rebellious like that rebellious
household. Open your mouth, and eat what I give you!"
9 Then I looked, and lo! there was a hand stretched out to me; and
10 lo! there was in it a scroll. And he unrolled it before me; and it was
covered with writing on both sides—words of lamentation, mourn-
3 ing, and woe were written on it. And he said to me,
"O mortal man, eat what you find here; eat this scroll, then go and
speak to the household of Israel!"
2 So I opened my mouth, and he gave me the scroll to eat, saying to
3 me,
"O mortal man, eat and digest this scroll which I am giving you!"
And when I ate the scroll, it was as sweet as honey in my mouth.
4 Then he said to me,
"O mortal man, go to the household of Israel, and speak what I
5 say to them. For it is not to a people of unintelligible speech or diffi-
6 cult language that you are sent, but to the household of Israel—not to
many peoples of unintelligible speech or difficult language, whose
words you cannot understand. If I sent you to them, they would cer-
7 tainly listen to you. But the household of Israel will not listen to
you; for they will not listen to me; for the whole household of Israel
8 is hard-faced and stubborn. But I will make you as hard-faced and
9 stubborn as they; I will make you like adamant harder than flint.
Fear them not, nor be dismayed before them—for they are a rebel-
lious household."
10 He said further to me,
"O mortal man, all the words that I shall speak to you receive and
11 attend to. Then go to the exiles, your fellow-countrymen, and speak
to them, and say, 'Thus says the Lord GOD!' whether they hear or
decline to hear."
12 Then a spirit lifted me up (and as the glory of the LORD rose from
13 its place, I heard behind me the sound of a great rustling; it was the
sound of the wings of the creatures as they touched one another, and
the sound of the wheels beside them, that caused the great rustling)
14 a spirit lifted me up and carried me away, and I went with my spirit
15 in a fierce glow—the hand of the LORD pressing hard upon me—and
came to the exiles who lived at Tel-abib, by the River Chebar, and
stayed with them there for seven days in a state of stupor.

THE PROPHET AS WATCHMAN, 3:16–21

16 At the end of seven days the word of the LORD came to me, saying,
17 "O mortal man, I appoint you a watchman to the household of
Israel; and whenever you hear a word from my mouth, you shall
18 warn them from me. If I say to the wicked, 'You shall surely die,'
and you fail to warn him—if you say nothing to warn the wicked man
from his wicked way, in order to save his life—he being wicked shall
19 die for his iniquity, but his blood will I require at your hand. If, how-
ever, you warn the wicked man, and he turn not from his wicked
conduct and his wicked way, he shall die for his iniquity, but you will
20 have saved yourself. Or if a righteous man turn from his righteous-
ness, and do what is wrong, and I make that the occasion for bringing
about his downfall, he shall die—because you did not warn him, he
shall die for his sin, and the righteous deeds which he has done shall
21 not be remembered—but his blood will I require at your hand. If,
however, you warn the righteous man not to sin, and he do not sin,
he shall live, because he took warning; and you will have saved
yourself."

THE SEALING OF THE PROPHET'S LIPS, 3:22–27

22 Then the hand of the LORD laid hold on me, and he said to me,
"Arise, go out to the plain, and there will I speak with you."
23 So I arose, and went out to the plain; and lo! there stood the glory
of the LORD, like the glory which I had seen by the River Chebar;
24 and I fell upon my face. But a spirit entered me, and set me upon
my feet; and he spoke with me, and said to me,
25 "Go, shut yourself up in your house. And behold! O mortal man,
I will place cords upon you, and will bind you with them, so that you
26 cannot go out in public. And I will make your tongue cleave to your
palate, so that you shall be dumb, and unable to reprove them—for
27 they are a rebellious household. But when I speak with you, I will
open your mouth, and you shall say to them, 'Thus says the Lord
GOD!'—let him hear who will, and let him decline to hear who will
—for they are a rebellious household."

SYMBOLS OF THE SIEGE AND FALL OF JERUSALEM, 4:1—5:17

4 "And you, O mortal man, take a brick, and place it before you, and
2 trace upon it a city—Jerusalem—and lay entrenchments against it,
build a siege-wall against it, throw up a mound against it, pitch camps

3 against it, and set battering-rams against it round about. And take an
iron griddle, and place it as an iron wall between you and the city;
and set your face toward it, bringing it under a state of siege, and
press on the siege against it. This is a sign for the household of Israel.
4 "Then lie upon your left side, and bear upon it the guilt of the
household of Israel—as many days as you lie upon it you shall bear
5 their guilt. For the years of their punishment I assign you an equal
number of days—three hundred and ninety days—during all of
6 which you shall bear the guilt of the household of Israel. And when
you have completed these, you shall next lie upon your right side, and
shall bear the guilt of the household of Judah—forty days I assign
7 you, each day representing a year. And you shall set your face and
your bared arm toward the siege of Jerusalem, and shall prophesy
8 against it. And behold! I will place cords upon you, and you shall not
turn from side to side until you have completed the days of your siege.
9 "And take you wheat and barley, beans and lentils, millet and
spelt, put them into a pot, and make them into bread; and during all
the days that you are lying upon your side—three hundred and ninety
10 days—you shall eat it. And the food you eat shall be weighed out,
11 twenty shekels a day, to be eaten at a fixed hour each day. Water also
shall you drink by measure, a sixth of a hin a day, to be drunk at a
12 fixed hour each day. And your food shall be in the form of barley-
cakes, which you shall bake on human excrement in the presence of
the people."
13 And the LORD said,
"So shall the children of Israel eat their bread unclean among the
nations to which I will drive them."
14 And I said,
"Ah Lord GOD! I have never yet defiled myself with uncleanness;
from my boyhood up till now I have not eaten what died a natural
death or was torn by wild beasts, nor has unclean flesh entered my
mouth."
15 So he said to me,
"See! I allow you cow's dung instead of human excrement, on
which to prepare your food."
16 He further said to me,
"O mortal man, behold! I am breaking the staff of bread in Jeru-
salem; and they shall eat bread by weight, in anxious fear, and shall
17 drink water by measure, in dire dismay, till from want of bread and

water they fall together into a stupor, and pine away under their punishment.

5 "And you, O mortal man, take a sharp sword, and use it as a barber's razor, passing it over your head and beard; then take scales for
2 weighing, and divide the hair. One-third you shall burn in the fire that will rage within the city when the days of the siege are over; one-third you shall smite with the sword round about the city; and
3 one-third you shall scatter to the wind. But take a few of these, and
4 wrap them in the skirts of your robe; and take some of these again, and cast them into the midst of the fire, and burn them in the fire; and say to the whole household of Israel,

5 "Thus says the LORD: 'This is a symbol of the fate of Jerusalem.
6 I set her in the midst of the nations, with lands round about her. Yet she has wickedly rebelled against my ordinances and statutes more than the nations and lands that are round about her; for her people have scorned my ordinances and have not followed my statutes.'
7 Therefore thus says the Lord GOD: 'Because you have been more rebellious than the nations that are round about you—not following my statutes, nor obeying my ordinances, nor even conforming to the prac-
8 tices of the nations that are round about you'—therefore thus says the Lord GOD: 'Behold! I am against you—even I—and will execute
9 judgments in the midst of you in the sight of the nations. Because of all your abominable deeds I will do among you what I have never
10 done before, and the like of which I will never do again. On this account fathers shall eat their sons and sons shall eat their fathers in the midst of you; and I will execute judgments among you, and will
11 scatter to all the winds all who remain of you. As I live,' is the oracle of the Lord GOD, 'because you have defiled my sanctuary with all your detestable and abominable deeds, I will cut you down without
12 mercy or pity. One-third of you shall die of pestilence or perish with famine in the midst of you; one-third shall fall by the sword round about you; and one-third will I scatter to all the winds, and after
13 them will I draw the sword. So shall my anger spend itself, and my fury will I satisfy upon you, and be appeased; and you shall know that I the LORD have spoken—through the zeal I show when I spend
14 my fury upon you. I will make you also a waste among the nations that are round about you, and a reproach in the sight of every passer-
15 by. You shall be a reproach and contempt, a warning and a horror, to the nations that are round about you, when I execute judgments among you with furious chastisements—I the LORD have spoken.

16 And I will send my deadly arrows against you—the arrows intended
for destruction which I will send to destroy you—and will bring re-
17 peated attacks of famine upon you, and break your staff of bread. I
will send against you famine and wild beasts to rob you of your chil-
dren; and pestilence and bloodshed shall pass through you; and I will
bring the sword upon you—I the LORD have spoken.' "

A PROPHECY AGAINST THE MOUNTAINS OF ISRAEL, 6:1–14

6 The word of the LORD came to me, saying,
2 "O mortal man, set your face toward the mountains of Israel, and
3 prophecy against them, and say, 'O mountains of Israel, hear the word
of the Lord GOD! Thus says the Lord GOD to the mountains and the
hills, the ravines and the valleys: Behold! I am bringing a sword
4 upon you, and will destroy your high places; your altars shall be de-
molished, and your sun-pillars broken; and I will bring down your
5 slain before your idols—I will lay the dead bodies of the children of
Israel before their idols—and will scatter your bones round about
6 your altars. In all your settlements the cities shall be laid waste and
the high places demolished, so that your altars may be laid waste and
made desolate, your idols broken and annihilated, your sun-pillars cut
7 down, and your works blotted out. Your slain also shall fall in the
8 midst of you; and you shall know that I am the LORD, when I leave
but a few of you who escape from the sword among the nations, scat-
9 tered through the lands. Then those of you who escape shall remem-
ber me among the nations to which they are carried captive, after I
have broken their heart which has gone whoring away from me, and
blinded their eyes which have gone whoring after their idols; and
they shall loathe themselves for the evil deeds they have done—even
10 for all their abominations—and shall know that it was not without
purpose that I the LORD threatened to do all this evil to them.' "
11 Thus says the Lord GOD:
"Clench your fists, stamp your feet, and say, 'Alas!' over all the
vile abominations of the household of Israel, for which they shall fall
12 by sword, famine, and pestilence. He who is far off shall die of pesti-
lence; he who is near at hand shall fall by the sword; and he who
remains under siege shall perish with famine—so will I spend my
13 fury upon them. And they shall know that I am the LORD, when their
slain lie among their idols round about their altars, on every high hill,
and on every mountain top, under every green tree, and under every
leafy terebinth—the sanctuaries where they offered sweet fragrance

14 to all their idols. And I will stretch out my hand against them, and will make the land a desolation and a waste, through the whole extent of their settlements, from the desert to Riblah; and they shall know that I am the LORD."

THE DAY OF DOOM, 7:1–27

7 Again the word of the LORD came to me, saying,
2 "And you, O mortal man, say, 'Thus says the Lord GOD to the land of Israel: An end has come—the end has come—upon the four cor-
3 ners of the land. Now has the end come upon you; and I will send my anger against you, and will judge you in accordance with your
4 ways, and repay you for all your abominations. My eye shall not spare you, nor will I pity; but I will repay you for your ways, while your abominations are right in the midst of you; and you shall know that I the LORD am smiting.'
5 6 "Thus says the Lord GOD: 'Woe upon woe! See, it comes! An end has come—the end has come—it awakes against you. See, it
7 comes! Doom comes upon you, O inhabitants of the land! The
8 time has come, the day is near—it shall not tarry, nor delay. Soon will I pour out my fury upon you, and spend my wrath upon you; I will judge you in accordance with your ways, and repay you for all
9 your abominations. My eye shall not spare you, nor will I pity; but I will repay you for your ways, while your abominations are right in the midst of you; and you shall know that I the LORD am smiting.'
10 "Behold, the day! See, it comes! Doom advances. Pride has blos-
11 somed, insolence has budded, violence has grown into a shoot of wickedness; yet nothing comes of them, their tumult, or their turmoil—there is no commanding power among them.
12 "The time has come, the day draws near! Let not the buyer rejoice, nor the seller lament; for wrath falls upon all their teeming
13 multitude. The seller shall not recover what he has sold, nor the
14 buyer secure what he has bought. They have sounded the trumpet, they have made all ready; but none advances to the battle, for my
15 wrath falls upon all their teeming multitude. Without is the sword, and within are pestilence and famine; he who is in the open field shall die by the sword, and he who is in the city shall be devoured by famine
16 and pestilence; and if any survivors escape, they shall be like doves of the valleys upon the mountains, all of them moaning over their guilt.
17 18 All hands shall fall helpless, and all knees shall run with water. They shall gird on sackcloth, and be covered with dismay; shame shall be on

19 every face, and baldness on every head. Their silver shall they fling
into the streets, and their gold shall become to them as an unclean
thing; for their silver and their gold shall not be able to save them on
the day of the LORD's wrath; it shall neither satisfy their craving, nor
stay their hunger, because it was the temptation that led them into sin.
20 They prided themselves on its beauty, and made of it images of their
abominable and detestable things, on which account I will make it an
21 unclean thing to them. And I will hand it over to aliens as a prey, to
the most godless of the earth as a spoil; and they shall make a common
22 chain of it. And I will turn my face from them, and my treasured
23 place shall be profaned; robbers shall enter it, and profane it. For
the country is full of bloody crimes, and the city is full of violence.
24 Therefore I will bring in the worst of the nations, and they shall take
possession of their houses; I will also silence the stronghold on which
25 they prided themselves, and their sanctuaries shall be profaned. Panic
26 shall come; and they shall seek peace, but in vain. Woe upon woe
shall come, rumor upon rumor; and they shall seek a vision from the
prophet, but in vain. Instruction also shall pass from the priest, and
27 counsel from the aged. The king shall go into mourning, and the
prince shall clothe himself with garments of despair, while the hands
of the common people shall be palsied with terror; for in accordance
with their ways will I treat them, and in accordance with their prac-
tices will I judge them; and they shall know that I am the LORD."

VISIONS OF IDOLATRY IN JERUSALEM, 8:1–18

8 In the sixth year, the sixth month, the fifth day of the month, as I
was sitting in my house, with the elders of Judah sitting before me,
2 the hand of the Lord GOD fell upon me there. I looked, and lo!
there was a form of the appearance of a man, from his loins down-
ward of the appearance of fire, and from his loins upward of the ap-
3 pearance of a luster like that of shining metal. He reached out the
form of a hand, and caught me by a lock of my hair; and a spirit
lifted me up between earth and heaven, and brought me in visions of
God to Jerusalem, to the door of the north gate leading into the inner
court, where stood the image of resentment, that arouses resentment.
4 And lo! there was the glory of the God of Israel, in the same appear-
5 ance as I had seen it in the plain. And he said to me,

"O mortal man, raise your eyes to the north."

So I raised my eyes to the north, and lo! north of the altar-gate, at
6 the entrance, stood this image of resentment. And he said to me,

"O mortal man, do you see what they are doing? Do you see the great abominations which the household of Israel are doing here, forcing me away from my sanctuary? You shall see still greater abominations than these."

7 So he brought me to the door of the court. And I looked, and lo!
8 there was a hole in the wall. And he said to me,

"O mortal man, dig through the wall."

9 So I dug through the wall. And lo! there was a door. And he said to me, "Go in, and see the vile abominations which they are doing here."

10 So I went in, and looked, and lo! there were all sorts of loathsome forms of reptiles and beasts, together with all the idols of the house-
11 hold of Israel, depicted upon the wall round and round. And there were seventy of the elders of Israel, with Jaazaniah, the son of Shaphan, in the midst of them, standing in front of the pictures, each with his censer in his hand, from which rose the odor of a cloud of incense.
12 And he said to me,

"O mortal man, do you see what the elders of the household of Israel are doing in the dark, each in his picture-chamber, thinking, 'The LORD cannot see us, for the LORD has forsaken the land?' "

13 Then he said to me,

"You shall see still greater abominations which they are doing."

14 So he brought me to the door of the northward gate of the house
15 of the LORD. And lo! there sat women weeping for Tammuz. And he said to me,

"Do you see this, O mortal man? You shall see still greater abominations than these."

16 So he brought me to the inner court of the house of the LORD. And lo! at the door of the temple of the LORD, between the vestibule and the altar, there were about twenty-five men, with their backs to the temple of the LORD, and their faces to the east, worshipping the sun
17 in the east. And he said to me,

"Do you see this, O mortal man? Is it too slight a thing for the household of Judah to do the abominations which they are doing here, that they must needs fill the land with lawlessness, and vex me still more? See! they are thrusting their obscenity against my very nostrils.
18 Therefore will I on my part act in fury. My eye shall not spare, nor will I pity; even though they call aloud in my hearing, I will not listen to them."

THE DESTRUCTION OF THE IDOLATERS, 9:1–11

9 Then he called aloud in my hearing, and said,
"Come forward, you officers of the city, armed each with his weapon of destruction!"
2 And lo! there came from the direction of the upper gate, facing the north, six men armed each with his weapon for slaughter, and in the midst of them another man clothed in linen, with a writer's inkhorn at his side. And they came and stood beside the bronze altar.
3 Now the glory of the God of Israel had gone up from the cherubs on which it rested to the threshold of the house. And he called to the
4 man clothed in linen, with the writer's inkhorn at his side, and said to him,
"Pass through the city—through Jerusalem—and set a mark upon the foreheads of the men who sigh and cry for all the abominations that are done in the midst of it."
5 And to the others he said in my hearing,
"Pass through the city after him, and slay without mercy or pity.
6 Old men, young men and maidens, little children and women—strike them all dead! But touch no one on whom is the mark. And begin at my sanctuary!"
7 So they began with the elders in front of the house. And he said to them,
"Defile the house, and fill the courts with the slain. Then go out, and slay in the city!"
8 As they went on slaying, and I was left alone, I fell upon my face, and cried out, saying,
"Ah Lord GOD! wilt thou destroy all that remains of Israel, in this outpouring of thy fury upon Jerusalem?"
9 And he said to me,
"The guilt of the household of Israel and Judah is immeasurable. The land is full of bloodshed, and the city is full of oppression; for they think, 'The LORD has forsaken the land, and the LORD does not
10 see us.' Therefore I on my part will show no mercy or pity; I will requite their doings upon their heads."
11 And lo! the man clothed in linen, with the inkhorn at his side, brought back the report,
"I have done as thou didst command me."

THE DEPARTURE OF THE GLORY OF THE LORD, 10:1–22

10 Then I looked, and lo! upon the firmament that was over the head
of the cherubs there appeared the semblance of a throne, colored like
2 sapphire. And he spoke to the man clothed in linen, and said,
"Go in among the wheelwork under the cherubs, and fill both your
hands with blazing coals from between the cherubs, and scatter them
over the city."
3 And he went in before my eyes. Now, as the man went in, the
cherubs were standing on the right side of the house, and the cloud
4 filled the inner court; for after the glory of the LORD had gone up
from the cherubs to the threshold of the house, the house was filled
with the cloud, while the court was filled with the radiance of the
5 glory of the LORD. And the sound of the wings of the cherubs was
heard as far as the outer court, as loud as the voice of God Almighty
6 when he speaks. So, when he had commanded the man clothed in
linen, saying, "Take fire from among the wheelwork, from between
7 the cherubs," the man went and stood beside a wheel. And he reached
out his hand to the fire that was between the cherubs, and took some
8 of it, and went out. (And there appeared among the cherubs the form
9 of a man's hand under their wings.) And I looked, and lo! there
were four wheels beside the cherubs—one wheel beside one cherub,
and another wheel beside another cherub—and the color of the wheels
10 was like topaz. The four of them were similar in appearance, as if
11 one wheel were within another. When they went, they went upon
their four sides, not turning as they went; for they followed the direc-
12 tion where their front faced, not turning as they went. And the
whole bodies of the four of them, their backs and hands and wings,
13 together with the wheels, were full of eyes round about. And their
14 wheels were called wheelwork in my hearing. And each of the
cherubs had four faces: the first face that of an ox, the second that
of a man, the third that of a lion, and the fourth that of an eagle.
15 They were the same creatures as I had seen by the River Chebar.
16 And when the cherubs went, the wheels went beside them; and when
the cherubs lifted their wings to rise from the earth, the wheels never
17 left their side; when these stood still, they stood still; and when these
rose, they rose with them; for the spirit of the creatures was in them.
18 Then the glory of the LORD left the threshold of the house, and
19 stood over the cherubs. And the cherubs lifted their wings, and rose
from the earth before my eyes, the wheels remaining beside them as

they went on their way. And they stood at the door of the east gate
of the house of the LORD, the glory of the God of Israel resting
20 above them. They were the same creatures as I had seen underneath
the God of Israel by the River Chebar; and I recognized them as
21 cherubs. Each had four faces and four wings; and underneath their
22 wings was the semblance of human hands. And as for the semblance
of their faces, they were the same faces as I had seen by the River
Chebar; and each went straight forward.

DENUNCIATION OF THE FALSE COUNSELLORS OF ISRAEL, 11:1–12

11 Then a spirit lifted me up, and brought me to the east gate of the
house of the LORD, looking east; and lo! at the door of the gate there
were twenty-five men, among whom I saw Jaazaniah, the son of
2 Azzur, and Pelatiah, the son of Benaiah, princes of the people. And
the LORD said to me,

"O mortal man, these are the men who are planning mischief and
3 offering evil counsel in this city, saying, 'Is it not full time for us to
4 build houses? This city is the pot, and we are the flesh.' Therefore
prophesy against them, prophesy, O mortal man!"

5 Then the spirit of the LORD fell upon me, and he said to me,

"Say, Thus says the LORD: 'So you think, O household of Israel,
6 and I know your thoughts. You have slain many a man in this city,
7 and have filled its streets with the slain.' Therefore thus says the
Lord GOD: 'Your slain men whom you have laid in the midst of it
—they are the flesh, and it is the pot; but as for you, I will take you
8 out of the midst of it. You are afraid of the sword, and the sword
9 will I bring upon you,' is the oracle of the Lord GOD. 'I will take
you out of the midst of it, and will hand you over to strangers, and
10 execute judgments upon you. By the sword shall you fall, and over
all the borders of Israel will I execute judgments upon you; and you
11 shall know that I am the LORD. This city shall be no pot for you, and
you shall be no flesh in the midst of it. Over all the borders of Israel
12 will I execute judgments upon you; and you shall know that I am
the LORD, whose statutes you have not followed, and whose ordinances
you have not obeyed, but have conformed to the practices of the na-
tions that are round about you.' "

A PROMISE OF RESTORATION, 11:13–21

13 As I was delivering this prophecy, Pelatiah, the son of Benaiah,
dropped dead. And I fell upon my face, and cried aloud, saying,

"Ah Lord GOD, wilt thou make a complete end of the remnant of Israel?"

14 Then the word of the LORD came to me, saying,

15 "O mortal man, the citizens of Jerusalem say of your kinsmen, your fellow-exiles, even the whole household of Israel, 'They are far
16 from the LORD; to us the land is given as a possession.' Therefore say, 'Thus says the Lord GOD: Though I have sent them afar among the nations, and though I have scattered them over the lands, and have been but little of a sanctuary to them among the lands where they have
17 gone, yet will I gather them from the peoples, and assemble them from the lands where they have been scattered; I will give them the
18 land of Israel, and they shall return there, and shall remove from it
19 all its loathsome and abominable impurities; and I will give them a new heart, and will put a new spirit within them; I will remove the heart of stone from their flesh, and will give them a heart of flesh,
20 so that they may follow my statutes, and may keep my ordinances, and obey them; then shall they be my people, and I will be their God.
21 But as for those whose heart is set upon their loathsome and abominable impurities, I will requite their doings upon their heads,' is the oracle of the LORD."

THE GLORY OF THE LORD LEAVES THE CITY, 11:22–25

22 Then the cherubs lifted their wings—the wheels remaining beside
23 them, and the glory of the LORD resting above them—and the glory of the LORD rose from the midst of the city, and stood upon the moun-
24 tain east of the city. And the spirit lifted me up, and brought me in visions of God back to the exiles in Chaldea. So the vision that I had
25 seen passed from me. And I told the exiles all that the LORD had shown me.

SYMBOLS OF EXILE, 12:1–20

12 The word of the LORD came to me, saying,

2 "O mortal man, you are living in the midst of the rebellious household, who have eyes to see but see not, and have ears to hear but hear
3 not—for they are a rebellious household. Therefore, O mortal man, prepare you baggage for exile in the daytime before their eyes; then go like an exile from your own place to another before their eyes—
4 perhaps they will see that they are a rebellious household. Carry out your baggage, as though it were real baggage for exile, in the daytime before their eyes; then go out yourself, as though you were really

5 going into exile, in the evening before their eyes. Dig a hole through
6 the wall before their eyes, and go out by it; carry your baggage upon
your shoulders before their eyes, and take it out in the dark; cover
your face, so that you may not see the ground—for I am making you
an omen to the household of Israel."
7 So I did as I had been commanded. I brought out my baggage,
as though it were real baggage for exile, in the daytime; then in the
evening I dug a hole through the wall with my hand, and went out
in the dark, carrying my baggage upon my shoulders before their eyes.
8 Next morning the word of the LORD came to me, saying,
9 "O mortal man, has not the household of Israel—that rebellious
10 household—been asking you, 'What are you doing?' Say to them,
'Thus says the Lord GOD: This sign applies to Jerusalem and the
11 whole household of Israel who are in the midst of it.' Say, 'I am an
omen to them. As I have done, so shall they have to do; they shall go
12 into exile—into captivity. And the prince who is in the midst of them
shall carry his baggage upon his shoulders, and go out in the dark;
he shall dig a hole through the wall, to go out by it; he shall cover his
13 face, so that he may not see the ground with his eyes. And I will
spread a net for him, and he shall be caught in my toils; and I will
bring him to Babylon, in the land of the Chaldeans—though he shall
not see it—and there shall he die. And all his retinue, his supporters,
14 and all his troops, will I scatter to every wind; and after them will I
15 draw the sword. And they shall know that I am the LORD, when I
have scattered them among the nations, and dispersed them over the
16 lands. But a few of them will I save from sword, famine, and pesti-
lence, that they may recount all their abominable deeds among the
nations where they go; and they shall know that I am the LORD.' "
17 Again the word of the LORD came to me, saying,
18 "O mortal man, eat your bread with quaking, and drink your water
19 with trembling and anxiety; and say to the people of the land, 'Thus
says the Lord GOD concerning the citizens of Jerusalem, in the land
of Israel: They shall eat their bread with anxiety, and shall drink
their water with dismay; for the land shall be stripped bare of all that
20 it contains, because of the lawlessness of all those who live in it, and
the inhabited cities shall be laid waste, and the land become a desola-
tion; and you shall know that I am the LORD.' "

PROPHECY AND FULFILMENT, 12:21–28

21 The word of the LORD came to me, saying,
22 "O mortal man, what is this proverb which you have in the land of
23 Israel, 'The days go on, and every vision comes to nothing'? Therefore say to them, 'Thus says the Lord GOD: I will put an end to this proverb, and they shall no longer repeat it in Israel.' Instead of it, say to them, 'The days are at hand when every vision shall be fulfilled.
24 No longer shall there be any empty vision nor any flattering divination
25 in the midst of the household of Israel. For I the LORD will speak a word, and it shall be fulfilled—it shall no longer be delayed—for in your days, O rebellious household, I will both speak a word and fulfil it,' is the oracle of the Lord GOD."
26 Again the word of the LORD came to me, saying,
27 "O mortal man, the household of Israel keep saying to themselves, 'The vision which he sees is for many days hence; he is prophe-
28 sying of times far off.' Therefore say to them, 'Thus says the Lord GOD: None of my words shall be any longer delayed; when I speak a word, it shall be fulfilled,' is the oracle of the Lord GOD."

PROPHECIES AGAINST THE PROPHETS OF ISRAEL, 13:1–23

13 The word of the LORD came to me, saying,
2 "O mortal man, prophesy against the prophets of Israel, prophesy
3 and say to them, 'Hear the word of the LORD! Thus says the Lord GOD: Woe to the fools of prophets who follow the promptings of
4 their own spirits, without seeing a vision! O Israel, your prophets are
5 like jackals among ruins. They have not mounted the breaches, nor built a wall for the household of Israel, that they may stand fast in
6 battle on the day of the LORD. They see empty visions and lying divinations, who say, "It is the oracle of the LORD," when the LORD
7 has not sent them. Yet they expect the word to be fulfilled! Is it not an empty vision which you see, and a lying divination which you speak, when you say, "It is the oracle of the LORD," and I have not
8 spoken? Therefore thus says the Lord GOD: Because you have spoken empty words, and have seen lying visions, therefore behold! I am
9 against you,' is the oracle of the LORD, 'and my hand shall be against the prophets who see empty visions and utter lying divinations; they shall have no place in the council of my people, nor be enrolled in the register of the household of Israel, nor be allowed to enter the
10 land of Israel; so shall you know that I am the Lord GOD. Because they mislead my people, saying, "All is well," when nought is well—

and if anyone build a flimsy wall, they daub it with whitewash—
11 therefore say to those who daub the wall with whitewash, "A lashing
rain shall come, and hail-stones shall fall, and a violent gale shall
12 break out; and lo! the wall shall fall, and then you shall be asked,
13 Where is the daubing with which you daubed it?" Therefore thus
says the Lord GOD: I will let loose a violent gale in my wrath, and
there shall come a lashing rain in my anger, and hail-stones shall fall
14 in my fury; and I will break down the wall which you daubed with
whitewash, and will bring it to the ground, so that its foundations
may be laid bare; and when it falls, you shall perish in the midst of
15 it; so shall you know that I am the LORD. Thus will I spend my fury
upon the wall, and upon those who daubed it with whitewash; and
you shall be asked, "Where is the wall? And where are those who
16 daubed it, the prophets of Israel who prophesied of Jerusalem, and
who saw for her visions of welfare when nought was well?" is the
oracle of the LORD.

17 "Likewise, O mortal man, set your face against the daughters of
your people, who prophesy out of their own imagination, prophesy
18 against them, and say, 'Thus says the Lord GOD: Woe to the women
who sew bands on everyone's wrists, and make veils for the heads of
people of every stature—hunting for lives! Would you hunt for the
19 lives of my people to make a living for yourselves—profaning my
name among my people for handfuls of barley and morsels of bread
—bringing death to those who ought not to die, and life to those who
ought not to live, through the lies which you tell to my people who
20 listen to your lies? Therefore thus says the Lord GOD: Behold!
I am against your bands with which you hunt for lives, and I will tear
them from their arms, and will set free the lives for which you hunt;
21 I will likewise tear off your veils, and will rescue my people from
your hands, that they may no longer remain in your hands to be
22 hunted; so shall you know that I am the LORD. Because with your
lies you have disheartened the righteous, when I did not dishearten
him, and have encouraged the wicked, that he might not turn from
23 his evil way and be saved alive, therefore you shall no longer see
empty visions nor utter lying divinations; and I will rescue my people
from your hands; so shall you know that I am the LORD.' "

THE PUNISHMENT OF IDOLATERS, 14:1–11

14 Then certain of the elders of Israel came to me, and sat down in
2 front of me. And the word of the LORD came to me, saying,

3 "O mortal man, these men have set up idols in their minds, and
have placed temptations to sin directly in front of them; what right
4 have they to consult me? Therefore speak with them, and say to
them, 'Thus says the Lord GOD: If anyone of the household of Israel
who sets up idols in his mind, and places temptations to sin directly in
front of him, go to a prophet, that he may consult me through him,
I the LORD will oblige him by an answer in person according to the
5 number of his idols, that I may catch the household of Israel through
the inclination of their minds, because they have all become estranged
6 from me by their idols.' Therefore say to the household of Israel,
'Thus says the Lord GOD: Repent, and turn from your idols, and
7 from all your abominations! For if anyone of the household of Isra-
el, or of the aliens residing in Israel, who severs himself from alle-
giance to me, and sets up idols in his mind, and places temptations to
sin directly in front of him, go to a prophet, that he may consult me
through him, I the LORD will oblige him by an answer in person;
8 I will set my face against that man, and make him a sign and a by-
word, and cut him off from the midst of my people; so shall you
9 know that I am the LORD. And if the prophet be enticed into speak-
ing a word, I the LORD have enticed that prophet; and I will stretch
out my hand against him, and destroy him from the midst of my peo-
10 ple Israel. They shall both suffer for it—the punishment of the
prophet shall be like the punishment of the man who consulted him—
11 that the household of Israel may no longer go astray from me, nor
any longer defile themselves with all their transgressions, but may
become my people, and I their God,' is the oracle of the Lord GOD."

THE INEXORABLE DOOM OF JERUSALEM, 14:12–23

12 The word of the LORD came to me, saying,
13 "O mortal man, if a land sin against me by acting faithlessly, and
I stretch out my hand against it, and break its staff of bread, and send
14 famine upon it, and cut off from it man and beast, even though these
three men were in the midst of it—Noah, Daniel, and Job—they
should by their righteousness save but themselves," is the oracle of the
Lord GOD.
15 "Or if I send wild beasts over the land, and they depopulate it, so
that it becomes a desolation, with none passing through it because of
16 the wild beasts, even though these three men were in the midst of it,
as I live," is the oracle of the Lord GOD, "they should save neither

sons nor daughters—they should save but themselves alone—and the land should be left a desolation.

17 "Or if I bring a sword upon that land, saying, 'Let the sword pass
18 through the land!' and cut off from it man and beast, even though these three men were in the midst of it, as I live," is the oracle of the Lord GOD, "they should save neither sons nor daughters—they should save but themselves alone.

19 "Or if I send pestilence into that land, and pour out my fury upon
20 it in bloodshed, cutting off from it man and beast, even though Noah, Daniel, and Job were in the midst of it, as I live," is the oracle of the Lord GOD, "they should save neither son nor daughter—they should by their righteousness save but themselves.

21 "Therefore thus says the Lord GOD: How much more when I send against Jerusalem my four deadly judgments—sword, famine, wild
22 beasts, and pestilence—to cut off from it man and beast! Nevertheless, if there be any survivors left in it, sons and daughters who shall make good their escape to you, you shall be consoled for the trouble that I have brought upon Jerusalem—even for all that I have brought
23 upon it—when you see their ways and their doings; they shall console you when you see their ways and their doings, and you shall know that it was not without cause that I did all that I have done in it," is the oracle of the Lord GOD.

THE ALLEGORY OF THE WORTHLESS VINE, 15:1–8

15 The word of the LORD came to me, saying,

2 "O mortal man, in what respect is the wood of the vine better than
3 the rank growth from any other tree of the forest? Is timber taken from it to make anything? Is even a peg taken from it to hang any
4 kind of vessel on? No! It is thrown into the fire as fuel; and when its two ends are devoured by the fire, and the middle of it is burned
5 black, is it good for anything? Even when it was whole, it was no good for anything; how much less when the fire has devoured it, and
6 it is burned black! Therefore thus says the Lord GOD: As the wood of the vine is that of one of the trees of the forest which I give up to
7 to the fire as fuel, so do I give up the citizens of Jerusalem. I will set my face against them; and though they have already passed through the fire, the fire shall consume them; and they shall know that I am
8 the LORD, when I set my face against them. And I will make the land a desolation, because they have acted faithlessly," is the oracle of the Lord GOD.

THE ALLEGORY OF THE FAITHLESS WIFE, 16:1–63

16 The word of the LORD came to me, saying,
2 "O mortal man, acquaint Jerusalem with her abominable deeds,
3 and say, 'Thus says the Lord GOD to Jerusalem: By origin and birth
you belong to the land of the Canaanites. Your father was an Amo-
4 rite, and your mother a Hittite. And as for your birth, on the day you
were born your navel-string was not cut, nor were you washed with
water to cleanse you, nor were you salted nor wrapped in swaddling-
5 clothes—no eye had pity enough upon you to do any of these things
out of compassion for you—but you were cast upon the open field,
6 with no regard for your life, on the day you were born. Then I passed
by you, and saw you weltering in your blood; and I said to you, as
7 you lay weltering in your blood, 'Live, and grow like a plant of the
field!' So you grew big and strong, till you reached the time of your
maturity. Your breasts were formed, and your hair appeared; yet
8 you remained naked and bare. Again I passed by you, and saw that
you had reached the age of love; and I spread the skirts of my robe
over you, and covered your nakedness; and I plighted my troth to
you, and entered into a covenant with you," is the oracle of the Lord
9 GOD. "So you became mine. Then I bathed you with water, and
10 washed your blood from you; and I anointed you with oil. I clothed
you with embroidered robes, shod you with shoes of badger-skin,
11 wrapped you in fine linen, and swathed you in silk. I adorned you
with ornaments, putting bracelets upon your arms, and a chain round
12 your neck, a ring upon your nose, pendants upon your ears, and a
13 splendid crown upon your head. Thus were you adorned with gold
and silver, and clothed with fine linen, silk, and embroidery; you
lived on choice flour, honey, and oil; you grew very, very beautiful,
14 and became fit for a throne; and your reputation for beauty went out
through the nations, for your beauty was perfect because of the splen-
dor that I had bestowed upon you," is the oracle of the Lord GOD.
15 "But you trusted in your beauty, and played the harlot on your
reputation; you lavished your harlotries on everyone who passed by.
16 You took off your garments, and made you gaily decked shrines, on
17 which you played the harlot. You took also your splendid ornaments
of gold and silver, which I had given you, and made you images of
18 men, with which you played the harlot. And you took your embroid-
ered robes, and wrapped them in these. My oil and my incense you
19 set before them; my bread which I had given you—the choice
flour, oil, and honey with which I had fed you—you set before them

20 as a sweet savor," is the oracle of the Lord GOD. "And you took your
sons and daughters, whom you had borne to me, and offered them as
sacrifices to be devoured by them. Was your harlotry, forsooth, so
21 slight a thing that you must needs also slaughter my children, and
22 offer them up as burnt-offerings to them? And with all your abom-
inable harlotries you did not remember your youthful days, when you
were naked and bare, and lay weltering in your blood.
23 "To crown all your wickedness—woe, woe to you!" is the oracle of
24 the Lord GOD—"you built yourself a shrine, and made you a public
25 resort, in every street; you built your resorts at every street corner,
and there you prostituted your beauty, offering yourself to every pass-
26 er-by, and multiplying your harlotries. You played the harlot with
your gross neighbors, the Egyptians, multiplying your harlotries to vex
27 me. So I stretched out my hand against you, reduced your allowance,
and handed you over to the will of your enemies, the daughters of the
28 Philistines, who were ashamed of your lewd conduct. But you played
the harlot with the Assyrians, being still unsated; and after you had
29 played the harlot with them, you were still unsated. So you multi-
plied your harlotries with that land of traders, Chaldea, and even
30 then you were unsated. What name can I find to describe your con-
duct," is the oracle of the Lord GOD, "in doing all these things, acting
31 like an abandoned harlot, building your shrines at every street corner,
and making your resorts in every open space, though you were not like
32 a harlot in collecting hire—adulterous wife that you are, preferring
33 strangers to your husband! To every harlot men give a gift; but you
gave your gifts to all your lovers, bribing them to come from every
34 quarter to indulge in harlotry with you. In this respect, then, you
were in contrast to other women, that you solicited men to harlotry,
while you were not solicited, and that you paid hire to them, while no
hire was paid to you—in this respect you were a contrast.
35 "Therefore, O harlot, hear the word of the LORD! Thus says the
36 Lord GOD: For the pouring out of your effrontery, and for the ex-
posing of your nakedness in harlotry with your lovers, for the worship
of all your abominable idols, and for the bloodshed of your children
37 whom you gave to them, behold! I am assembling all your lovers,
whose embraces you have enjoyed—all whom you loved, as well as all
for whom you cared nothing—I will assemble them against you from
38 every quarter, and will expose your nakedness for them to gaze at. I
will judge you, as women are judged who break wedlock and shed
blood, and will make you the object of my bloody fury and indigna-

39 tion; I will hand you over to your lovers, and they shall tear down
your shrines and demolish your resorts; they shall strip you of your
clothing, and take away your splendid ornaments, leaving you naked
40 and bare; they shall bring an assemblage of people against you, who
41 shall stone you with stones and slash you with their swords; and they
shall burn your houses with fire, and execute judgments upon you in
the sight of many women; so will I put a stop to your harlotry, and
42 you shall no longer pay hire to your lovers; then I will stay my fury
against you, and my indignation shall pass from you—I will be quiet,
43 and no longer angry. Because you did not remember your youthful
days, but roused me to wrath with all these things, I on my part will
requite your doings upon your head," is the oracle of the Lord GOD,
"because you have added lewdness to all your other abominations.
44 "Behold! everyone who quotes proverbs shall quote this proverb
45 against you, 'As the mother, so her daughter!' You are the daughter
of a mother who loathed her husband and her children; and you are
the sister of sisters who loathed their husbands and their children.
46 Your mother was a Hittite, and your father an Amorite; your elder
sister was Samaria, who lived with her daughters to the north of you;
and your younger sister was Sodom, who lived with her daughters to
47 the south of you. And you were not content to follow their ways, nor
to copy their abominations—that were too slight a thing for you!—
48 but you acted more corruptly in all your ways than they. As I live,"
is the oracle of the Lord GOD, "your sister Sodom and her daughters
49 have not done as you and your daughters have done. Behold! this was
the sin of your sister Sodom: she and her daughters lived in pride,
plenty, and thoughtless ease; they supported not the poor and needy;
50 they grew haughty, and committed abomination before me; so I
51 swept them away, as you have seen. Nor was Samaria guilty of half
your sins. You have committed more abominations than they; and
through all the abominations which you have committed you have
52 placed your sisters in the right. In thus giving judgment in favor of
your sisters, you must bear the burden of your shame; through the
more abominable sins which you have committed, they are more in the
right than you; and because you have placed your sisters in the right,
you must bear the burden of your ignominy and shame.
53 "But I will restore their fortunes—the fortunes of Sodom and her
daughters, and the fortunes of Samaria and her daughters—and I will
54 restore your fortune along with theirs, that you may feel ashamed and
55 abashed for all that you did to rouse me to wrath. Then your sisters,

Sodom with her daughters, and Samaria with her daughters, shall return to their former state; and you with your daughters shall return to
56 your former state. As the name of your sister Sodom was never heard
57 on your lips in your heyday of pride—before your nakedness was exposed—so have you now become the reproach of the daughters of Edom, and all who are round about her, together with the daughters of the Philistines, and all those round about them who hold you in con-
58 tempt. You are bearing the consequences of your abominable lewd-
59 ness," is the oracle of the Lord GOD. "But thus says the Lord GOD: Though I must needs repay you for what you have done—in scorning
60 the oath and breaking the covenant with me—yet will I remember the covenant which I made with you in the days of your youth, and will
61 establish an everlasting covenant with you. Then shall you also remember your ways, and shall feel ashamed when I take your sisters, the elder and the younger, and give them to you as daughters—a priv-
62 ilege quite beyond the terms of your covenant with me. And I will establish my covenant with you; and you shall know that I am the
63 LORD, so that you may remember, and feel ashamed, and never again open your mouth for shame, when I forgive you for all that you have done," is the oracle of the Lord GOD.

THE ALLEGORY OF THE EAGLES AND THE VINE, 17:1–24

17 The word of the LORD came to me, saying,
2 "O mortal man, put a riddle, and propound an allegory, to the
3 household of Israel; and say, 'Thus says the LORD:

"A great eagle, with great wings,
And long pinions,
In full plumage, of diverse colors,
Came to Lebanon;
He took the tip of a cedar,
4 Plucked the topmost of its twigs,
And carried it to a land of traders,
Set it in a city of merchants;
5 He took also of the seed of the land,
And planted it in a fertile field—
He placed it by many waters,
Set it as a slip,
6 That it might sprout, and become a spreading vine
Of lowly height,

Whose tendrils might turn toward him,
And its roots be under him.
So it became a vine, and put forth branches,
And sent out boughs.

7 "But there was another great eagle, with great wings,
And thick plumage;
And lo! this vine bent its roots
In his direction—
It sent out its tendrils for him to water,
From the bed in which it was planted;
8 Yet it was planted on good soil,
By many waters,
That it might put forth branches, and bear fruit,
And become a noble vine."
9 Say, then, 'Thus says the Lord GOD:
Can it prosper?
Shall he not pluck up its roots,
And strip off its fruit,
That all its sprouting leaves may wither?
Nor will it require much strength nor many people
To heave it from its roots.
10 It is planted, indeed, but can it prosper?
As soon as the east wind strikes it, shall it not wither away—
Wither away on the bed in which it grows?' "

11 Then the word of the LORD came to me, saying,
12 "Say to the rebellious house, 'Do you not know what these things mean?' Then say, 'Lo! the king of Babylon came to Jerusalem, and took its king and its princes, and carried them home with him to Bab-
13 ylon. And he took one of the royal family, and made a covenant with him, and put him under an oath—while he carried away the leading
14 men of the land—so that the kingdom might be a lowly one, not daring to lift up its head, but holding its ground by keeping the covenant.
15 But he rebelled against him, and sent ambassadors to Egypt, asking for horses and a strong army. Now can a man who does these things prosper? Can he escape his doom? Can he break a covenant, and yet es-
16 cape? As I live,' is the oracle of the Lord GOD, 'in the land of the king who made him king—of the king whose oath he scorned and
17 whose covenant he broke—at his home in Babylon shall he die. And

Pharaoh with his great army and strong force shall do nothing for him
on the day of battle, when mounds are thrown up and siege-walls built
18 to cut off many a life. He scorned the oath, and broke the covenant;
he pledged his word, and yet did all these things. Therefore he can-
19 not escape.' Thus says the Lord GOD: 'As I live, my oath which he
scorned, and my covenant which he broke—I will requite upon his
20 own head. I will spread my net for him, and he shall be taken in my
toils; I will carry him to Babylon, and there will I take proceedings
21 against him for the treason which he has committed against me. And
all the flower of all his ranks shall fall by the sword, and those who
remain shall be scattered to every wind; so shall you know that I the
LORD have spoken.

22 "Thus says the Lord GOD:
'I too will take from the tip of the cedar,
From its topmost twigs will I pluck a tender one,
And will plant it on a high and commanding mountain—
23 On the lofty mountain of Israel will I plant it;
And it shall put forth branches, and bear fruit,
And shall become a noble cedar;
Under it shall nestle birds of every feather,
In the shadow of its branches shall they nestle.
24 And all the trees of the field shall know that I the LORD
Bring down the tall tree, raise up the low tree,
Dry up the green tree, bring blossom to the dry tree—
I the LORD have spoken, and I will do it.' "

THE PRINCIPLE OF PERSONAL RESPONSIBILITY, 18:1–32

18 The word of the LORD came to me, saying,
2 "What mean you by quoting this proverb in the land of Israel:
'The fathers eat sour grapes,
And the children's teeth are set on edge'?
3 As I live," is the oracle of the Lord GOD, "you shall have no more
4 occasion to quote this proverb in Israel. Behold! all men are mine—
the son is mine equally with the father—he who sins shall die.
5 6 "If a man be righteous, and do what is lawful and right—if he eat
no flesh with the blood in it, nor lift up his eyes to the idols of the
household of Israel; if he defile not his neighbor's wife, nor approach
7 a woman in her time of uncleanness; if he oppress no one, but con-
scientiously restore the debtor's pledge; if he commit no robbery, but
share his bread with the hungry, and cover the naked with a garment;

8 if he lend no money at interest, nor take increase for himself; if he
withhold his hand from crime, observe strict justice between man and
9 man, follow my statutes, and keep my ordinances to obey them—he is
righteous, and shall surely live," is the oracle of the Lord GOD.
10 11 "If he beget a son, a violent man, and a shedder of blood, who does
none of these things—but eats flesh with the blood in it, defiles his
12 neighbor's wife, oppresses the poor and needy, commits robbery, does
not restore the debtor's pledge, lifts up his eyes to the idols, commits
13 abomination, lends on interest, and takes increase—that son shall by
no means live; because he commits all these abominations, he shall
surely die, and his blood shall be upon his own head.
14 "But if this man beget a son who sees all the sins that his father has
15 done, and is afraid, and does not act likewise—does not eat flesh with
the blood in it, nor lift up his eyes to the idols of the household of
16 Israel, does not defile his neighbor's wife, oppresses no one, exacts no
pledge, commits no robbery, shares his bread with the hungry, and cov-
17 ers the naked with a garment, withholds his hand from crime, takes no
interest nor increase, obeys my ordinances, and follows my statutes—
that son shall not die for the iniquity of his father, but shall surely live.
18 His father died for his iniquity, because he practised oppression, robbed
19 his fellow-man, and did what was evil among his people; and you
ask, 'Why should not the son bear the consequences of his father's in-
iquity?' If the son do what is lawful and right—if he keep my stat-
20 utes, and do them—he shall surely live. He who sins shall die; the
son shall not bear the consequences of the father's iniquity, nor the
father bear the consequences of the son's iniquity; the righteousness of
the righteous shall be put to his own account, and the wickedness of the
wicked shall be put to his.
21 "Or if the wicked man turn from all the sins which he has com-
mitted, and keep all my statutes, and do what is lawful and right, he
22 shall surely live, and not die. None of the transgressions which he has
committed shall be remembered against him; for the righteousness
23 which he has done he shall live. Have I any pleasure at all in the death
of the wicked?" is the oracle of the Lord GOD; "and not rather in
this, that he turn from his way and live?
24 "But if the righteous man turn from his righteousness, and com-
mit iniquity, acting in accordance with all the abominations which the
wicked man practices, none of the righteous deeds which he has done
shall be remembered; for the treason which he has committed, and the
25 sin which he has done, he shall die. Yet you say, 'The way of the

Lord is not fair.' Hear, then, O household of Israel! Is my way not
26 fair? Is it not your ways that are not fair? If a righteous man turn
from his righteousness, and commit iniquity, he shall die—for the
27 iniquity which he has committed he shall die. And if a wicked man
turn from the wickedness which he has committed, and do what is
28 lawful and right, he shall save his life; because he is afraid, and turns
from all the transgressions which he has committed, he shall surely live,
29 and not die. Yet the household of Israel says, 'The way of the Lord
is not fair.' Are my ways not fair, O household of Israel? Is it not
30 your ways that are not fair? Therefore, O household of Israel, I will
judge you each in accordance with his ways," is the oracle of the Lord
GOD. "Repent, then, and turn from all your transgressions, lest your
31 iniquity bring you to ruin. Cast away from you all the transgressions
which you have committed against me; and get you a new heart and a
32 new spirit. Why should you die, O household of Israel? For I have
no pleasure in the death of anyone who dies," is the oracle of the Lord
GOD. "Turn, then, and live!"

LAMENT FOR THE ROYAL PRINCES, 19:1–9

19 And you, raise a dirge over the princes of Israel, and say,
2 "Ah! your mother was a lioness
In the midst of lions;
She couched among young lions,
She reared her whelps.
3 She brought up one of her whelps—
A young lion he became;
He learned to catch the prey,
Mankind he devoured.
4 The nations raised a clamor against him,
In their pit was he taken;
They led him away with hooks
To the land of Egypt.

5 "When she saw that she was foiled,
That her hope was gone,
She took another of her whelps,
A young lion she made him.
6 He stalked among lions,
A young lion he became;

He learned to catch the prey,
Mankind he devoured.
7 He ravaged their palaces,
And their cities he laid waste;
The land was awed, and all who were in it,
At the sound of his roaring.

8 "Against him the nations placed
Their snares round about;
They spread their net for him,
In their pit was he taken.
9 They placed him in a cage,
They brought him under guard;
And they led him away with hooks
To the king of Babylon;
That his voice might be heard no more
On the mountains of Israel."

LAMENT FOR THE MOTHER, 19:10–14

10 "Your mother was like a vine in a vineyard,
Planted by waters;
She was fruitful, and full of branches,
Because of waters many.
11 A strong branch she had—
For a royal scepter;
It rose in its height
Among the thick foliage,
And was seen in its stateliness
With a mass of tendrils.

12 "But she was plucked up in fury,
She was cast to the ground;
The east wind parched her,
Tore off her fruit;
And her strong branch withered away—
The fire devoured it.
13 Now she is planted in the desert,
In a dry and thirsty land;
And fire has gone out from her branch,
Has devoured her boughs;

And she has no strong branch
As a royal scepter."

This is a dirge, and it became current as a dirge.

PUNISHMENT AND PARDON, 20:1–44

20 In the seventh year, the fifth month, the tenth day of the month,
certain of the elders of Israel came to consult the LORD, and sat down
2 before me. Then the word of the LORD came to me, saying,
3 "O mortal man, speak to the elders of Israel, and say to them,
'Thus says the Lord GOD: Have you come to consult me? As I live, I
4 will not be consulted by you,' is the oracle of the Lord GOD. Would
you pass judgment upon them, O mortal man? Would you pass judg-
ment upon them? Then acquaint them with the abominable deeds of
5 their fathers, and say to them, 'Thus says the Lord GOD: On the day
that I choose Israel, and swore an oath to the family of Jacob—re-
vealing myself to them in the land of Egypt, and swearing an oath to
6 them, saying, "I am the LORD your God"—on that day I swore an
oath to them, that I would bring them out of the land of Egypt to a
land that I had given to them, a land flowing with milk and honey, a
7 land which is the glory of all lands; and I said to them, "Cast away
each one the detestable things which you love, and do not defile your-
8 selves with the idols of Egypt; I am the LORD your God." But they
rebelled against me, and would not listen to me; they did not cast
away each one the detestable things which they loved, nor did they
forsake the idols of Egypt. So I resolved to pour out my fury upon
them, to vent my anger against them in the midst of the land of Egypt.
9 But in dealing with them I had regard for my honor, that it might
not be profaned in the sight of the nations among whom they lived,
and in whose sight I had revealed myself to them, promising to bring
10 them out of the land of Egypt. So I brought them out of the land of
11 Egypt, and led them into the desert. And I gave them my statutes,
and taught them my ordinances, by obedience to which a man may
12 enjoy life. I gave them also my sabbaths, as a sign between me and
them, that they might know that it was I the LORD that set them apart
13 for myself. But the household of Israel rebelled against me in the
desert; they did not follow my statutes, but scorned my ordinances, by
obedience to which a man may enjoy life; my sabbaths also they
grossly profaned. So I resolved to pour out my fury upon them in the
14 desert, to make a complete end of them. But in dealing with them I

had regard for my honor, that it might not be profaned in the sight
15 of the nations in whose sight I had brought them out. I did, how-
ever, swear an oath to them in the desert, that I would not bring them
to the land that I had given to them—a land flowing with milk and
16 honey, a land which is the glory of all lands—because they had
scorned my ordinances, and did not follow my statutes, but profaned
17 my sabbaths; for their hearts were set upon their idols. But through
pity upon them I refrained from destroying them, and did not make
18 a complete end of them in the desert. And I said to their children in
the desert, "Do not follow the statutes of your fathers, nor keep their
19 ordinances, nor defile yourselves with their idols! I am the LORD
your God; follow my statutes, keep my ordinances, and obey them;
20 hallow also my sabbaths, and let them be a sign between me and you,
21 that you may know that I am the LORD your God." But the children
rebelled against me; they did not follow my statutes, nor keep my or-
dinances to obey them—these ordinances by obedience to which a man
may enjoy life—and my sabbaths they profaned. So I resolved to
pour out my fury upon them, to vent my anger against them in the
22 desert. But I withdrew my hand, and in dealing with them I had re-
gard for my honor, that it might not be profaned in the sight of the
23 nations in whose sight I had brought them out. I did, however, swear
an oath to them in the desert, that I would scatter them among the na-
24 tions, and disperse them over the lands, because they had not obeyed
my ordinances, but had scorned my statutes, and profaned my sab-
25 baths, and kept their eyes fixed upon the idols of their fathers. I gave
them also statutes that were not good, and ordinances by which they
26 could not enjoy life; and I made them defile themselves by their very
gifts—the sacrifice of their first-born children as burnt-offerings—
that I might destroy them, and they might know that I am the LORD.'
27 "Therefore, O mortal man, speak to the household of Israel, and
say to them, 'Thus says the Lord GOD: By this further act of treason
28 against me your fathers blasphemed my name. No sooner had I
brought them to the land that I had sworn an oath to give to them,
than as often as they saw a high hill or a leafy tree, there they offered
their sacrifices, and there they presented their offensive gifts, there
they set forth their sweet savors, and there they poured out their liba-
29 tions. And I said to them, "What kind of high place is this to which
you go?" So it has been called "high place" to this day.'
30 "Therefore say to the household of Israel, 'Thus says the Lord
GOD: When you pollute yourselves as your fathers did—whoring af-

31 ter their detestable things, and polluting yourselves with all your idols
by the choicest of your gifts, the sacrifice of your sons as burnt-offer-
ings, to this very day—shall I be consulted by you, O household of
Israel? As I live,' is the oracle of the Lord GOD, 'I will not be con-
32 sulted by you. And when you say, "We will be like the nations, the
races of the lands, in serving wood and stone," what you have in mind
33 shall not be. As I live,' is the oracle of the Lord GOD, 'with a strong
hand, with an outstretched arm, and with outpoured fury, will I be
34 king over you. And with a strong hand, with an outstretched arm, and
with outpoured fury, will I bring you out of the peoples, and gather
35 you from the lands over which you are scattered; and I will bring you
into the desert of the peoples, and there take proceedings against you
36 face to face. As I took proceedings against your fathers in the desert
of the land of Egypt, so will I take proceedings against you,' is the
37 oracle of the Lord GOD. 'I will make you pass under the rod, and
38 bring you into the purging-trough; and I will purge from among you
the rebels, and those who transgress against me. I will bring them out
of the land where they sojourn, but they shall not enter the land of
39 Israel; so shall you know that I am the LORD. And as for you, O
household of Israel, thus says the Lord GOD: Go, destroy each one his
idols; and afterwards you shall surely listen to me, and no longer pro-
40 fane my holy name by your gifts and your idols. But on my holy
mountain, on the mountain of the height of Israel,' is the oracle of the
Lord GOD, 'there shall all the household of Israel worship me in the
land; there will I accept you, and there will I ask for your offerings,
41 and for the choicest of your gifts, in all your sacred things. As a sweet
savor will I accept you when I bring you out from the peoples, and
gather you from the lands over which you are scattered; and through
42 you will I reveal my holiness in the sight of the nations. And you
shall know that I am the LORD, when I bring you to the land of Is-
43 rael, to the land which I swore an oath to give to your fathers. And
there shall you remember your ways, and all those doings of yours by
which you have polluted yourselves; and you shall loathe yourselves
44 for all the evil things you have done. And you shall know that I am
the LORD, when I have dealt with you for my name's sake, and not in
accordance with your evil ways and your corrupt doings, O household
of Israel,' is the oracle of the Lord GOD."

FIRE AND SWORD, 20:45—21:32

45 The word of the LORD came to me, saying,
46 "O mortal man, set your face toward the south, and inveigh against
47 the south; prophesy against the forest-land of the south, and say to the forest of the south, 'Hear the word of the LORD! Thus says the Lord GOD: Behold! I am kindling a fire in you, which shall devour every green tree and every dry tree in you; the flaming flame shall not be quenched, and every face from south to north shall be scorched by
48 it. And all flesh shall see that I the LORD have kindled it, so that it may not be quenched.' "
49 Then said I,
"Ah Lord GOD! they say of me, 'Is he not a maker of allegories?' "
21 Then the word of the LORD came to me, saying,
2 "O mortal man, set your face toward Jerusalem, and inveigh
3 against her sanctuaries; prophesy against the land of Israel, and say to the land of Israel, 'Thus says the LORD: Behold! I am against you, and will draw my sword from its sheath, and will cut off from
4 you righteous and wicked alike. And because I cut off from you righteous and wicked alike, my sword shall go out from its sheath
5 against all flesh from south to north; and all flesh shall know that I the LORD have drawn my sword from its sheath, to return no more.'
6 Sigh, therefore, O mortal man; sigh before them with heart-breaking,
7 bitter grief. And when they ask you, 'Why do you sigh?' say, 'Because of news, at the coming of which every heart shall melt, every hand shall fall helpless, every spirit shall be faint, and every knee shall run with water; lo! it comes, and it shall be fulfilled,' is the oracle of the Lord GOD."
8 Again the word of the LORD came to me, saying,
9 "O mortal man, prophesy, and say, 'Thus says the LORD:
"A sword, a sword,
Is whetted and polished;
10 It is whetted for slaughter,
It is polished to flash as lightning.
[Or shall we make mirth, O rod of my son, despising every tree?]
11 It is given to the slayer,
To grasp with the hand;
The sword is whetted and polished,
To be put in the hand of the slayer." '

12 "Cry, and wail, O mortal man!
For it has fallen upon my people,
And upon all the princes of Israel—
Together with my people have they been handed over to the sword.
Smite, therefore, upon your thigh,
13 For there is a trial in store;
And who can despise the rod of my wrath?"
Is the oracle of the Lord GOD.

14 "Prophesy, therefore, O mortal man,
And clench your fists;
Let the sword come down a second time, let it come down a third time,
The sword of the slain, the great sword of the slain!
15 Bring terror upon them, till their hearts melt,
And many of them fall dead at all their gates,
Given over to the point of the sword,
Which is made to flash as lightning, and is whetted for slaughter!
16 Turn, O sword, to the rear, to the right, to the front, to the left,
Wherever your face is set!
17 I also will clench my fists,
And will sate my fury:
I the LORD have spoken."
18 Again the word of the LORD came to me, saying,
19 "And you, O mortal man, set two roads for the sword of the king of Babylon to take—both of them starting from the same country—
20 and make a sign-post, to guide the sword on its way, at the fork of the roads leading on the one hand to Rabbah of the children of Ammon,
21 and on the other to Jerusalem in the heart of Judah. For the king of Babylon stands at the parting of the ways, at the fork of the two roads, practising divination; he shakes the arrows, he consults the
22 teraphim, he inspects the liver. Into his right hand falls the lot marked 'Jerusalem,' calling for slaughter, for the shout of battle, for the planting of battering-rams against the gates, for the throw-
23 ing up of mounds, for the building of a siege-wall. To them, indeed, it will seem a false divination—for they count on weeks upon weeks—but it keeps me in remembrance of their guilt, so that they may be taken.

24 "Therefore thus says the Lord GOD: 'Because you keep me in remembrance of your guilt—through your flagrant transgressions, and the sins that are manifest in all your doings—because you are kept in
25 remembrance through them, you shall be taken by main force.' And as for you, who are destined to be slain, you wicked one, the prince of
26 Israel, whose hour has come, on the final day of doom, thus says the Lord GOD: 'Away with the diadem; off with the crown! Leave
27 nothing alone; lift up what is low, bring down what is high! A ruin, a ruin, a ruin, will I make it; and nothing shall be changed until he come to whom it rightfully belongs—to him will I give it.'

28 "And you, O mortal man, prophesy, and say, 'Thus says the Lord GOD concerning the Ammonites and their reviling:

"A sword, a sword,
Is unsheathed for slaughter,
Is polished to flash as lightning;
29 Because men showed you false visions, gave you lying divinations,
Commanding you to wield it on the necks of wicked men destined to be slain,
Whose hour had come, on the final day of doom.
30 Return it to its sheath!
For in the place of your birth,
In the land of your origin will I judge you.
31 I will pour out my fury upon you,
With the fire of my wrath will I blow upon you;
And I will hand you over to barbarous men,
Who are forgers of destruction.
32 You shall be food for the fire,
And your blood shall fill the land;
You shall be remembered no more,
For I the LORD have spoken." ' "

THE CITY OF BLOOD, 22:1–31

22 The word of the LORD came to me, saying,

2 "O mortal man, would you pass judgment, would you pass judgment, upon the city of blood? Then acquaint her with all her abom-
3 inable deeds, and say, 'Thus says the Lord GOD: O city, that sheds blood in the midst of her, so that her time of doom may come upon
4 her, and that makes idols for herself, so that she may be defiled! You have become guilty of the blood which you have shed, and have become

defiled through the idols which you have made; you have brought near
your day of doom, and have drawn forward your time of reckoning;
therefore I make you a reproach to the nations, and a ridicule to all
5 the lands. Both those who are near you and those who are far from
6 you shall ridicule you, O infamous one, rank with disorder. Behold!
the princes of Israel within you give all their strength to the shedding
7 of blood; father and mother within you men despise, the resident
alien within you they treat oppressively, the orphan and widow they
8 wrong. My holy things you despise, and my sabbaths you profane.
9 There are those within you who slander in order to shed blood, those
within you who eat flesh with the blood in it, those within you who
10 commit lewdness; within you men take their fathers' concubines,
11 within you they lie with women in their time of uncleanness; within
you they commit abomination each with his neighbor's wife, within
you they lewdly defile each his daughter-in-law, and lie each with his
sister, his father's daughter; within you men take bribes in order to
12 shed blood; they take interest and increase; they oppress their neigh-
bors by extortion. And me you forget!' " is the oracle of the Lord
GOD.

13 "Behold! I clench my fists in anger at the extortion which you
14 practise, and at the bloodshed which is in the midst of you. Will your
heart remain firm, and your hands keep strong, in the days when I
deal with you? I the LORD have spoken the word, and I will do it.
15 I will scatter you among the nations, and disperse you over the lands;
16 I will consume your uncleanness out of you, and you shall be dis-
honored in the sight of the nations; so shall you know that I am the
LORD."

17 Again the word of the LORD came to me, saying,

18 "O mortal man, the household of Israel has become dross to me;
they are all of them bronze and tin, iron and lead, in the midst of the
19 furnace—dross of silver they are. Therefore thus says the Lord GOD:
Because you have all become dross, behold! I will gather you into the
20 midst of Jerusalem. As one gathers silver, bronze, iron, lead or tin,
into the midst of the furnace, to blow fire upon it, and melt it, so will
I gather you in my anger and fury, and will cast you in, and melt you;
21 I will gather you together, and will blow upon you with the fire of my
22 wrath, and you shall be melted in the midst of the city. As silver is
melted in the midst of the furnace, so shall you be melted in the midst
of it; and you shall know that I the LORD have poured out my fury
upon you."

23 Again the word of the LORD came to me, saying,
24 "O mortal man, say to her: 'You are a land on which no rain nor
25 shower shall fall on the day of my indignation. For the rulers in the
midst of the land are like a roaring lion that rends his prey; they de-
vour men's lives, they seize treasure and wealth, they make many
26 widows in the midst of her. Her priests also violate my law, and pro-
fane my holy things; they make no difference between sacred and sec-
ular, and teach no difference between unclean and clean; they shut
27 their eyes to my sabbaths, so that I am profaned among them. The
princes in the midst of her are like wolves that rend the prey, shedding
28 blood, and destroying lives, to get dishonest gain. Her prophets also
daub their walls with whitewash, showing them empty visions, and
giving them lying divinations, saying, "Thus says the Lord GOD,"
29 when the LORD has not spoken. The common people practise oppres-
sion, and commit robbery; they wrong the poor and needy, and treat
30 the resident alien with injustice. When I sought among them for a
man who should build up the wall, and hold the breach before me in
defense of the land, to prevent my destroying it, I found no one.
31 Therefore I pour out my indignation upon them; with the fire of my
wrath I consume them; their ways I requite upon their heads!' " is
the oracle of the Lord GOD.

THE ALLEGORY OF THE TWO SISTERS, 23:1–49

23 The word of the LORD came to me, saying,
2 "O mortal man, there were two women, daughters of one mother.
3 In their girlhood they played the harlot, they played the harlot in
Egypt. There men pressed their bosoms, there men bruised their vir-
4 gin breasts. Their names were Oholah, the elder, and Oholibah, her
sister. They became my wives, and bore sons and daughters. The
name Oholah signifies Samaria, and Oholibah Jerusalem.
5 "Although she was my wife, Oholah played the harlot, and doted
6 on her lovers the Assyrians—lords clothed in purple, governors and
deputies, all of them handsome young men, knights riding on horse-
7 back—she bestowed her favors on them, the flower of the Assyrians
all of them, and defiled herself with all the idols of all on whom she
8 doted, not giving up the harlotries she committed in Egypt, since in
her girlhood men lay with her, and bruised her virgin breasts, and lav-
9 ished their lust upon her. So I handed her over to her lovers the As-
10 syrians, on whom she doted. They uncovered her nakedness, they took
away her sons and daughters, her own self they slew with the sword;

and by reason of the judgments which they executed upon her, she became a byword among women.

11 "But although her sister Oholibah saw this, she carried on her dot-
12 ing and her harlotries worse than her sister. She doted on the Assyrians, governors and deputies, lords clothed in purple, knights riding on
13 horseback, all of them handsome young men. And although I saw
14 how she defiled herself—how both of them took the same way—she went still further in her harlotries. For she saw portraits of men on
15 the wall—figures of Chaldeans portrayed in vermilion, with girdles round their loins, and flowing turbans upon their heads, all of them looking like officers—portraits of Babylonians, whose native land was
16 Chaldea; and when she saw them, she doted on them, and sent mes-
17 sengers to them in Chaldea. And the Babylonians came to visit her on the bed of love, and defiled her with their lust, till she was sated, and
18 became disgusted with them. And because she flaunted her harlotries, and exposed her nakedness, I became disgusted with her, as I had be-
19 come disgusted with her sister. Yet she went on with her harlotries, remembering the days of her girlhood, when she played the harlot in
20 the land of Egypt. She doted on her paramours, whose lust was as
21 gross as that of asses or stallions, repeating the lewdness of her youth, when the Egyptians bruised her breasts, and pressed her girlish bosom.

22 "Therefore, O Oholibah, thus says the Lord GOD: 'Behold! I am rousing your lovers against you—the lovers with whom you became
23 disgusted—and will bring them against you from every side: the Babylonians, and all the Chaldeans, men of Pekod, Shoa, and Koa, together with all the Assyrians, handsome young men, all of them governors and deputies, officers and councillors, all of them riding on
24 horseback. And they shall come against you with an army of chariots and wheels, and with a host of men on foot; they shall array themselves against you on every side with buckler, shield, and helmet; I will intrust to them the execution of judgment, and they shall execute
25 their judgments upon you. I will stamp you with the seal of my indignation, and they shall deal with you in fury; they shall cut off your nose and ears, and what remains of you shall fall by the sword; they shall take away your sons and daughters, and what remains of you
26 shall be devoured by fire; they shall strip you of your clothes, and shall
27 take away your splendid jewels. Thus will I put a stop to your lewd harlotries, committed ever since you were in the land of Egypt, so that you may no longer set your eyes upon them, nor remember Egypt any more.'

28 "For thus says the Lord GOD: 'Behold! I am handing you over to
29 those whom you hate—those with whom you became disgusted—and
they shall deal with you in hatred, and shall take away all the fruits
of your labor, leaving you naked and bare. So shall the shame of your
30 harlotry be exposed—your lewd harlotry. It shall bring these things
upon you, because you have played the harlot with the nations in de-
31 filing yourself with their idols. You have gone the same way as your
sister; so I will hand her cup over to you.'

32 "Thus says the Lord GOD:
'You shall drink your sister's cup,
Which is deep and large;
You shall become a scorn and derision,
For it is full to the brim.
33 You shall be filled with pain and sorrow,
For a cup of horror and awe
Is the cup of your sister Samaria.
34 You shall drink it, and drain it—
You shall drain it to the dregs;
And your breasts you shall tear,
For I have spoken,'
Is the oracle of the Lord GOD.

35 "Therefore thus says the Lord GOD: 'Because you have forgotten
me, and cast me behind your back, you must bear the consequences of
your lewd harlotries.' "

36 The LORD further said to me,

"O mortal man, would you pass judgment upon Oholah and Oho-
37 libah? Then acquaint them with their abominable deeds! For they
have committed adultery, and there is bloodshed upon their hands;
with their idols have they committed adultery, and to them have they
38 sacrificed as burnt-offerings the sons whom they bore to me. This
also have they done to me: they have defiled my sanctuary, and have
39 profaned my sabbaths. For after they had sacrificed their sons to their
idols, they went that same day to my sanctuary to profane it. This was
40 what they did within my house. Still worse, you sent for men from a
far country—you sent a messenger to them, and they came—and for
them you bathed yourself, painted your eyes, adorned yourself with
41 ornaments, and sat on a stately couch, with a table spread in front of
42 it, on which you set my incense and my oil. Sounds of revelry were
heard there, the revelry of thoughtless men, including drunkards from
the desert, who had been brought together in hosts, and who had

bracelets placed upon their arms, and splendid crowns upon their
43 heads. I said, 'Now will they commit adultery and play the harlot
44 with them.' And they went in to them, as one goes in to a harlot: so
45 they went in to those lewd women, Oholah and Oholibah. But honest men shall condemn them to the punishment due to adulterous women, and such as shed blood; for they have committed adultery, and there is bloodshed upon their hands.

46 "For thus says the Lord GOD: 'Bring up an assemblage against
47 them, and give them over to pillage and spoil. Let the assemblage stone them with stones, and cut them off with the sword; let them
48 slay their sons and daughters, and burn their houses with fire. Thus will I put a stop to lewdness in the land; and all women shall take
49 warning, and not follow your lewd example. Your lewdness shall be brought home to you, and you shall bear the consequences of your sinful idolatry; so shall you know that I am the Lord GOD.' "

THE ALLEGORY OF THE RUSTY POT, 24:1–14

24 In the ninth year, the tenth month, the tenth day of the month, the word of the LORD came to me, saying,

2 "O mortal man, write down the name of this day; for on this very
3 day the king of Babylon has invested Jerusalem. And propound an allegory to the rebellious house, and say to them, 'Thus says the Lord GOD:

"Set on the pot, set it on,
And pour water into it;
4 Put into it the pieces,
All the good pieces, the thigh and the shoulder;
Fill it with the choicest bones,
5 Taken from the choicest of the flock;
Pile wood under it, let it boil well,
That the bones also may be seethed in the midst of it." '

6 "Therefore thus says the Lord GOD: 'Ah, bloody city, pot full of filth, whose filth never leaves her! On each of her pieces she sets her
7 stain, without a lot falling upon them. For she has blood in the midst of her; and on the bare rock she places it, instead of pouring it upon
8 the ground, so that it may be covered with dust; to stir up fury, to bring on vengeance, she has put blood on the bare rock, so that it may not be covered.'

9 "Therefore thus says the Lord GOD: 'Ah, bloody city! I myself
10 will make the pile great; I will heap on the wood, and kindle the fire;

I will cook the flesh, and brew the broth, till the bones are burned.
11 Then I will set it empty upon the embers, so that it may be heated, and
its bottom may glow, that its impurity may be melted in the midst of it,
12 and its filth may be consumed. But however hotly it burns, its thick
13 filth will not leave it. Therefore, O filthy one, defiled by impurity,
because I sought to cleanse you, and you would not be cleansed, you
shall no more be cleansed from your impurity till I have spent my fury
14 upon you. I the LORD have spoken the word, and I will do it. I will
not hold back, nor pity, nor relent; in accordance with your ways and
your doings will I punish you,' is the oracle of the Lord GOD."

DEATH OF THE PROPHET'S WIFE, 24:15–27

15 The word of the LORD came to me, saying,
16 "O mortal man, behold! I am taking away from you the delight
of your eyes by a sudden stroke; but you shall neither lament, nor
17 weep, nor drop a tear. Sigh in silence; make no mourning for the
dead; wind your turban round your head, and put your sandals upon
your feet; cover not your beard, and eat no mourning bread."
18 That evening my wife died; and in the morning I did as I had
19 been commanded. The same morning I spoke to the people; and the
people said to me,
"Will you not tell us what these things mean? Is it for us that you
are acting so?"
20 And I said to them,
21 "The word of the LORD came to me, saying, 'Say to the household
of Israel, Thus says the Lord GOD: Behold! I am about to profane
my sanctuary, the pride of your strength, the delight of your eyes, and
the pride of your heart; and the sons and daughters whom you leave
22 behind you shall fall by the sword. Then shall you do as I have done:
23 you shall not cover your beards, nor eat mourning bread; your tur-
bans shall remain upon your heads, and your sandals upon your feet;
you shall not lament, nor weep, but shall pine away in your sins, and
24 shall moan to one another. Ezekiel shall be a sign to you: just as he
has done shall you do when the time comes; so shall you know that I
am the Lord GOD.
25 " 'And as for you, O mortal man, on the day when I take from
them their stronghold, their proud joy, the delight of their eyes, that
upon which their heart is set, together with their sons and daughters,
26 27 on that day shall a fugitive come to you with news, and on the same
day that the fugitive comes your mouth shall be opened, and you shall

speak, and shall no longer be dumb. So shall you be a sign to them; and they shall know that I am the LORD.' "

ORACLES AGAINST AMMON, MOAB, EDOM, AND THE PHILISTINES, 25:1–17

25 The word of the LORD came to me, saying,
2 "O mortal man, set your face toward the Ammonites, and prophesy
3 against them, and say to the Ammonites, 'Hear the word of the Lord GOD!' Thus says the Lord GOD: 'Because you cried "Aha!" over my sanctuary when it was profaned, and over the land of Israel when it was made desolate, and over the household of Judah when it went into
4 exile, behold! I am handing you over as a possession to the sons of the east, and they shall pitch their camps and make their settlements in you,
5 they shall eat your fruit and drink your milk. And I will make Rabbah a pasture for camels, and the cities of Ammon a fold for flocks;
6 so shall you know that I am the LORD.' For thus says the Lord GOD: 'Because you clenched your fists and stamped your feet in malicious
7 joy over the land of Israel, behold! I stretch my hand over you, and will give you as a spoil to the nations, I will cut you off from the peoples, and will blot you out from the lands—I will destroy you utterly; and you shall know that I am the LORD.'
8 "Thus says the Lord GOD: 'Because Moab said, "Behold! the
9 household of Judah has become like other nations," behold! I am laying open the flank of Moab, from the cities on its frontier to Beth-
10 jeshimoth, Baal-meon, and Kiryathaim, the glory of the land, and I will give Moab along with Ammon as a possession to the sons of the
11 east, so that it may no longer be remembered among the nations. Thus will I execute judgments upon Moab; and they shall know that I am the LORD.'
12 "Thus says the Lord GOD: 'Because Edom acted revengefully against the household of Judah, and incurred grievous guilt by taking
13 revenge upon them, therefore thus says the Lord GOD: I will stretch my hand over Edom, and will cut off from it man and beast, I will make it a waste from Teman, and to Dedan shall they fall by the
14 sword. I will execute my vengeance upon Edom by the hand of my people Israel, and they shall deal with Edom in accordance with my anger and fury; and they shall know my vengeance," is the oracle of the Lord GOD.
15 "Thus says the Lord GOD: 'Because the Philistines acted revengefully against the household of Judah, and took malicious revenge upon

16 them, seeking to destroy them by a perpetual enmity, therefore thus
says the Lord GOD: Behold! I am stretching my hand over the Phil-
istines, and will cut off the Cherethites, and destroy the people of the
17 sea-coast to the last remnant; I will execute upon them sore ven-
geance, by acts of furious chastisement; and they shall know that I am
the LORD, when I carry out my vengeance upon them.' "

ORACLE AGAINST TYRE, 26:1–21

26 In the eleventh year, the eleventh month, the first day of the month,
the word of the LORD came to me, saying,
2 "O mortal man, because Tyre has said against Jerusalem,
'Aha! the gate of the peoples is broken,
She is thrown open to me;
I shall be filled, while she is laid waste,'
3 therefore thus says the Lord GOD:
'Behold! I am against you, O Tyre,
And will bring up many nations against you,
As the sea brings up its waves;
4 They shall destroy the walls of Tyre,
And shall tear down her towers.
I will scrape her very dust from her,
And will make her a bare rock;
5 She shall be a place for the spreading of nets
In the heart of the sea;
For I have spoken it,' is the oracle of the Lord GOD,
'And she shall become a spoil to the nations.
6 Her daughters also on the mainland shall be slain by the sword,
And they shall know that I am the LORD.'

7 "For thus says the Lord GOD:
'Behold! I am bringing upon Tyre from the north
Nebuchadrezzar, king of Babylon, king of kings,
With horses and chariots, horsemen, and a host of men on foot.
8 Your daughters on the mainland shall he slay by the sword;
And a siege-wall shall he place against you,
And a mound shall he throw up against you,
And a buckler shall he set up against you;
9 His battering-rams shall he place against your walls,
And with his axes shall he break down your towers.
10 From the multitude of his horses the dust shall cover you,

And with the noise of his horsemen, his wheels, and his chariots,
Your walls shall shake when he enters your gates,
As one enters a city that is breached.
11 With the hoofs of his horses shall he trample all your streets,
Your people shall he slay by the sword,
And your strong pillars shall he bring to the ground.
12 Your wealth shall be plundered, and your merchandise made a prey;
Your walls shall be torn down, and your happy homes destroyed;
Your stones and timber and dust shall be sunk in the heart of the waters.
13 I will silence the noise of your songs,
And the sound of your harps shall be heard no more.
14 I will make you a bare rock,
You shall be a place for the spreading of nets,
You shall be built no more;
For I the LORD have spoken it,'
Is the oracle of the Lord GOD.
15 "Thus says the Lord GOD to Tyre: 'Shall not the coast-lands quake
at the sound of your downfall, when the wounded groan, and
16 slaughter is rife in the midst of you? Then shall all the princes of
the sea come down from their thrones, and lay aside their robes, and
strip off their embroidered garments; they shall clothe themselves in
mourning weeds; they shall sit upon the ground, and tremble every
17 moment, and shudder over you. And they shall raise a dirge over you,
and say to you:

"Ah! how you have perished, have vanished from the sea,
O city renowned,
That was strong upon the sea,
Herself and her people,
That struck the terror of her might
Upon all who dwelt there!
18 Now the coast-lands quake
On the day of your downfall,
The coast-lands by the sea
Are dismayed at your passing.' "

19 "For thus says the Lord GOD: 'When I make you a desolate city, like
the cities that are uninhabited, when I bring the deep over you, and the
20 mighty waters cover you, then will I thrust you down, with those who

go down to the Pit, to the people of ancient times, and will make you dwell in the underworld, in the primeval wastes, with those who go down to the Pit, so that you may remain uninhabited, and may no more
21 take your place in the land of the living; I will bring you to an awful end, and you shall be no more; though you be sought for, you shall be found no more,' is the oracle of the Lord GOD."

LAMENT OVER TYRE, 27:1–36

27 The word of the LORD came to me, saying,
2 3 "And you, O mortal man, raise a dirge against Tyre, and say to Tyre, that sits at the gateway of the sea, the merchant of the peoples along many a coast-land, 'Thus says the Lord GOD:

"O Tyre, you have said,
'I am perfect in beauty';
4 Your domain was in the heart of the seas,
Your builders made you perfect in beauty.
5 Of cypresses from Senir
They fashioned all your planks;
A cedar they took from Lebanon
To make you a mast.
6 Of oaks from Bashan they made your oars;
Your deck they made of larch from the coasts of Cyprus.
7 Of fine linen from Egypt, richly embroidered, was your sail,
Serving you as an ensign;
Your awning was of blue and purple
From the coasts of Elishah.
8 The men of Sidon and Arvad were rowers for you;
Your skilled men, O Tyre, were in you—
They were your steersmen.
9 The elders of Gebal and her skilled men were in you,
Repairing your leaks;
All the ships of the sea with their sailors were in you,
To handle your wares.
10 Men of Persia, Lud, and Put were in your army,
Serving as your soldiers;
Shield and helmet they hung on you,
They displayed your glory.
11 The sons of Arvad and Helech manned your walls round about,
And the men of Gammad defended your towers;

They hung their shields upon your walls round about,
They made perfect your beauty.

12 "Tarshish traded with you because of your abundant wealth of
13 every kind; she bartered you silver, iron, tin, and lead. Javan, Tubal,
and Meshech traded with you; they supplied you with slaves and
14 bronze utensils. Those of the household of Togarmah bartered you
15 horses, horsemen, and mules. The men of Rhodes traded with you;
the people of many a coast-land were at your service; ivory tusks and
16 ebony they brought you as tribute. Edom traded with you because of
your abundant resources; she bartered you garnets, purple dyes, em-
17 broidered work, fine linen, coral, and rubies. Judah and the land of
Israel traded with you; they supplied you with wheat from Minnith,
18 wax, honey, oil, and balsam. Damascus traded with you because of
your abundant resources, your abundant wealth of every kind; she
19 bartered you wine from Helbon and white wool. The men of Uzal
20 supplied you with wrought iron, cassia, and calamus. Dedan sold you
21 saddle-cloths for riding. Arabia and all the chiefs of Kedar were at
22 your service; they sold you lambs, rams, and goats. The merchants of
Sheba and Raamah traded with you; they bartered you the finest of
all kinds of spices, and the finest of all kinds of precious stones and
23 gold. Haran, Canneh and Eden, Assyria, and all the Medes traded
24 with you; they sold you choice fabrics, richly embroidered mantles of
25 blue, stuffs of various colors, and strongly twisted skeins. Ships of
Tarshish carried your merchandise.

"So you were filled, and became heavily laden,
In the heart of the seas.
26 Your rowers brought you
Into deep waters;
The east wind wrecked you
In the heart of the seas.
27 Your wealth, your wares, and your merchandise,
Your sailors and your steersmen,
Your caulkers, your traders, and all your soldiers aboard you—
Even all the crowd within you—
Shall sink in the heart of the seas
On the day of your downfall.
28 At the sound of your steersmen's cry
The uplands shall quake;

29 And all oarsmen and sailors,
All steersmen of the deep,
Shall come down from their ships,
And shall stand upon the shore;
30 They shall raise their voices over you,
And shall cry out bitterly;
They shall cast up dust on their heads,
They shall wallow in ashes;
31 They shall shave their heads for you,
And shall gird on sackcloth;
They shall weep for you in bitterness of heart,
With bitter lamentation;
32 Their daughters shall raise a dirge for you,
And shall lament over you:
'Who has been ruined like Tyre
In the heart of the sea?
33 When your merchandise came from the seas,
You supplied many peoples;
With the abundance of your wealth and your wares
You enriched the kings of the earth.
34 Now you are wrecked in the seas,
In the depths of the waters;
Your cargo and all your crew
Are sunk in the heart of you.
35 All the people along the coasts
Are appalled at your fate;
Their kings are aghast with horror,
Their faces are convulsed;
36 The merchants among the peoples hiss you to scorn,
For you have come to an awful end,
And shall be no more forever.' " " "

ORACLE AGAINST THE KING OF TYRE, 28:1–10

28 The word of the LORD came to me, saying,
2 "O mortal man, say to the prince of Tyre, 'Thus says the Lord GOD:
"Because you are puffed up with pride,
And have said, 'I am a god,
I sit in the seat of the gods
In the heart of the seas,'

When you are but a man, and no god,
Though you count yourself wise as a god—
3 You are wiser, forsooth, than Daniel,
No secret thing can they hide from you!
4 By your shrewdness and your skill you have won yourself wealth,
You have gathered gold and silver into your treasuries;
5 By your great shrewdness in trade you have increased your wealth,
And because of your wealth you are puffed with pride"—
6 Therefore thus says the Lord GOD:
"Because you count yourself wise as a god,
7 Behold! I am bringing aliens against you,
The most ruthless of nations;
And they shall draw their swords against your subtle beauty,
And shall stain your splendor.
8 They shall bring you down to the Pit,
And you shall die the death of the slain
In the heart of the seas.
9 Will you then venture to say, 'I am a god,'
In the presence of those who slay you,
When you are but a man, and no god,
In the hands of those who pierce you?
10 You shall die the death of the uncircumcised
By the hands of aliens;
For I have spoken it,' '
Is the oracle of the Lord GOD."

DIRGE OVER THE KING OF TYRE, 28:11–19

11 Again the word of the LORD came to me, saying,
12 "O mortal man, raise a dirge over the king of Tyre, and say of
him, 'Thus says the Lord GOD: You were the seal of perfection, full
13 of wisdom, and complete in beauty. You dwelt in Eden, the garden
of God. You had a shield of every kind of precious stone, the ruby,
topaz, and emerald, the beryl, onyx, and jasper, the sapphire, garnet,
chrysolite, and gold; and on your clothing was a wealth of fine gold.
14 On the day when you were created, I placed you with the guardian
cherubs on the holy hill of God; and you walked amidst stones of
15 fire. You were perfect in your ways from the day when you were
16 created, till guilt was discovered in you. Through the greatness of
your trade you filled your mind with lawlessness, and you fell into

sin; therefore I cast you out as a profane thing from the hill of God,
and the guardian cherubs drove you from the midst of the stones of
17 fire. You were puffed up with pride through your beauty, you ruined
your wisdom by reason of your splendor, therefore I flung you to
18 the ground, and exposed you for kings to gaze at. Through the
greatness of your guilt, through the sins of your trade, you profaned
your sacredness; therefore I brought forth fire from the midst of
you—and I reduced you to ashes upon the ground in the sight of all
19 who saw you. And all who knew you among the nations are appalled
at your fate; for you have come to an awful end, and shall be no
more forever.' "

ORACLE AGAINST ZIDON, 28:20–26

20 The word of the LORD came to me, saying,
21 "O mortal man, set your face toward Zidon, and prophesy against
22 her, and say, 'Thus says the Lord GOD:

"Behold! I am against you, O Zidon,
And will reveal my glory in the midst of you;
Then shall you know that I am the LORD,
When I execute judgments in the midst of you,
And reveal my holiness through you.
23 For I will send pestilence into you,
And bloodshed into your streets;
And the slain shall fall in the midst of you,
By the sword that descends upon you from every side;
And you shall know that I am the LORD.

24 "Then the household of Israel shall no more find a pricking brier
or a piercing thorn among all the malicious peoples that surround them
on every side; and they shall know that I am the Lord GOD."
25 'Thus says the Lord GOD: "When I have gathered the household
of Israel from the peoples among whom they are scattered, and have
revealed my holiness through them in the sight of the nations, then
shall they live in their own land, which I gave to my servant Jacob;
26 they shall live securely in it, and shall build houses and plant vine-
yards; they shall live securely in it, when I have executed judgments
upon all the malicious peoples that surround them on every side; and
they shall know that I am the LORD their God." ' "

ORACLE AGAINST PHARAOH, 29:1–16

29 In the tenth year, the tenth month, the twelfth day of the month,
the word of the LORD came to me, saying,
2 "O mortal man, set your face against Pharaoh, king of Egypt, and
3 prophesy against him, and against Egypt as a whole; speak, and say,
'Thus says the Lord GOD:

"Behold! I am against you, O Pharaoh,
King of Egypt,
The great dragon that lies
In the midst of its streams,
That says, 'This stream of mine is mine own—
It was I that made it.'
4 I will put hooks in your jaws,
And will make the fish of your streams cleave to your scales;
And I will draw you out of the midst of your streams,
With all the fish of your streams that cleave to your scales.
5 And I will cast you into the desert,
Yourself and all the fish of your streams;
On the open field shall you lie,
Ungathered and unburied;
To the beasts of the earth and the birds of the air
Will I leave you for food.
6 Then all the people of Egypt shall know
That I am the LORD,
Because you have been a staff of reed
To the household of Israel—
7 When they grasped you by the hand, you snapped,
And tore all their hand;
And when they leaned upon you, you broke,
And made all their loins quake."

8 'Therefore thus says the Lord GOD: "Behold! I am bringing a
9 sword upon you, and will cut off from you man and beast. And the
land of Egypt shall be a desolation and a waste; and they shall know
that I am the LORD. Because you have said, 'The stream is my own;
10 it was I that made it,' therefore behold! I am against you, and against
your stream; and I will make the land of Egypt a waste and a deso-
11 lation, from Migdol to Syene, even to the border of Ethiopia. No
foot of man shall cross it, no foot of beast shall cross it—for forty
12 years shall it remain uninhabited. I will make the land of Egypt a

desolation in the midst of lands that are made desolate, and for forty years shall her cities remain a desolation in the midst of cities that are laid waste; and I will scatter the Egyptians among the nations, and disperse them over the lands."

13 'Thus says the Lord GOD: "At the end of forty years I will gather
14 the Egyptians from the peoples among whom they are scattered; and I will restore the fortune of Egypt, and will bring them back to their
15 native land of Pathros, and there shall they form a lowly kingdom. It shall be the lowliest of all kingdoms, and shall no more raise its head above the nations; for I will keep them so small that they shall not be
16 able to rule over the nations. And they shall no more be a ground of confidence to the household of Israel, a means of recalling their sin to my mind when they turn to them for help; and they shall know that I am the Lord GOD." ' "

EGYPT AS WAGES FOR NEBUCHADREZZAR, 29:17–21

17 In the twenty-seventh year, the first month, the first day of the month, the word of the LORD came to me, saying,

18 "O mortal man, Nebuchadrezzar, king of Babylon, engaged his army in a great campaign against Tyre. Every head was rubbed bald, and every shoulder was peeled bare; yet neither he nor his army won
19 any return from the campaign which he directed against Tyre. Therefore thus says the Lord GOD: 'Behold! I am giving the land of Egypt to Nebuchadrezzar, king of Babylon; and he shall carry off her abun-
20 dance, and shall spoil her and prey upon her, to pay his army. As a return for the campaign which he directed against Tyre, I am giving him the land of Egypt, because they rendered a service to me,' is the oracle of the Lord GOD.

21 "On that day will I cause a horn to sprout for the household of Israel; and I will enable you to speak freely in the midst of them; and they shall know that I am the LORD."

THE DESOLATION OF EGYPT, 30:1–26

30 The word of the LORD came to me, saying,

2 "O mortal man, prophesy, and say, 'Thus says the Lord GOD:
"Wail, 'Woe for the day!'

3 For the day is near,
The day of the LORD is near,
A day of clouds, the time of doom for the nations.

4 A sword shall descend upon Egypt,
And there shall be writhing in Ethiopia,
When the slain fall in Egypt,
And her abundance is carried off,
And her foundations are torn up.'
5 [Ethiopia, Put, and Lud, all the Arabians, the Lybians, and the Cherethites with them, shall fall by the sword.]
6 " 'Thus says the LORD:
"Those who uphold Egypt shall fall,
And her proud strength shall come down;
From Migdol to Syene shall they fall by the sword in her,"
Is the oracle of the Lord GOD.
7 "She shall be desolate in the midst of lands that are made desolate,
And her cities shall lie in the midst of cities that are laid waste.
8 And they shall know that I am the LORD,
When I have kindled a fire in Egypt,
And all her helpers are shattered.
9 On that day shall messengers go forth at my prompting, in ships,
To strike terror upon Ethiopia in its security;
And writhing shall seize them on the day of Egypt's doom—
For lo! it comes."
10 'Thus says the Lord GOD:
"I will make an end of the abundance of Egypt
By the hand of Nebuchadrezzar, king of Babylon.
11 He and his people with him, the most ruthless of nations,
Shall be brought in to destroy the land;
They shall draw their swords against Egypt,
And shall fill the land with the slain.
12 I will make the streams a waste,
And will sell the land to evil men;
I will make the land and all that is in it a desolation,
By the hand of aliens—
I the LORD have spoken it."
13 'Thus says the Lord GOD:
"I will destroy the magnates of Memphis,
And no more shall there be a prince in the land of Egypt;
I will put fear on the land of Egypt,
14 And will make Pathros a desolation,
And will kindle a fire in Zoan,
And will execute judgments upon Thebes;

15 I will pour out my fury on Pelusium, the stronghold of Egypt,
And will cut off the teeming multitude of Thebes;
16 I will kindle a fire in Egypt,
And Pelusium shall writhe in anguish,
Thebes shall be breached, and its walls battered down;
17 The young men of On and Bubastis shall fall by the sword,
And their maidens shall go into exile;
18 At Daphne the day shall be dark,
When I break there the scepter of Egypt;
And her proud strength shall fail her,
A cloud shall cover her,
While her daughters go into exile.
19 Thus will I execute judgments upon Egypt;
And they shall know that I am the LORD.'' ''

THE BREAKING OF PHARAOH'S ARMS, 30:20–26

20 In the eleventh year, the first month, the seventh day of the month, the word of the LORD came to me, saying,
21 "O mortal man, I have broken the arm of Pharaoh, king of Egypt, and behold! it shall not be bound up, so that healing applications may be used and bandages put on, to make it strong enough to grasp the sword.
22 "Therefore thus says the Lord GOD: 'Behold! I am against Pharaoh, king of Egypt, and will break his arms, both the strong one and
23 the broken one, and will make the sword fall from his hand. And I will scatter the Egyptians among the nations, and disperse them over
24 the lands. And I will strengthen the arms of the king of Babylon, and will put my sword in his hand, while I break the arms of Pharaoh, making him groan before him like a man mortally wounded.
25 I will strengthen the arms of the king of Babylon, while the arms of Pharaoh fall; and they shall know that I am the LORD, when I put my sword into the hand of the king of Babylon, and he stretches it over
26 the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them over the lands; and they shall know that I am the LORD.' "

THE CEDAR OF EGYPT, 31:1–18

31 In the eleventh year, the third month, the first day of the month, the word of the LORD came to me, saying,

2 "O mortal man, say to Pharaoh, king of Egypt, and to his teeming multitude:

'Whom are you like in your greatness?

3 Like a stately cedar in Lebanon,
With graceful branches, and a thick shade of foliage,
Lofty in height, with its top among the clouds.

4 Waters nourished it, the deep made it grow,
Pouring her streams round its plantation,
And sending her channels to all the trees of the field.

5 So it towered aloft above all the trees of the field,
Its boughs increased in number, and its branches in length,
Through the wealth of water in its rills.

6 Among its boughs all the birds of the air made their nests,
And under its branches all the beasts of the field bore their young,
While within its shadow all mighty nations lived.

7 It was fair in its greatness, with the length of its branches;
For its root was by many waters.

8 The cedars in the garden of God could not eclipse it,
The cypresses could not match it in boughs,
Nor the plane-trees compare with it in branches—
There was no tree in the garden of God to match it in beauty.

9 By the wealth of its branches I made it fair,
So that all the trees of Eden, in the garden of God, envied it.'

10 "Therefore thus says the Lord GOD: 'Because it towered aloft, and
11 raised its top to the clouds, and prided itself on its height, I am handing it over to the mightiest of the nations, who shall surely deal with
12 it in accordance with its wickedness; and aliens, the most ruthless of the nations, shall cut it down, and cast it upon the mountains; and its branches shall fall into all the valleys, and its boughs shall lie broken in all the ravines of the land; and all the peoples of the earth
13 shall depart from its shadow in terror. Upon its fallen trunk shall all the birds of the air nestle, and upon its branches shall all the beasts of
14 the field be found, in order that no trees nourished by water may tower aloft, or raise their tops to the clouds—that no trees feeding on water may rival them in height—for all of them are doomed to death, doomed to descend to the underworld, in the midst of the children of men, with those who go down to the Pit.'

15 "Thus says the Lord GOD: 'On the day when it goes down to Sheol, I will darken the deep, and will check its streams till the mighty waters are stayed; I will clothe Lebanon in black for it, and all the trees

16 of the field shall droop in sorrow for it. I will make the nations quake
at the sound of its downfall, when I bring it down to Sheol with those
who go down to the Pit. And all the trees of Eden, the choicest and
best trees of Lebanon—all that feed on water—shall be comforted
17 in the underworld: they also shall go down with it to Sheol, to those
who are slain by the sword, while those who lived under its shadow
among the nations shall likewise perish.
18 "Whomsoever, then, among the trees of Eden you may resemble in
glory and greatness, you shall be brought down to the underworld with
the trees of Eden, and shall lie in the midst of the uncircumcised with
those who are slain by the sword. Such shall be the fate of Pharaoh
and all his teeming multitude,' is the oracle of the Lord GOD."

DIRGE OVER PHARAOH, 32:1–16

32 In the eleventh year, the twelfth month, the first day of the month,
the word of the LORD came to me, saying,
2 "O mortal man, raise a dirge over Pharaoh king of Egypt, and say
to him:

'To a young lion of the nations you likened yourself,
When you are nought but a dragon in the seas,
Spouting water from your nostrils,
Troubling the waters with your feet,
And fouling their streams.'

3 "Thus says the Lord GOD:
'I will spread my net over you,
With a host of mighty peoples,
And will draw you up in my seine,
4 And will cast you on the ground—
On the open field will I toss you.
I will cause all the birds of the air to settle upon you,
And with you will I glut all the beasts of the earth;
5 I will lay out your flesh on the mountains,
And with your bones will I fill the valleys;
6 I will drench the earth, to the mountain tops, with your flowing
blood,
And the ravines shall be full of you.
7 And when I have done with you, I will veil the heavens,
And will darken their stars;
I will veil the sun with a cloud,

And the moon shall not give her light;
8 All the shining lights of the heavens will I darken over you,
And will throw blackness upon your land,'
Is the oracle of the Lord GOD.

9 "I will trouble the hearts of many peoples when I announce your
10 downfall among the nations, to lands which you never knew. I will make many peoples appalled at your fate; and their kings shall shudder with terror over you, when I brandish my sword in their sight. They shall tremble every moment, each one for his own life, on the day of your downfall.

11 "For thus says the Lord GOD:
'The sword of the king of Babylon shall descend upon you,
12 And your teeming multitude will I cause to fall by the swords of warriors,
All of them the most ruthless of nations.
They shall spoil the pride of Egypt,
And all her teeming multitude shall be destroyed.
13 I will destroy likewise all her beasts
From beside many waters;
And no foot of man shall trouble them any more,
Nor shall hoof of cattle trouble them.
14 Then will I cause their waters to settle,
And their rivers to flow with oil,'
Is the oracle of the Lord GOD.
15 'And when I have made the land of Egypt a desolation,
When the land has been stripped of all that fills it.
When I have smitten all who dwell in it,
They shall know that I am the LORD.
16 This is the dirge which they shall chant,
Which the daughters of all the nations shall chant,
Which they shall chant over Egypt and all her teeming multitude,'
Is the oracle of the Lord GOD."

DIRGE OVER EGYPT, 32:17–32

17 In the twelfth year, the first month, the fifteenth day of the month, the word of the LORD came to me, saying,
18 "O mortal man, wail over the teeming multitude of Egypt, and

with this dirge send them down, you and the daughters of mighty nations, to the underworld, with those who go down to the Pit:

19 'Though you are incomparable in beauty,
Go down, and be laid with the uncircumcised;
20 In the midst of those who are slain by the sword
Lie down, you and all your teeming multitude!'

21 Then out of the midst of Sheol shall the mightiest of warriors speak of her and her helpers:

'They have come down, and lie with the uncircumcised
In the midst of those who are slain by the sword.'

22 There is Assyria, with all her company round about her grave, all of
23 them slain, fallen by the sword: her grave was made in the recesses of the Pit, and her company is round about her grave, all of them slain, fallen by the sword, who struck terror into the land of the liv-
24 ing. There is Elam, with all her teeming multitude round about her grave, all of them slain, fallen by the sword, gone down uncircumcised to the underworld, who struck terror into the land of the living; and they bear the burden of their shame with those who go down to
25 the Pit. In the midst of the slain a bed was made for her and all her teeming multitude round about her grave, all of them uncircumcised, slain by the sword, because they struck terror into the land of the living; and they bear the burden of their shame with those who go
26 down to the Pit—in the midst of the slain are they placed. There are Meshech and Tubal, with all their teeming multitude round about their graves, all of them uncircumcised, slain by the sword, because
27 they struck terror into the land of the living. They lie not with the fallen warriors of old, who went down to Sheol with their weapons of war, whose swords were laid under their heads, and their shields upon their bodies, because the terror of their might was on the land of
28 the living. So shall you also lie among the uncircumcised, with those
29 who are slain by the sword. There is Edom, her kings and all her princes, who for all their might are laid with those who are slain by the sword: they lie with the uncircumcised, with those who go down
30 to the Pit. There are all the princes of the north, and all the Zidonians, who have gone down with the slain, in shame, for all the terror of their might, and lie uncircumcised with those who are slain by the sword, and bear the burden of their shame with those who go down
31 to the Pit. These shall Pharaoh see, and shall be comforted for all his teeming multitude who are slain by the sword, even Pharaoh and
32 all his army," is the oracle of the Lord GOD. "Because he struck terror

into the land of the living, he shall be laid in the midst of the uncircumcised, with those who are slain by the sword, even Pharaoh and all his teeming multitude," is the oracle of the Lord GOD.

THE PROPHET AS WATCHMAN, 33:1–20

33 The word of the LORD came to me, saying,
2 "O mortal man, speak to your fellow-countrymen, and say to them: 'If, when I bring the sword upon a land, the people of the land
3 take one of their number, and appoint him their watchman; and if, when he sees the sword coming upon the land, he blow the trumpet,
4 and warn the people; then whosoever hears the sound of the trumpet but does not take warning—when the sword comes and takes him
5 away—his blood shall be upon his own head. He heard the sound of the trumpet but did not take warning, therefore his blood shall be upon his own head; whereas, if he had taken warning, he would have
6 saved himself. But if the watchman, when he sees the sword coming, blow not the trumpet, and the people be not warned—when the sword comes and takes away one of their number—that man is taken away for his iniquity, but his blood will I require at the watchman's
7 hand. So you, O mortal man, I appoint a watchman to the household of Israel; and whenever you hear a word from my mouth, you shall
8 warn them from me. If I say to the wicked, 'O wicked man, you shall surely die,' and you say nothing to warn the wicked man from his way, that wicked man shall die for his iniquity, but his blood will
9 I require at your hand. If, however, you warn the wicked man to turn from his way, and he turn not from his way, he shall die for his iniquity, but you shall have saved yourself.'
10 "Therefore, O mortal man, say to the household of Israel: 'Because you say, "Our transgressions and our sins lie upon us, and under
11 them we waste away; how then can we live?" as I live,' is the oracle of the Lord GOD, 'I have no pleasure in the death of the wicked, but rather in this, that the wicked man turn from his way and live. Turn, O turn, from your evil ways! Why should you die, O household of Israel?'
12 "And you, O mortal man, say to your fellow-countrymen: 'The righteousness of the righteous man shall not save him on the day of his transgression; and the wickedness of the wicked man shall not bring about his downfall on the day when he turns from his wickedness. The righteous man shall not be able to save himself by his
13 righteousness on the day when he falls into sin. If I say to the right-

eous man, "You shall surely live," and he trust in his righteousness,
and do wrong, none of his righteous deeds shall be remembered, but
14 for the wrong which he has done he shall die. And if I say to the
wicked man, "You shall surely die," and he turn from his sin, and
15 do what is lawful and right—if the wicked man restore the pledge,
repay what he has taken by robbery, follow the statutes that lead to
16 life, and do no wrong—he shall surely live, and not die. None of the
sins which he has committed shall be remembered against him; be-
17 cause he has done what is lawful and right, he shall surely live. Yet
your fellow-countrymen say, "The way of the Lord is not fair,"
18 when it is their way which is not fair! If the righteous man turn
19 from his righteousness, and do wrong, he shall die for it. And if the
wicked man turn from his wickedness, and do what is lawful and
20 right, he shall live by it. Yet you say, "The way of the Lord is not
fair." O household of Israel, I will judge you each one according to
his ways.' "

NEWS OF THE CAPTURE OF JERUSALEM, 33:21–33

21 In the eleventh year of our exile, the tenth month, the fifth day of
the month, a fugitive from Jerusalem came to me, saying,
"The city is smitten."
22 Now the hand of the LORD had been upon me the evening before
the fugitive came; but he opened my mouth at the moment when he
came to me in the morning, and after my mouth was opened I was no
23 longer dumb. Then the word of the LORD came to me, saying,
24 "O mortal man, those who inhabit these ruins in the land of Israel
keep on saying, 'Abraham was but one man, yet he received possession
of the land; now, we being many, the land will surely be given to us
25 as a possession.' Therefore say to them, 'Thus says the Lord GOD:
You eat flesh with the blood in it, you lift up your eyes to your idols,
26 you shed blood—and shall you have possession of the land? You
resort to the sword, you commit abominations, you defile each other's
27 wives—and shall you have possession of the land?' Say to them, 'Thus
says the Lord GOD: As I live! those in the ruins shall fall by the
sword, and those in the open field will I give to the beasts as food, and
28 those in the fastnesses and caves shall die of pestilence. And I will
make the land a desolation and a waste; its proud strength shall fail,
and the mountains of Israel shall be desolate, with none to cross them.
29 And they shall know that I am the LORD, when I make the land a

desolation and a waste, because of all the abominations which they have committed.'

30 "As for you, O mortal man, your fellow-countrymen who talk of you by the walls and at the doors of the houses say to each other,
31 'Come and hear what the word is that comes from the LORD!' They come to you, as my people used to come; and they sit before you, as if they were still my people: they listen to your words, but they will not obey them; for with their mouths they make a show of love, but
32 their minds are set upon their own selfish gain. You are to them like a singer of love-songs, with a beautiful voice, and able to play well on the instrument: they listen to your words, but they will not obey
33 them. Only when the hour comes—and it is coming—they shall know that a prophet has been in the midst of them."

PROPHECY AGAINST THE SHEPHERDS OF ISRAEL, 34:1–31

34 The word of the LORD came to me, saying,

2 "O mortal man, prophesy against the shepherds of Israel; prophesy, and say to them, 'Thus says the Lord GOD: Woe to the shepherds of Israel, who have attended to themselves! Should not shepherds attend
3 to the flock? But you have fed on the milk, and have clothed yourselves with the wool; you have slaughtered the fatlings, and have not
4 tended the flock. You have neither strengthened the weak, nor healed the sick, nor bound up the wounded, nor brought back the strayed, nor
5 sought out the lost; and with rigor have you ruled the strong. So my flock was scattered for want of a shepherd, and became food to all the
6 beasts of the field; my flock wandered over all the mountains, and over every high hill; my flock was scattered over all the face of the earth, with none to seek or search for them.'

7 8 "Therefore, O shepherds, hear the word of the LORD! 'As I live,' is the oracle of the Lord GOD, 'since my flock has become a prey, and my flock has become food to all the beasts of the field, for want of a shepherd—because the shepherds did not care for my flock, but at-
9 tended to themselves, and did not attend to my flock'—therefore, O
10 shepherds, hear the word of the LORD! 'Thus says the Lord GOD: Behold! I am against the shepherds, and will require my flock at their hand; I will stop them from attending to my flock, so that the shepherds may no longer attend to themselves; and I will save my flock from their mouths, so that they may not be food to them.'

11 "For thus says the Lord GOD: 'Behold! here am I, and I will seek
12 and search for my flock. As a shepherd searches for his flock on a

day of whirlwind, when his sheep are scattered, so will I search for
my flock, and rescue them from all the places to which they have been
13 scattered on the day of clouds and thick darkness. I will lead them
out of the nations, and gather them from the lands; and I will bring
them to their own country, and tend them on the mountains of Israel,
14 in the valleys, and in all the best places of the land. In good pasture
will I tend them, and on the high mountains of Israel shall be their
fold; there shall they lie down in a good fold, and on rich pasture
15 shall they graze on the mountains of Israel. I myself will tend my
flock, and I myself will lead them to their pasture,' is the oracle of
16 the Lord GOD. 'I will seek out the lost, I will bring back the strayed,
I will bind up the wounded, I will strengthen the sick; and I will
17 watch over the fat and strong ones, tending them rightly.' And as
for you, O my flock, thus says the Lord GOD: 'Behold! I will judge
18 between sheep and sheep. But as for the rams and he-goats, is it not
enough for you to graze on the good pasture, that you must needs
trample the rest of the pasture beneath your feet; and to drink of the
19 clear water, that you must needs foul the rest with your feet—com-
pelling my flock to graze on that which you have trampled beneath
your feet, and to drink that which you have fouled with your feet?'
20 "Therefore thus says the Lord GOD to them: 'Behold! here am I,
21 and I will judge between the fat sheep and the lean sheep. Because
you push with side and shoulder, and butt at all the weak ones with
22 your horns, till you have scattered them abroad, I will save my sheep,
so that they may no longer be a prey, and I will judge between sheep
23 and sheep. And I will set up one shepherd over them, to tend them,
even my servant David, who shall tend them, and be a shepherd to
24 them. I the LORD will be their God, and my servant David shall be
25 prince among them—I the LORD have spoken it. I will make with
them a covenant of peace, and will remove wild beasts out of the
land, so that they may live securely in the steppes, and may sleep in
26 the woods. And I will bless them round about my hill, and will send
down the showers in their season—showers of blessing shall they be.
27 Then the trees of the field shall yield their fruit, and the earth shall
yield her produce; they shall live securely on their land; and they shall
know that I am the LORD, when I break the bars of their yoke, and
28 rescue them from the hands of those who enslaved them. And they
shall no longer be a prey to the nations, nor shall the beasts of the
earth devour them; but they shall live securely, with none to make
29 them afraid. I will provide for them a soil renowned for fruitful-

ness, and they shall no longer be consumed with hunger in the land,
30 and no longer bear the reproach of the nations. And they shall know
that I the LORD am their God, and that they the household of Israel
31 are my people,' is the oracle of the Lord GOD. 'And you my flock
are the flock of my pasture, and I the LORD am your God,' is the ora-
cle of the Lord GOD."

PROPHECY AGAINST MOUNT SEIR, 35:1–15

35 The word of the LORD came to me, saying,
2 "O mortal man, set your face against Mount Seir, and prophesy
3 against it, and say to it, 'Thus says the Lord GOD: Behold! I am
against you, O Mount Seir; and I will stretch out my hand against
4 you, and make you a desolation and a waste; your cities will I lay
waste, and you shall be a desolation—so shall you know that I am
5 the LORD. Because you kept up a perpetual enmity against the chil-
dren of Israel, and handed them over to the sword at the time of their
6 calamity—the time of their final doom—therefore as I live,' is the
oracle of the Lord GOD, 'I will hold you guilty of bloodshed, and
7 blood shall pursue you. I will make Mount Seir a desolation and a
8 waste; I will cut off from it him that comes and him that goes, and
will fill its mountains with its slain—over your hills and valleys, and
9 over all your ravines, shall men fall slain by the sword. I will make
you a perpetual desolation, and your cities shall remain uninhabited—
10 so shall you know that I am the LORD. Because you said, "The two
nations and the two lands shall be mine, and I will take possession of
11 them"—when the LORD was in them—therefore as I live,' is the
oracle of the Lord GOD, 'I will treat you in accordance with the
anger and indignation with which you treated them in your hatred
against them, and I will reveal my character among you when I pun-
12 ish you. And you shall know that I the LORD have heard all the
insults which you have uttered against the mountains of Israel, say-
13 ing, "They are our possession; they are given to us as food." And be-
cause you spoke many boastful words against me with your mouth—
14 and I heard them—therefore thus says the Lord GOD: As you rejoiced
over the inheritance of the household of Israel, because it was a deso-
15 lation, so will I deal with you. A desolation shall you be, O Mount
Seir, and the whole of Edom a ruin—so shall they know that I am the
LORD.' "

THE RESTORATION OF THE LAND OF ISRAEL, 36:1–15

36 "And you, O mortal man, prophesy to the mountains of Israel, and
2 say, 'O mountains of Israel, hear the word of the LORD! Thus says
the Lord GOD: "Because the enemy jeered over you, saying, 'Aha!
3 the ancient heights have become our possession,' " ' therefore prophesy
and say, 'Thus says the Lord GOD: Because you have been snarled
and snapped at from every side, taken over as a possession by the rest
of the nations, and made the subject of talk and gossip to the people,
4 therefore, O mountains of Israel, hear the word of the Lord GOD!
Thus says the Lord GOD to the mountains and the hills, the ravines
and the valleys, the desolate wastes and the deserted cities, which have
become a prey and derision to the rest of the nations that are round
5 about: In the fire of my indignation I speak against the rest of the
nations, and especially against Edom—the whole of it—who with
malicious glee and bitter contempt took over my land as a possession
6 for themselves, to hold it as a prey.' Therefore prophesy over the
land of Israel, and say to the mountains and the hills, the ravines and
the valleys, 'Thus says the Lord GOD: "Behold! I speak in my indig-
nation and fury, because you have borne the reproach of the nations.
7 Therefore thus says the Lord GOD: With my uplifted hand I swear
that the nations which are round about you shall bear their reproach.
8 But you, O mountains of Israel, shall put forth your branches and
bear your fruit for my people Israel, because they shall shortly come.
9 For behold! I am for you, and will look to you, and will see that
10 you are tilled and sown. And I will plant upon you a large popula-
tion, even the whole household of Israel, so that the cities may be
11 repeopled and the waste places rebuilt. I will plant upon you a large
population of men and beasts, who shall increase and be fruitful; and
I will settle you as in former days, and treat you better than at first—
12 so shall you know that I am the LORD. And I will cause men to be
born upon you—even my people Israel—and they shall have posses-
sion of you, and you shall be their inheritance, and shall no longer
13 make them childless. Thus says the Lord GOD: Because men keep
saying to you, 'You are a devourer of men, you make your people
14 childless,' therefore you shall no longer devour men, and shall no
15 longer make your people childless," ' is the oracle of the Lord GOD;
'and I will no longer permit the taunts of the nations to be heard
against you, and no longer shall you have to bear the reproach of the
peoples, for no longer shall you make your people childless.' is the
oracle of the Lord GOD."

THE REGENERATION OF THE PEOPLE, 36:16–38

16 The word of the LORD came to me, saying,
17 "O mortal man, when the household of Israel lived in their own
land, they defiled it by their ways and their doings; like the foulness
of a woman in her time of uncleanness were their ways in my sight.
18 So I poured out my fury upon them for the blood which they had shed
upon the land, and for the defilement which they had brought upon
19 it through their idols. I scattered them among the nations, and dis-
persed them over the lands: in accordance with their ways and their
20 doings I punished them. But when they arrived among the nations
to which they came, and caused my holy name to be profaned, in that
men said of them, 'These are the people of the LORD, and they have
21 gone out of his land,' I was grieved for my holy name which the
household of Israel had caused to be profaned among the nations to
22 which they came. Therefore say to the household of Israel, 'Thus
says the Lord GOD: It is not for your sake that I am about to act, O
household of Israel, but for my holy name which you have caused to
23 be profaned among the nations to which you came. I will restore the
holiness of my great name which has been profaned among the na-
tions—the name which you have caused to be profaned in the midst
of them—and when I restore my holiness in their sight, through my
dealings with you, the nations shall know that I am the LORD,' is the
24 oracle of the Lord GOD. 'For I will take you out of the nations, and
gather you from all the lands; and I will bring you to your own land.
25 I will sprinkle pure water over you, and you shall be pure: from all
26 your impurities, and from all your idolatries, will I purify you. I will
give you a new heart, and will put within you a new spirit; I will
remove the heart of stone out of your flesh, and will give you a heart
27 of flesh; and I will put my spirit within you, and will make you fol-
28 low my statutes and keep my ordinances and obey them. You shall
live in the land which I gave to your fathers; and you shall be my
29 people, and I will be your God. I will save you from all your im-
purities. And I will call to the grain, and will make it abundant,
30 allowing no famine to come upon you. I will also make the fruit of
the trees and the produce of the fields abundant, so that you may no
31 longer bear among the nations the reproach of famine. Then shall
you remember your evil ways, and your doings that were not good;
and you shall loathe yourselves for your sinful and abominable deeds.
32 But be it known to you, it is not for your sake that I am doing this,'

is the oracle of the Lord GOD; 'therefore be ashamed and abashed for your ways, O household of Israel!'

33 "Thus says the Lord GOD: On the day when I purify you from all your iniquities, I will have the cities repeopled, and the waste places
34 rebuilt. And the land that was desolate shall be tilled once more, in-
35 stead of lying a desolation under the eyes of every passer-by; and men shall say, 'Yonder land that was desolate has become like the garden of Eden; and the cities that were waste, desolate, and ruined
36 are now fortified and inhabited.' Then the nations that are left round about you shall know that I the LORD have rebuilt the ruined cities, and replanted the desolate wastes. I the LORD have spoken it, and I will do it.

37 "Thus says the Lord GOD: This also will I let the household of Israel ask me to do for them—to make their people as numerous as a
38 flock. Like the flock for a sacrifice, like the flock at Jerusalem during her festivals, so shall the cities that were laid waste be filled with a flock of men; and they shall know that I am the LORD."

THE VISION OF THE VALLEY, 37:1–14

37 The hand of the LORD was upon me; and the LORD carried me out by the spirit, and set me down in the midst of a valley which was full
2 of bones. He led me all round them, and lo! there were very many of them on the surface of the valley, and lo! they were very dry.
3 And he said to me,

"O mortal man, can these bones live?"

And I answered,

"O Lord GOD, thou knowest."

4 Then he said to me,

"Prophesy over these bones, and say to them, 'O dry bones, hear the
5 word of the LORD! Thus says the Lord GOD to these bones: Behold!
6 I am causing breath to enter you, and you shall live. I will put sinews upon you, and will clothe you with flesh, and cover you with skin; then I will put breath into you, and you shall live; and you shall know that I am the LORD.' "

7 So I prophesied as I had been commanded; and as I prophesied, there was a sound; and lo! there followed a rustling; and the bones
8 came together, bone to its bone. And as I looked, lo! there were sinews upon them, and flesh came up, and skin covered them over;
9 but there was no breath in them. Then he said to me,

"Prophesy to the breath; prophesy, O mortal man, and say to the

breath, 'Thus says the Lord GOD: Come from the four winds, O breath, and breathe into these slain men, that they may live!' "
10 So I prophesied as he had commanded me; and the breath came into them, and they lived, and stood upon their feet—an exceedingly
11 great host. Then he said to me,
"O mortal man, these bones are the whole household of Israel. Behold! they keep saying, 'Our bones are dried up, and our hope is
12 lost; we are clean cut off.' Therefore prophesy, and say to them, 'Thus says the Lord GOD: Behold! I am opening your graves, and will raise you out of your graves, O my people, and will bring you
13 into the land of Israel. And when I open your graves, and raise you out of your graves, O my people, you shall know that I am the LORD.
14 And I will put my spirit into you, and you shall live; and I will settle you on your own land; and you shall know that I am the LORD. I have spoken it, and I will do it,' is the oracle of the LORD."

THE ALLEGORY OF THE TWO STICKS, 37:15–28

15 The word of the LORD came to me, saying,
16 "O mortal man, take a stick, and write on it, 'Of Judah and the children of Israel associated with him'; then take another stick, and write on it, 'Of Joseph and all the household of Israel associated
17 with him.' Join them together, so as to form a single stick in your
18 hand. And when your fellow-countrymen ask you, 'Will you not tell
19 us what you mean by these things?' say to them, 'Thus says the Lord GOD: Behold! I am taking the stick of Joseph (which is in the hand of Ephraim) and the tribes of Israel associated with him, and will unite it with the stick of Judah, making them a single stick in my
20 hand.' And, keeping the sticks on which you have written in your
21 hand before their eyes, say to them, 'Thus says the Lord GOD: Behold! I am taking the children of Israel from the midst of the nations to which they have gone, and will gather them from every side,
22 and bring them into their own land; and I will make them a single nation in the land, upon the mountains of Israel; and a single king shall be king over them all—they shall no longer be two nations, and
23 shall no longer be divided into two kingdoms. And they shall no longer defile themselves with their idolatries, their foul practices, and all their other transgressions; for I will save them from all their sinful apostasies, and will keep them pure; so shall they be my people,
24 and I will be their God. And my servant David shall be king over them—there shall be a single shepherd for all of them—and they

25 shall follow my ordinances and keep my statutes and obey them. And
they shall live on the land that I gave to Jacob my servant, the land
in which their fathers lived; they and their children and their chil-
dren's children shall live on it forever, and David my servant shall be
26 their prince forever. And I will make with them a covenant of peace
—an everlasting covenant shall it be with them—and will bless them
and multiply them. And I will set my sanctuary in the midst of them
27 forever, and my dwelling-place shall be with them; and I will be
28 their God, and they shall be my people. And when my sanctuary is
set in the midst of them forever, the nations shall know that I the
LORD am setting Israel apart for myself.' "

THE OVERTHROW OF GOG, 38:1—39:29

38 The word of the LORD came to me, saying,
2 "O mortal man, set your face toward Gog, of the land of Magog,
the great prince of Meshech and Tubal, and prophesy against him,
3 and say, 'Thus says the Lord GOD: Behold! I am against you, O
4 Gog, the great prince of Meshech and Tubal; I will turn you round,
and put hooks in your jaws; and I will lead you out, with all your
army, horses and horsemen, all of them in full panoply, a mighty
host, equipped with buckler and shield, all of them wielding the
5 sword—Persia, Cush, and Put, all of them equipped with shield and
6 helmet, together with Gomer and all his hordes, the household of
Togarmah and all their hordes, from the farthest north—many a
7 people with you. Be ready, and keep ready, you and all your host mus-
8 tered about you; keep yourself in reserve for me. For after many
days you shall be called up for service, in the end of the years you
shall march against a land restored from desolation, and inhabited
by a people gathered from many a nation—against the mountains of
Israel that were once a perpetual waste, but are now inhabited by a
people brought home from the nations, all of them living in security
9 —you shall advance like a storm, you shall come like a cloud covering
the land, you and all your hordes, and many a people with you.
10 "Thus says the Lord GOD: On that day shall thoughts come into
11 your mind, and you shall plan a mischievous scheme, saying, 'I will
march against this land of open villages, I will fall upon these quiet
people who live in security, all of them undefended by wall or bar
12 or gates,' to spoil them, and prey upon them, to bring down your hand
against the re-inhabited wastes, and against the people gathered from
the nations, who are peacefully acquiring cattle and goods, as they live

13 at the center of the earth. Sheba and Dedan, the merchants of Tar-
shish, and all her magnates, shall say to you, 'Was it to spoil them
that you came? Was it to prey upon them that you mustered your
host? Was it to carry off silver and gold, to seize cattle and goods,
14 to take great spoil?' Therefore prophesy, O mortal man, and say to
Gog, 'Thus says the Lord GOD: On that day when my people Israel
are living in security, shall you not bestir yourself and come from
15 your place in the farthest north—you and many a people with you,
16 all of them riding on horseback, a great host, a mighty army—and
fall upon my people Israel like a cloud covering the land? Yes, this
is what shall happen in the end of the days: I will bring you against
my land, so that the nations may know me, when I reveal my holiness
in their sight, through my dealings with you, O Gog.'
17 "Thus says the Lord GOD: 'You are the one whom in former days
—through my servants the prophets of Israel, who prophesied in those
18 days—I threatened to bring against them. But on that day when Gog
shall invade the land of Israel,' is the oracle of the Lord GOD, 'my
19 fury shall rise in my nostrils. And in my indignation, in the fire of
my wrath, I swear: On that day shall there be an earthquake in the
20 land of Israel, so great that the fish of the sea, the birds of the air,
the beasts of the field, all the reptiles that creep upon the ground, and
every human being upon the surface of the earth, shall tremble at my
presence, the mountains shall be torn down, the cliffs shall tumble,
21 and every wall shall fall to the ground. I will summon against him
every kind of terror,' is the oracle of the Lord GOD, 'and every man's
22 sword shall be against his brother; I will proceed against him also
with pestilence and bloodshed; and I will rain upon him and his
hordes, and upon the many peoples that are with him, a lashing rain,
23 accompanied by hail-stones, fire, and brimstone. So will I reveal my
greatness and my holiness, and will make myself known in the sight
of many nations; and they shall know that I am the LORD.'
39 "And you, O mortal man, prophesy against Gog, and say, 'Thus
says the Lord GOD: Behold! I am against you, O Gog, the great
2 prince of Meshech and Tubal; I will turn you round, and drive you
on; I will bring you up from the farthest north, and lead you against
3 the mountains of Israel; then I will strike your bow from your left
4 hand, and spill your arrows from your right hand. You shall fall
upon the mountains of Israel, you and all your hordes, and the peoples
that are with you; to ravenous birds of every sort, and to the beasts
5 of the field, will I leave you as food. On the open field shall you lie;

6 for I have spoken it,' is the oracle of the Lord GOD. 'And I will send
fire against Magog, and against those who live securely along the
7 coasts; so shall they know that I am the LORD. I will reveal my holy
name in the midst of my people Israel, and no longer allow my holy
name to be profaned; so shall the nations know that I am the LORD,
8 the Holy One of Israel. Behold; it comes, and it shall be,' is the
9 oracle of the Lord GOD: 'this is the day of which I spoke. Then shall
those who live in the cities of Israel go out and make firewood of the
weapons—the shields and bucklers, the bows and arrows, the hand-
pikes and spears—for seven years shall they make firewood of them,
10 and shall not require to take wood from the fields, nor to cut it from
the forests, because they shall make firewood of the weapons; so shall
they spoil those who spoiled them, and prey upon those who preyed
upon them,' is the oracle of the Lord GOD.

11 "And on that day will I give Gog a burial-place that shall bear his
name in Israel, even the valley of Abarim, east of the Dead Sea: men
shall stop up the valley of Abarim, and there shall they bury Gog and
12 all his mob; and they shall call it, 'The valley of Gog's mob.' For
seven months shall the household of Israel be engaged in burying
13 them, in order to purify the land—all the people of the land shall be
engaged in burying them—and it shall bring them fame on the day
14 when I reveal my glory," is the oracle of the Lord GOD. "And they
shall set apart a standing commission of men who shall pass through
the land, searching for those who remain unburied on the surface of
the land, to purify it. At the end of seven months shall they begin
15 the search. And when they pass through the land, and one of them
sees a man's body, he shall set up a mark beside it, till the burial parties
16 have buried it in the valley of Gog's mob. There shall they bury the
whole mob, and thus purify the land.

17 "And as for you, O mortal man, thus says the Lord GOD: Say to
the birds of every sort, and to all the beasts of the field, 'Assemble and
come, gather from every quarter, to the sacrificial feast which I am
preparing for you upon the mountains of Israel, a great sacrificial
18 feast, at which you shall eat flesh and drink blood; you shall eat the
flesh of warriors, and drink the blood of princes of the earth, all of
19 them rams, lambs, and he-goats, bullocks, and fatlings of Bashan; you
shall eat fat till you are glutted, and drink blood till you are drunk,
20 at the sacrificial feast which I prepare for you; at my table you shall
be glutted with horses and horsemen, warriors and soldiers of every

21 sort,' is the oracle of the Lord GOD. 'Thus will I manifest my glory
among the nations; and all the nations shall see the judgments that
22 I execute, and the hand that I lay upon them. And from that day
onward the household of Israel shall know that I am the LORD their
23 God. The nations also shall know that the household of Israel went
into exile for their iniquity—because they broke faith with me—for
which reason I hid my face from them, and handed them over to
24 their adversaries, and they fell all of them by the sword: in accord-
ance with their uncleanness and their transgressions I dealt with them,
25 and hid my face from them. Therefore thus says the Lord GOD:
Now will I restore the fortune of Jacob, and will have pity upon the
whole household of Israel, and will be zealous for my holy name.
26 And they shall forget their shame, and all the unfaithfulness of which
they have been guilty toward me, when they live securely on their
27 own land, with none to make them afraid, once I have brought them
back from the peoples, and have gathered them out of the lands of
their enemies, and have revealed my holiness in the sight of many
28 nations through my dealings with them. And they shall know that I
am the LORD their God from the fact that I sent them into exile
among the nations, but now have gathered them into their own land,
29 and will no longer leave any of them in exile, nor any longer hide
my face from them—for I have poured out my spirit upon the house-
hold of Israel,' is the oracle of the Lord GOD."

THE NEW TEMPLE, 40:1—42:20

40 In the twenty-fifth year of our exile, the first month of the year,
the tenth day of the month—this was the fourteenth year after the
city had been smitten—on that very day the hand of the LORD was
2 upon me, and he brought me in visions of God to the land of Israel,
and set me on a very high mountain, on which was a building laid out
3 like a city over against me. He brought me thither, and lo! there was
a man whose appearance was like bronze, with a line of flax and a
4 measuring rod in his hand, standing at the gate. And the man said
to me,

"O mortal man, look, listen, and attend to all that I show you—
for you were brought hither in order that I might show them to you
—then tell the household of Israel all that you see."

5 And lo! there was a wall running all round the outside of the
building. And the man measured it with the measuring-rod in his
hand, which was six cubits long, each cubit being equivalent to a cubit

and a hand-breadth; and he found it one rod in breadth and one rod in height.

6 Then he brought me to the gate looking east; and when he had climbed the steps of it, he measured the threshold of the gate, which 7 was one rod broad. Each of the guard-rooms was one rod long, and one rod broad; and between the guard-rooms was a space of five 8 cubits. The threshold also of the gate at the vestibule leading into the 9 building was one rod. Then he measured the vestibule, which was 10 eight cubits broad, with its jambs each two cubits broad. The guard-rooms of the east gate were three on each side, all of the same size; 11 while the jambs on each side were also of the same size. Then he measured the breadth of the gateway, ten cubits; and the length of 12 the gateway, thirteen cubits. In front of each guard-room was a platform, one cubit square, the guard-rooms themselves being six 13 cubits square. Then he measured the gate from the back of one guard-room to the back of the other, a breadth of twenty-five cubits, 14 from door to door. Then he measured the length of the vestibule, 15 twenty cubits, where the inner court abutted on the vestibule. Thus from the outside front of the gate to the inside front of the vestibule 16 were fifty cubits. And the guard-rooms had latticed windows on the inside of the gateway round about; the vestibule also had windows on the inside round about; while on each jamb were palm-trees.

17 Then he brought me to the outer court; and lo! there was a pave- 18 ment round about the court, with thirty chambers fronting on it. The pavement ran along the sides of the gates, and was as broad as they 19 were long—this was the lower pavement. And he measured the breadth from the inside front of the outer gate to the outside front of the inner court, a hundred cubits.

20 Then he brought me to the north gate of the outer court, and 21 measured its length and its breadth. This gate had three guard-rooms on each side, with jambs and vestibule, of the same size as those of 22 the first gate. It was fifty cubits in length, and twenty-five cubits in breadth. It had windows, vestibule, and palm-trees, of the same size as those of the east gate. It was reached by a stairway of seven steps; 23 and its vestibule was on the inside. And the inner court had a gate opposite this north gate, corresponding to the gate on the east; and he measured from gate to gate, a hundred cubits.

24 Then he led me southward; and lo! there was a gate looking south. He measured its jamb and vestibule, and found them of the 25 same size as the others. The gate and its vestibule had windows round

about, of the same size as the others. It was fifty cubits in length,
26 and twenty-five cubits in breadth. It also had a stairway of seven
steps; and its vestibule was on the inside. It had palm-trees on its
27 jambs, one on each side. And the inner court had a gate opposite this
south gate; and he measured from gate to gate, a hundred cubits.
28 Then he brought me to the inner court by the south gate; and he
29 measured the south gate, with its guard-rooms, jambs, and vestibule,
and found them of the same size as the others. The gate and its vesti-
bule had windows round about; and it was fifty cubits in length, and
30 twenty-five cubits in breadth. Its vestibule was twenty cubits long,
31 and five cubits broad; and the vestibule faced the inner court. Palm-
trees were on its jambs; and its stairway had eight steps.
32 Then he brought me to the inner court on the east side; and he
33 measured the gate, with its guard-rooms, jambs, and vestibule, and
found them of the same size as the others. The gate and its vestibule
had windows round about; and it was fifty cubits in length, and
34 twenty-five cubits in breadth. Its vestibule faced the outer court; and
palm-trees were on its jambs, on either side; and its stairway had
eight steps.
35 Then he brought me to the north gate, and measured it, with its
36 guard-rooms, jambs, and vestibule, and found them of the same size
as the others. It also had windows round about. It was fifty cubits in
37 length, and twenty-five cubits in breadth. Its vestibule faced the
outer court; and palm-trees were on its jambs, on either side; and its
stairway had eight steps.
38 There was a chamber opening into the vestibule of the gate, in
39 which they were to wash the burnt-offerings. And in the vestibule of
the gate there were two tables on each side, for the purpose of slaugh-
tering the burnt-offerings, the sin-offerings, and the guilt-offerings;
40 and outside the vestibule, as one approached the entrance of the north
41 gate, there were two tables on each side—that is, four tables inside,
and four tables outside the gateway—eight tables in all, on which
42 they were to slaughter the sacrifices. In addition, there were four
tables of hewn stone, each a cubit and a half long, a cubit and a half
broad, and a cubit high, on which they were to lay the instruments for
43 slaughtering the burnt-offerings and the sacrifices. And pegs, a hand-
breadth long, were fastened on the walls round about, on which to
hang the flesh of the sacrifices.
44 Then he brought me through the gate to the inner court; and lo!
there were two chambers in the inner court, one by the north gate,

45 facing south, and the other by the south gate, facing north. And he
said to me,
"This chamber, facing south, is for the priests who have charge of
46 the house; and the other chamber, facing north, is for the priests who
have charge of the altar, that is, for the sons of Zadok, who alone
among the sons of Levi may approach the LORD, to minister to him."
47 Then he measured the court, and found it a hundred cubits long,
and a hundred cubits broad—an exact square. And the altar stood in
front of the house.
48 Then he brought me to the vestibule of the house, and measured
the jambs of the vestibule, which were five cubits broad on each side.
The gate was fourteen cubits broad, and the sides of the gate were
49 each three cubits broad. The length of the vestibule was twenty
cubits, and the breadth twelve cubits. It was reached by a stairway of
ten steps. And pillars stood beside the jambs, one on each side.
41 Then he brought me to the nave of the house, and measured the
2 jambs, which were six cubits broad on each side. The breadth of the
door was ten cubits, the leaves of the door being five cubits each.
Then he measured the nave, which was forty cubits long, and twenty
cubits broad.
3 Then he entered the inner room, and measured the jambs of the
door, which were two cubits each; while the breadth of the door was
4 six cubits, the leaves of the door being three cubits each. Then he
measured the room, which was twenty cubits long, and twenty cubits
broad, in front of the nave. And he said to me,
"This is the most sacred place."
5 Then he measured the wall of the house, which was six cubits
broad, with side-chambers four cubits broad all round the house.
6 These side-chambers were in three stories, thirty in each story; and
there were rebatements in the wall, all round the house, for the
chambers to rest on, so that they might not rest on the flat wall of the
7 house. The side-chambers increased in breadth as they rose upward;
for the rebatements round about the house increased in depth as they
rose upward, causing the wall of the house to contract in breadth as
it rose upward. From the lowest story one rose through the middle
8 story to the upper. And round about the house ran a raised platform,
a full rod of six cubits and six handbreadths high, which formed the
9 foundation of the side-chambers. The outside wall of the side-cham-
10 bers was five cubits broad; and between the side-chambers of the
house and the row of chambers in the court lay a yard, twenty cubits

broad, all round the house. The doors of the side-chambers opened
on a free space, one door to the north, and another to the south; and
the free space was five cubits broad round about. On the west side of
the yard was a building seventy cubits broad; and the wall surround-
ing the building was five cubits broad, and ninety cubits long.
Then he measured the house, a hundred cubits long; and the yard,
with its building and walls, a hundred cubits long; while the east
front of the house, with the yard, was a hundred cubits broad. Then
he measured the building on the west side of the yard, with its walls
on either side, a hundred cubits long.
The nave, the inner room, and the vestibule were roofed over; and
all three had latticed windows round about. The inside walls of the
house were panelled with wood round about, from the floor to the
windows, and from the windows to the roof, as well as over the door
leading to the inner room, within and without. And on all the walls
round about, in the inner room and in the nave, there were carved
cherubs and palm trees, a palm tree between each cherub, and each
cherub with two faces, a man's face looking to the palm tree on one
side, and a lion's face to the palm tree on the other side. These were
carved all round the house—from the floor to the roof there were
carved cherubs and palm trees. The wall of the shrine was a perfect
square; and in front of the shrine was something resembling an altar
of wood, three cubits high, two cubits long, and two cubits broad—
its corners, base, and sides being all of wood. And he said to me,
"This is the table which stands before the LORD."
The nave and the shrine had each a double door, each door having
two swinging leaves, one pair for each door. Cherubs and palm
trees were carved on these, as they were carved on the walls. There
was also a canopy of wood outside in front of the vestibule. And
there were cherubs and palm trees on both side walls of the vestibule,
and on the canopy.
Then he led me to the inner court on the north, and brought me
to a row of chambers facing the yard and its buildings on the north.
Their length was a hundred cubits, and their breadth fifty cubits.
On opposite sides of the row—facing respectively the yard of twenty
cubits in the inner court, and the pavement in the outer court—
galleries rose in three stories. In front of the chambers was a passage,
ten cubits broad, and a hundred cubits long; and the doors of the
chambers opened on it to the north. The chambers in the upper story
were narrower than the others; for the galleries took from their size

as compared with those in the lower and middle stories of the build-
6 ing. For they were built in three stories, and had no pillars like those
in the outer court; hence more room was taken from the chambers
in the upper and middle stories than from those on the ground floor.
7 The outer wall, bounding the chambers along the side of the outer
8 court, was fifty cubits in length; for the length of the row of cham-
bers in the outer court was fifty cubits, while in front of the temple
9 it was a hundred cubits. And below these chambers, as one approached
them from the outer court, was the eastward entrance, at the head of
the outer wall.

10 On the south side, in front of the yard and its buildings, was an-
11 other row of chambers, with a passage in front of them, similar to
the chambers on the north, of the same length and breadth, with the
12 same exits and arrangements, and with doors corresponding to theirs,
only facing the south. There was likewise a door at the head of the
passage, in front of the outer wall, as one approached it on the east.
13 And he said to me,

"The north and the south chambers facing the yard are the sacred chambers where the priests who approach the LORD shall eat the most sacred things, and where they shall lay the most sacred things, the meal-offerings, the sin-offerings, and the guilt-offerings; for the
14 place is sacred. When the priests enter the sacred place, they shall not pass from it to the outer court without laying there the robes in which they have ministered—for they are sacred—and putting on outer garments in which they shall approach the part of the building that is open to the people."

15 When he had finished measuring the inner house, he brought me
out by the gate looking east, and measured the whole building round
16 about. First he measured the east side, five hundred cubits by the
17 measuring-rod. Then he turned to the north side, and measured it,
18 five hundred cubits by the measuring-rod. Then he turned to the
south side, and measured it, five hundred cubits by the measuring-rod.
19 Then he turned to the west side, and measured it, five hundred cubits
20 by the measuring-rod. On all four sides he measured the building,
which had a wall round about it, five hundred cubits in length, and
five hundred cubits in breadth, to make a separation between the sacred
and the secular.

THE RETURN OF THE GLORY OF THE LORD, 43:1–4

43 2 Then he brought me to the gate looking east; and lo! the glory of
the God of Israel came from the direction of the east. The sound of
his coming was like the sound of many waters; and the earth shone
3 with his glory. The appearance which I saw was like the appearance
which I had seen when he came to destroy the city, or like the ap-
pearance which I had seen by the River Chebar; and I fell upon my
4 face. And the glory of the LORD entered the house by the gate look-
ing east.

REGULATIONS FOR THE TEMPLE AND ITS WORSHIP, 43:5—46:24

5 Then a spirit raised me up, and brought me into the inner court;
6 and lo! the glory of the LORD filled the house. And while the man
7 still stood beside me, I heard one speaking to me from the house, and
saying to me,

"O mortal man, this is the place of my throne, and this is the place
for the soles of my feet, where I will dwell in the midst of the chil-
dren of Israel forever. And the household of Israel shall no longer
defile my holy name, neither they, nor their kings, by their idolatry,
8 and by the dead bodies of their kings—placing their threshold against
my threshold, and their door-post beside my door-post, with only a
wall between me and them—defiling my holy name by the abomina-
tions which they have committed, and on account of which I have
9 devoured them in my anger. Now let them put far from me their
idolatry, and the dead bodies of their kings; and I will dwell in the
midst of them forever.

10 "And you, O mortal man, show the household of Israel the house,
its plan and its pattern, that they may be ashamed of all that they
11 have done; acquaint them with the form and structure of the house,
its exits and entrances, and all its forms, regulations, and rules; and
write it all down in their sight, so that they may observe all its forms
and regulations, and follow them.

12 "This is the rule for the house: The whole territory round about
the top of the mountain shall be most sacred. Lo! this is the rule for
the house.

13 "And these are the dimensions of the altar in cubits of a cubit and
a handbreadth: Its pedestal shall be one cubit high, and one cubit
broad, with a rim round its edge one span broad—this shall be the
14 base of the altar. And from the top of the pedestal to the lower ledge
shall be two cubits, and the breadth one cubit; and from the smaller

ledge to the greater ledge shall be four cubits, and the breadth one
15 cubit. And the altar-hearth shall be four cubits high; and above the
16 altar-hearth shall be four horns, each one cubit long. The altar-
hearth shall be square on all four sides—twelve cubits long by twelve
17 cubits broad. The upper ledge also shall be square on all four sides—
fourteen cubits long by fourteen cubits broad—with a rim round it
half a cubit broad. And the pedestal shall be one cubit square. And
the steps of the altar shall look east."

18 Then he said to me,

"O mortal man, thus says the Lord GOD: 'These are the regula-
tions for the altar: On the day when it is erected, for the purpose of
19 offering burnt-offerings and splashing blood upon it, you shall give
a young bullock as a sin-offering to the Levitical priests who belong
to the family of Zadok, and who alone may approach my presence to
20 minister to me,' is the oracle of the Lord GOD. 'You shall take some
of the blood, and apply it to the four horns of the altar, to the four
corners of the ledge, and to the rim round about it—so shall you
21 cleanse and purify the altar. Then you shall take the bullock for the
sin-offering, and have it burned at the proper place in the temple
22 grounds, outside the sanctuary. Then on the second day you shall
offer an unblemished he-goat as a sin-offering—so shall the altar be
23 cleansed as it was cleansed by the bullock. And when you have fin-
ished cleansing it, you shall offer an unblemished bullock and an un-
24 blemished ram from the flock. And when you offer them before the
LORD, the priests shall sprinkle salt upon them, and offer them up as
25 a burnt-offering to the LORD. For seven days shall you provide daily
a he-goat as a sin-offering, also an unblemished bullock and an un-
26 blemished ram from the flock. Thus for seven days shall they con-
tinue purifying and cleansing the altar, consecrating it for worship.
27 And at the end of these days, from the eighth day onward, the priests
shall offer your burnt-offerings and your peace-offerings upon the
altar; and I will accept you,' is the oracle of the Lord GOD."

44 Then he brought me back to the outer gate of the sanctuary, look-
2 ing east, which was closed. And the LORD said to me,

"This gate shall remain closed: it shall not be opened, nor shall
any man enter by it; for the LORD, the God of Israel, has entered by
3 it—therefore it shall remain closed. The prince alone may sit in it,
to eat bread before the LORD; he shall enter by way of the vestibule
of the gate, and shall depart the same way."

4 Then he brought me by way of the north gate to the front of the

house; and I looked, and lo! the glory of the LORD filled the house of
5 the LORD; and I fell upon my face. And the LORD said to me,
"O mortal man, mark, see, and hear all that I say to you regarding
all the rules and regulations of the house of the LORD; mark also the
6 entrances and exits of the sanctuary. And say to these rebels of the
household of Israel, 'Thus says the Lord GOD: Let us have no more
of the abominations which you have committed, O household of
7 Israel, in introducing to my sanctuary aliens uncircumcised in heart
and flesh, to profane my house, when you offered me the fat and
blood that are my food! You have broken my covenant with all your
8 abominations, and have not kept charge of my sacred things, but have
9 introduced these aliens to keep charge in my sanctuary. Therefore
thus says the Lord GOD: No alien, uncircumcised in heart and flesh,
of all the aliens that are in the midst of the children of Israel, shall
10 enter my sanctuary. And the Levites, who went far from me when
Israel went astray—who went astray from me after their idols—shall
11 bear the consequences of their guilt by being ministers in my sanctu-
ary, having oversight at the gates of the house, and ministering in the
house, slaughtering the burnt-offerings and sacrifices for the people,
12 and standing before the people to minister to them. Because they
ministered to them before their idols, and thus caused the household
of Israel to fall into sin, I have sworn an oath concerning them,' is
the oracle of the Lord GOD, 'that they shall bear the consequences of
13 their guilt by no longer approaching me, to act as priests to me, or to
touch any of my sacred things, my most sacred things—so shall they
bear the burden of their shame for the abominations which they have
14 committed—but I will give them charge of the house, to do all the
15 service and all the work that is to be done in it. But the Levitical
priests, the sons of Zadok, who kept charge of my sanctuary when
the children of Israel went astray from me, they shall approach me
to minister to me, and shall stand before me to offer me the fat and
16 the blood,' is the oracle of the Lord GOD; 'they shall enter my sanc-
tuary, and shall approach my table to minister to me, and shall keep
17 my charge. And when they enter the gates of the inner court, they
shall wear linen garments—they shall have no wool upon them while
they are ministering within the gates of the inner court, or anywhere
18 in the sanctuary; they shall have linen turbans upon their heads, and
linen breeches upon their loins—they shall cover themselves with
19 nothing that causes sweat. And when they go out to join the people
in the outer court, they shall put off the garments in which they have

been ministering, and lay them in the sacred chambers; and they shall
put on other garments, lest they make the people taboo by their gar-
20 ments. And they shall neither shave their heads, nor let their hair
21 grow long—they shall only clip their hair. No priest shall drink wine
22 when he enters the inner court. And none shall marry a layman's
widow, or a divorced woman, but only a virgin of the pure stock of
23 Israel, or the widow of a priest. They shall teach my people the dif-
ference between the sacred and the secular, and show them how to
24 distinguish between the unclean and the clean. In a case at court they
shall act as judges, and shall decide the case according to my laws;
and they shall observe my rules and regulations at all my festivals,
25 and shall maintain the sacredness of my sabbaths. No priest shall
defile himself by approaching a dead person, except in the case of a
father or mother, a son or daughter, a brother or unmarried sister;
26 and if he suffer defilement in this way, he shall let a term of seven
27 days elapse, after which he shall be clean; and when he enters the
inner court, to minister in the sanctuary, he shall offer a sin-offering
28 for himself,' is the oracle of the Lord GOD. 'And the priests shall
have no inheritance—I am their inheritance—and no property shall
29 be given to them in Israel—I am their property. The meal-offerings,
the sin-offerings, and the guilt-offerings shall be their food; and
30 everything devoted to the LORD in Israel shall go to them. The best
of all the first-fruits of everything, and all the contributions of
everything which you offer, shall be for the priests; and the best of
your groats shall you give to the priest, so that a blessing may rest on
31 your homes. But of nothing that dies a natural death, or has been
torn to pieces, whether bird or beast, shall the priests eat.

45 "'And when you allot the land for inheritance, you shall set
apart as an allotment to the LORD a sacred portion of the land, twen-
ty-five thousand cubits long, and twenty thousand cubits broad, which
3 shall be sacred through its whole extent. And from this area you
shall measure off a section, twenty-five thousand cubits long, and ten
4 thousand cubits broad, as the most sacred portion of the land: it shall
be for the priests who minister in the sanctuary, and approach the
LORD to minister to him, providing room for their houses and
2 grounds. Of this section there shall be reserved for the sanctuary a
square block, five hundred cubits in length by five hundred cubits in
5 breadth, with an open space of fifty cubits round about it. Another
section, twenty-five thousand cubits long, and ten thousand cubits
broad, shall be for the Levites who minister in the sanctuary—it

6 shall be theirs for houses to live in. And alongside of the sacred
allotment you shall provide the city property, five thousand cubits
broad and twenty-five thousand cubits long, which shall belong to the
7 whole household of Israel. And the prince shall have the land on
both sides of the sacred allotment and the city property—facing the
sacred allotment and the city property west and east—along a length
equal to that of one of the tribal lots, from the west to the east border
8 of the land: this shall be his property in Israel. And my princes shall
no longer oppress my people, but shall assign the land to the house-
hold of Israel according to their tribes.' "

9 Thus says the Lord GOD:

"Enough, O princes of Israel! Have done with violence and
spoil; practice justice and right; cease evicting my people from their
10 homes," is the oracle of the Lord GOD. "You shall have just scales,
11 a just ephah, and a just bath. The ephah and the bath shall be of the
same measure—the bath containing the tenth of a homer, and the
ephah the tenth of a homer—the homer being the standard of meas-
12 urement. And the shekel shall be twenty gerahs—five shekels shall
be five shekels, and ten shekels shall be ten shekels—and your maneh
shall be twenty shekels.

13 "This is the contribution which you shall offer: the sixth of an
ephah out of every homer of wheat, and the sixth of an ephah out of
14 every homer of barley; a proportion of oil amounting to the tenth
15 of a bath out of every cor, ten baths making a cor; and one sheep out
of every flock of two hundred—from all the families of Israel—
to provide for the meal-offering, the burnt-offering, and the peace-
offerings, that atonement may be made for them," is the oracle of
16 the Lord GOD. "All the people of the land shall offer this contribu-
17 tion to the prince in Israel. And it shall be the prince's duty to pro-
vide the burnt-offering, the meal-offering, and the drink-offering, at
the various festivals—the new moons, the sabbaths, and all the other
festival seasons of the household of Israel—at which he shall provide
the sin-offering, the meal-offering, the burnt-offering, and the peace-
offerings, to make atonement for the household of Israel."

18 Thus says the Lord GOD:

"In the first month, on the first day of the month, you shall take an
19 unblemished bullock, and purify the sanctuary. And the priest shall
take part of the blood of the sin-offering, and apply it to the door-
posts of the house, the four corners of the ledge of the altar, and the

20 posts of the gate of the inner court. In the seventh month, on the
first day of the month, you shall do the same for anyone who has
21 sinned through error or ignorance, and purify the house. And in the
first month, on the fifteenth day of the month, you shall hold the fes-
tival of Passover; and for seven days you shall eat unleavened bread.
22 On that day the prince shall provide for himself and all the people of
23 the land a bullock as a sin-offering; and during the seven days of the
festival he shall provide seven unblemished bullocks and seven un-
blemished rams daily as a burnt-offering to the LORD, with a he-goat
24 daily as a sin-offering. And as a meal-offering he shall provide an
ephah for each bullock, and an ephah for each ram, with a hin of oil
25 for each ephah. In the seventh month, on the fifteenth day of the
month, and during the seven days of the festival, he shall make the
same provision, alike for the sin-offering, the burnt-offering, the
meal-offering, and the oil."

46 Thus says the Lord GOD:

"The gate of the inner court looking east shall remain closed dur-
ing the six working days; but it shall be opened on the sabbath day
2 and the day of the new moon. And the prince shall enter from with-
out by way of the vestibule of the gate, and shall remain standing by
the post of the gate, while the priests offer his burnt-offering and his
peace-offerings: he shall worship at the threshold of the gate, and
3 then go out, though the gate shall not be closed till evening. The
common people also shall worship before the LORD at the door of the
4 same gate on the sabbaths and at the new moons. The burnt-offering
which the prince shall offer to the LORD on the sabbath day shall be six
5 unblemished lambs and one unblemished ram, the meal-offering being
an ephah for the ram, and as much as he can afford for the lambs,
6 with a hin of oil for each ephah. And on the day of the new moon it
shall be an unblemished bullock, six unblemished lambs, and one un-
7 blemished ram; and as a meal-offering he shall provide an ephah for
the bullock, an ephah for the ram, and as much as he can afford for
8 the lambs, with a hin of oil for each ephah. When the prince enters,
he shall do so by way of the vestibule of the gate; and he shall go out
9 the same way. But when the common people enter the presence of the
LORD, at the festival seasons, he who enters for worship by way of
the north gate shall go out by the south gate, while he who enters by
way of the south gate shall go out by the north gate: he shall not
return by way of the gate by which he entered, but shall go straight

10 ahead of him. When they enter, the prince shall enter in the midst
11 of them; and when they go out, he shall go out with them. And at the feasts and festivals the meal-offering shall be an ephah for the bullock, an ephah for the ram, and as much as he can afford for the
12 lambs, with a hin of oil for each ephah. And when the prince offers a free-will-offering—a burnt-offering or peace-offerings as a free-will-offering to the LORD—the eastward gate shall be opened for him, and he shall offer his burnt-offering or his peace-offerings as he does on the sabbath day; then he shall go out, and the gate shall be
13 closed after him. And each day he shall provide an unblemished lamb, one year old, as a burnt-offering to the LORD: morning by
14 morning shall he provide it. And as a meal-offering he shall provide with it morning by morning the sixth of an ephah of fine flour, with the third of a hin of oil to moisten it, as a meal-offering to the LORD.
15 This shall be a standing order for the continual burnt-offering: he shall provide the lamb, the meal-offering, and the oil, morning by morning, for the continual burnt-offering."

16 Thus says the Lord GOD:

"If the prince make a gift of part of his inheritance to one of his sons, it shall belong to that son—it is his property by right of inheri-
17 tance. But if he make a gift of part of his inheritance to one of his servants, it shall remain in his possession till the year of release, when it shall return to the prince—whereas the inheritance that goes to a
18 son shall belong to him. And the prince shall not rob the people of their property, by taking any part of their inheritance: out of his own property shall he endow his sons, so that none of my people may be driven out of his property."

19 Then he brought me, through the entrance beside the gate, to the north row of the priests' sacred chambers; and lo! there was a place
20 at the extreme west of it. And he said to me,

"This is the place where the priests shall boil the guilt-offering and the sin-offering, and where they shall bake the meal-offering, to prevent their bringing them into the outer court, and thus making the people taboo."

21 Then he brought me to the outer court, and led me past the four corners of the court; and lo! at each corner of the court there was
22 another court—at the four corners of the court four small courts—all four of the same size, each forty cubits long, and thirty broad.
23 Round each of the four of them ran a row of masonry, with boiling-

24 ranges built under each of the rows round about. And he said to me,
"These are the boilers where the ministers of the temple shall boil
the sacrifices for the people."

THE STREAM FROM THE TEMPLE, 47:1–12

47 Then he brought me back to the door of the house; and lo! there
was water flowing from under the threshold of the house eastward—
for the front of the house was eastward—and the water came down
2 on the south side of the house, south of the altar. Then he brought
me out by way of the north gate, and led me round the outside of the
building to the outer gate looking east; and lo! the water was trick-
3 ling down on the south side. Passing eastward, with the measuring-
line in his hand, the man measured a thousand cubits, and made me
4 cross the water, which came up to my ankles. Again he measured a
thousand, and made me cross the water, which came up to my knees.
Again he measured a thousand, and made me cross the water, which
5 came up to my loins. Again he measured a thousand, and it was a
stream which I could not cross; for the water had risen deep enough
6 to swim in—it was a stream which could not be crossed. And he said
to me,
"Do you see this, O mortal man?"
7 Then he led me back along the bank of the stream; and as I went
back, lo! on the bank of the stream, along both sides of it, there were
8 very many trees. And he said to me,
"These waters are going out to the eastward region of the land,
and shall descend upon the valley of the Dead Sea; and when they
enter the Sea, with its brackish water, the water shall become fresh.
9 And wherever the stream goes, all sorts of swarming creatures shall
live in it, and fish shall be there in very great numbers; for this
stream goes there for the very purpose that, wherever it goes, the
10 water may become fresh, and creatures may live in it. And fishermen
shall stand on its shore, all the way from Engedi to En-eglaim, and
shall spread their nets on it; and its fish of all sorts shall be very
11 plentiful—like those of the Great Sea. Only its marshes and swamps
12 shall not become fresh; they shall be left for the supply of salt. And
on the bank of the stream, along both sides of it, there shall grow all
sorts of food-trees, the leaves of which shall not wither, nor their
fruit fail, but they shall bear fresh fruit every month, because the
water that feeds them flows from the sanctuary; and their fruit shall
serve for food, and their leaves for healing."

THE DIVISION OF THE LAND, 47:13—48:35

13 Thus says the Lord GOD:

"These are the boundaries along which you shall divide the land
for inheritance among the twelve tribes of Israel. Except that a
14 double portion shall go to Joseph, you shall divide it equally. As I
swore to give this land to your fathers, it shall fall to you as an in-
15 heritance. These, then, are the boundaries of the land:

"On the north: from the Great Sea, by way of Hethlon, to the
16 pass of Hamath, as far as Zedad, thence to Berothah, Sibraim, on the
border between Damascus and Hamath, and Hazer-enon, on the bor-
17 der of Hauran. The boundary-line, then, shall run from the sea to
Hazer-enon, on the border of Damascus, with the territory of Ha-
math bounding it on the north. This is the northern border.

18 "On the east: the Jordan, from the border between Hauran and
Damascus, and along between Gilead and Israel, that is, from the
northern border to the Eastern Sea, as far as Tamar. This is the
eastern border.

19 "On the south: from Tamar to the waters of Meribath-kadesh,
thence along the Brook to the Great Sea. This is the southern border.

20 "On the west: the Great Sea, from the southern border to a point
opposite the pass of Hamath. This is the western border.

21 "So shall you divide this land among you according to the tribes of
22 Israel. And you shall allot it as an inheritance for yourselves, and
for the aliens who reside among you and have begotten children
among you—they are to be treated by you like native-born children
of Israel, and are to be allotted an inheritance along with you among
23 the tribes of Israel. In whatever tribe the alien resides, there shall you
assign him his inheritance," is the oracle of the Lord GOD.

48 "These are the names of the tribes:

"On the northern border, from the Sea, by way of Hethlon, to the
pass of Hamath, as far as Hazer-enon, bordering on the territory of
Damascus, near Hamath, on the north, running from east to west,
Dan—one portion.

2 "Bordering on Dan, from east to west, Asher—one portion.

3 "Bordering on Asher, from east to west, Naphtali—one portion.

4 "Bordering on Naphtali, from east to west, Manasseh—one por-
tion.

5 "Bordering on Manasseh, from east to west, Ephraim—one por-
tion.

6 "Bordering on Ephraim, from east to west, Reuben—one portion.
7 "Bordering on Reuben, from east to west, Judah—one portion.
8 "Bordering on Judah, from east to west, shall be the allotment
which you shall set apart—twenty-five thousand cubits broad, and in
length equal to one of the tribal portions, from east to west—with
9 the sanctuary in the midst of it. The allotment which you shall set
apart for the LORD shall be twenty-five thousand cubits in length,
10 and twenty thousand cubits in breadth. Of this sacred allotment the
priests shall have a section, twenty-five thousand cubits in length from
east to west, and ten thousand cubits in breadth from north to south,
11 with the sanctuary of the LORD in the midst of it: this section shall
be for the holy priests, the sons of Zadok, who kept my charge, and
did not go astray, as the Levites did, when the children of Israel went
12 astray—it shall be a special allotment to them, out of the total allot-
ment of the land, a most sacred place, adjoining the border of the
13 Levites. And alongside the border of the priests, the Levites shall have
a section, twenty-five thousand cubits in length, and ten thousand cu-
bits in breadth. Thus the whole shall be twenty-five thousand cubits
14 in length, and twenty thousand cubits in breadth. And none of this
choice portion of the land shall be sold, or exchanged, or alienated;
15 for it is sacred to the LORD. The five thousand cubits, which remain
in breadth of the twenty-five thousand, shall be common land—for
the city, its houses, and grounds—the city lying in the midst of it.
16 And these shall be the dimensions of the city: four thousand and five
hundred cubits on the north, four thousand and five hundred on the
south, four thousand and five hundred on the east, and four thousand
17 and five hundred on the west. And the city shall have grounds ex-
tending two hundred and fifty cubits to the north, two hundred and
fifty to the south, two hundred and fifty to the east, and two hundred
18 and fifty to the west. The remaining length of ten thousand cubits to
the east, and ten thousand to the west, alongside the sacred allotment,
shall belong to the city; its produce shall supply food for the workers
19 in the city, and it shall be cultivated by the workers in the city from
20 all the tribes of Israel. The whole allotment—that is, the sacred
allotment, together with the city property—you shall make twenty-
21 five thousand cubits square. What remains shall belong to the prince:
that is, the land on either side of the sacred allotment and the city
property, extending east of the allotment of twenty-five thousand
cubits as far as the eastern border, and west of the allotment of
twenty-five thousand cubits as far as the western border, parallel to

the tribal portions, shall belong to the prince. Thus the sacred allot-
22 ment—that is, the temple sanctuary and the Levites' property—together with the city property shall be in the midst of the prince's portion. And the prince's portion shall be between the borders of Judah and Benjamin.

23 "And the rest of the tribes:

"From east to west, Benjamin—one portion.

24 "Bordering on Benjamin, from east to west, Simeon—one portion.

25 "Bordering on Simeon, from east to west, Issachar—one portion.

26 "Bordering on Issachar, from east to west, Zebulon—one portion.

27 "Bordering on Zebulon, from east to west, Gad—one portion.

28 "And to the south of Gad the border shall run from Tamar to the waters of Meribath-kadesh, thence along the Brook to the Great Sea.
29 This is the land which you shall allot as an inheritance to the tribes of Israel; and these are their portions," is the oracle of the Lord GOD.

30 "And these shall be the gates of the city, each gate being named after one of the tribes of Israel:

31 "On the north side, four thousand and five hundred cubits by measure, three gates—the gate of Reuben, the gate of Judah, and the gate of Levi.

32 "On the east side, four thousand and five hundred cubits, three gates—the gate of Joseph, the gate of Benjamin, and the gate of Dan.

33 "On the south side, four thousand and five hundred cubits, three gates—the gate of Simeon, the gate of Issachar, and the gate of Zebulon.

34 "On the west side, four thousand and five hundred cubits, three gates—the gate of Gad, the gate of Asher, and the gate of Naphtali.

35 "The circumference shall be eighteen thousand cubits. And the name of the city from that day onward shall be 'The LORD is there.'"

THE BOOK OF DANIEL

THE FOUR JEWISH YOUTHS, 1:1–21

1 In the third year of the reign of Jehoiakim, king of Judah, Nebu-
2 chadnezzar, king of Babylon, came to Jerusalem, and besieged it.
And the Lord gave Jehoiakim, king of Judah, into his hand, with the
choicest of the vessels of the house of God; and he brought them to
the land of Shinar, to the house of his god, and placed the vessels in
3 the treasury of his god. Then the king instructed Ashpenaz, the chief
of his eunuchs, to bring certain of the Israelites, who belonged to the
4 royal family and the nobility—youths who had no defect in them,
but were handsome in appearance, and skilled in all branches of
learning, equipped with knowledge, and endowed with intelligence,
such as were capable of standing in the palace of the king—and to
5 teach them the literature and language of the Chaldeans. And the
king assigned them a daily portion of the king's delicacies, and of the
wine which he drank. For three years they were to be trained, and
at the end of that time they were to stand in the presence of the king.
6 Among them were certain Jews, Daniel, Hananiah, Mishael, and
7 Azariah. And the chief of the eunuchs gave names to them, naming
Daniel Belteshazzar, Hananiah Shadrach, Mishael Meshach, and
Azariah Abednego.

8 Now Daniel determined that he would not defile himself with the
king's delicacies, nor with the wine which he drank; so he asked per-
9 mission of the chief of the eunuchs not to defile himself. But though
God had given Daniel favor and sympathy in the eyes of the chief of
10 the eunuchs, the chief of the eunuchs said to Daniel,

"I am afraid of my lord, the king, who has assigned your food and
your drink, lest he find you looking more haggard than the youths
of your own age, in which case you would forfeit my head to the
king."

11 Then Daniel said to the steward, whom the chief of the eunuchs
had placed over Daniel, Hananiah, Mishael, and Azariah,

12 "Pray, try your servants for ten days, letting us have vegetables to
13 eat, and water to drink; then compare our appearance with the ap-

pearance of the youths who eat of the king's delicacies, and deal with your servants in accordance with what you see."

14 So he listened to them in this regard, and tried them for ten days.
15 And at the end of ten days they were better in appearance, and fatter
16 in flesh, than all the youths who ate of the king's delicacies. So the steward removed their delicacies, and the wine they were to drink; and he gave them vegetables.

17 As for these four youths, God gave them knowledge and skill in all branches of literature and learning, while Daniel was accom-
18 plished in all kinds of visions and dreams. Now at the end of the days which the king had appointed for bringing them in, the chief of the
19 eunuchs brought them in to the presence of Nebuchadnezzar; and when the king conversed with them, he found none among them all like Daniel, Hananiah, Mishael, and Azariah. So they stood in the
20 presence of the king. And in all matters of learning and knowledge, about which the king questioned them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.
21 And Daniel retained his position till the first year of King Cyrus.

NEBUCHADNEZZAR'S DREAM, 2:1–49

2 In the second year of the reign of Nebuchadnezzar, Nebuchadnez-
zar dreamed a dream; and his spirit was disturbed, and his sleep left
2 him. Then the king gave orders to summon the magicians, the enchanters, the sorcerers, and the Chaldeans, that they might tell the
3 king his dream. So they came and stood before the king. And the king said to them,

"I have dreamed a dream; and my spirit is disturbed, till I know the dream."

4 Then the Chaldeans spoke to the king in Aramaic,

"O king, live forever! Tell your servants the dream, and we will give the interpretation."

5 The king answered the Chaldeans, saying,

"I am fully resolved that, if you do not make known to me the dream and its interpretation, you shall be hewn limb from limb, and
6 your houses shall be made a dunghill. But if you tell me the dream and its interpretation, you shall receive from me gifts and rewards and great honor. So tell me the dream and its interpretation."

7 A second time they answered, saying,

"Let the king tell his servants the dream, and we will give the interpretation."

8 The king answered, saying,
"I know quite well that you are trying to gain time, because you
9 see how fully resolved I am that, if you do not make known to me
the dream, there is but one fate for you; and you have conspired to-
gether to speak false and deceitful words to me, hoping that a change
may come. So tell me the dream, and I shall know that you can give
me its interpretation."
10 The Chaldeans answered the king, saying,
"There is not a man on the earth who can tell the king what he
asks; for no king, however great and mighty, has asked such a thing
11 of any magician, enchanter, or Chaldean. The king is asking a hard
thing, and none can tell the king what he asks, except the gods whose
dwelling is not with mortal flesh."
12 At this answer the king became so angry and so very furious that he
13 gave orders to destroy all the wise men of Babylon. So the decree
went forth that the wise men were to be slain; and Daniel and his
companions would have been slain.
14 Then Daniel made a wise and tactful answer to Arioch, the cap-
tain of the king's guard, who had gone to slay the wise men of Baby-
15 lon; he answered Arioch, the king's captain, saying,
"Why is the king's decree so harsh?"
16 When Arioch had explained the matter to Daniel, Daniel went in,
and asked the king to grant him time, and he would give the king the
17 interpretation. Then Daniel went home, and explained the matter to
18 his companions, Hananiah, Mishael, and Azariah, in order that they
might ask mercy of the God of the heavens concerning this secret,
and so Daniel and his companions might not perish with the rest of
19 the wise men of Babylon. Then the secret was revealed to Daniel in
a vision of the night. Then Daniel blessed the God of the heavens,
20 Daniel spoke, saying,
"Blessed be the name of God from everlasting to everlasting,
For wisdom and might are his!
21 He changes the seasons and times,
He removes kings, and he sets up kings;
He gives wisdom to the wise,
And knowledge to those who are endowed with understanding.
22 He reveals things deep and secret,
He knows what is in the darkness,

And with him dwells the light.
23 I thank thee, and praise thee, O God of my fathers,
Who hast given me wisdom and might,
And hast now made known to me what we asked of thee,
For thou hast made known to me the concern of the king."
24 So Daniel went to Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows,
"Do not destroy the wise men of Babylon; bring me before the king, that I may give the king the interpretation."
25 Then Arioch brought Daniel before the king in haste, and spoke to him as follows,
"I have found a man, among the exiles of Judah, who can make known the interpretation to the king."
26 The king spoke to Daniel, whose name was Belteshazzar, saying,
"Are you able to make known to me the dream that I have seen, and its interpretation?"
27 Daniel answered the king, saying,
"No wise men, enchanters, magicians, or astrologers are able to
28 tell the king the secret which the king has asked; but there is a God in the heavens who reveals secrets, and he makes known to King Nebuchadnezzar what shall be in the end of the days. Your dream, and the visions of your head on your bed, were as follows:
29 "You, O king, lay in bed, wondering what should be in the future;
30 and he who reveals secrets makes known to you what shall be. As for myself, this secret has not been revealed to me by virtue of any wisdom that I possess more than any other living man, but in order that the interpretation may be made known to the king, and that you may understand the thoughts of your mind.
31 "You, O king, looked, and lo! there was a great image. This image, which was of vast size and surpassing brightness, stood before
32 you; and its appearance was terrible. As for that image, its head was of fine gold, its breast and arms were of silver, its belly and thighs of
33 bronze, its legs of iron, its feet partly of iron, and partly of clay. You
34 looked till you saw a stone hewn from a mountain without hands, which smote the image on its feet of iron and clay, breaking them in
35 pieces. Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together, and became like chaff from summer threshing-floors, and were carried away by the wind, so that no trace of them could be found; while the stone that smote the image became

36 a great mountain, filling all the earth. This was the dream, and we
will tell the king the interpretation of it.
37 "You, O king, the king of kings, to whom the God of the heavens
38 has given the kingdom, the power, the strength, and the glory, and
into whose hand he has put the children of men, the beasts of the
field, and the birds of the air, wheresoever they dwell, making you
39 rule over them all—you are the head of gold. After you shall arise
another kingdom, inferior to you; then a third kingdom, of bronze,
40 which shall rule over all the earth. And the fourth kingdom shall be
strong as iron; for as iron breaks in pieces and beats down all things,
and as iron crushes all things, so shall it break in pieces and crush.
41 And as you saw the feet and toes partly of potter's clay, and partly of
iron, it shall be a divided kingdom: there shall be something of the
42 firmness of iron in it, as you saw iron mixed with muddy clay; but
as the toes of the feet were partly iron, and partly clay, the kingdom
43 shall be partly strong, and partly brittle. As you saw iron mixed with
muddy clay, they shall mix together in marriage; but they shall not
44 hold together, as iron does not mix with clay. In the days of those
kings the God of the heavens shall set up a kingdom which shall never
be destroyed, nor shall the kingdom be left to another people; it shall
break in pieces and annihilate all these kingdoms, but it shall stand
45 forever, as you saw how a stone was hewn from a mountain without
hands, which broke in pieces the iron, the bronze, the clay, the silver,
and the gold. A great God makes known to the king what shall be in
the future; the dream is certain, and its interpretation sure."
46 Then King Nebuchadnezzar fell upon his face, and prostrated
himself before Daniel, and commanded sacrifice and sweet odors to
47 be offered to him. And the king spoke to Daniel, saying,
"Truly, your God is the God of gods, and the Lord of kings; and
he is a revealer of secrets, inasmuch as you have been able to reveal this
secret."
48 Then the king promoted Daniel, and gave him many great gifts;
he made him ruler over the whole province of Babylon, and chief
49 prefect over all the wise men of Babylon. At Daniel's request, the
king appointed Shadrach, Meshach, and Abednego in charge of the
affairs of the province of Babylon; but Daniel remained at the gate
of the king.

THE FURNACE OF FIRE, 3:1–30

3 King Nebuchadnezzar made an image of gold, sixty cubits in
height, and six cubits in breadth, which he set up on the plain of Dura,

2 in the province of Babylon. Then King Nebuchadnezzar sent to assemble the satraps, the prefects, the governors, the councillors, the treasurers, the judges, the justices, and all the officials of the provinces, to come to the dedication of the image which King Nebuchadnezzar
3 had set up. And when the satraps, the prefects, the governors, the councillors, the treasurers, the judges, the justices, and all the officials of the provinces were assembled for the dedication of the image
4 which King Nebuchadnezzar had set up, the herald called aloud,
5 "To you is given a command, O peoples, nations, and tongues, that as soon as you hear the sound of the horn, the pipe, the lyre, the trigon, the harp, the bagpipe, and every other kind of musical instrument, you shall fall down and prostrate yourselves before the image of gold
6 which King Nebuchadnezzar has set up; and whosoever does not fall down and prostrate himself shall forthwith be cast into the midst of a furnace of flaming fire."
7 As soon, then, as all the peoples heard the sound of the horn, the pipe, the lyre, the trigon, the harp, and every other kind of musical instrument, all the peoples, nations, and tongues fell down and prostrated themselves before the image of gold which King Nebuchad-
8 nezzar had set up. Thereupon certain Chaldeans came forward, and
9 laid an accusation against the Jews, saying to King Nebuchadnezzar,
10 "O king, live for ever! You, O king, have made a decree that every man who hears the sound of the horn, the pipe, the lyre, the trigon, the harp, the bagpipe, and every other kind of musical instrument, shall fall down and prostrate himself before the image of gold;
11 and whosoever does not fall down and prostrate himself shall be cast
12 into the midst of a furnace of flaming fire. Now there are certain Jews whom you have appointed in charge of the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, pay no regard to you—they do not serve your gods, nor do they prostrate themselves before the image of gold which you have set up."
13 Then Nebuchadnezzar, in rage and fury, ordered Shadrach, Meshach, and Abednego to be brought; and when these men were brought
14 before the king, Nebuchadnezzar addressed them, saying,

"Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods, nor prostrate yourselves before the image of gold
15 which I have set up? If, then, you are ready, as soon as you hear the sound of the horn, the pipe, the lyre, the trigon, the harp, the bagpipe, and every other kind of musical instrument, to fall down and prostrate yourselves before the image which I have made, well and good;

but if you will not prostrate yourselves, you shall forthwith be cast into the midst of a furnace of flaming fire; and what god is there who shall deliver you out of my hands?"

16 Shadrach, Meshach, and Abednego answered the king, saying,

"O Nebuchadnezzar, we need not waste any words in discussing
17 this matter with you. If our God, whom we serve, is in a position to deliver us, he will deliver us out of the furnace of flaming fire, and
18 out of your hand, O king; but if not, be it known to you, O king, we will not serve your gods, nor prostrate ourselves before the image of gold which you have set up."

19 At these words Nebuchadnezzar was filled with fury, and his face was distorted with rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than it was
20 usual for it to be heated; then he ordered certain of the strongest men in his army to bind Shadrach, Meshach, and Abednego, and to cast
21 them into the furnace of flaming fire. Thereupon, these men were bound in their cloaks, their tunics, their hats, and their other clothes,
22 and were cast into the midst of the furnace of flaming fire. So sharp was the king's order, and so very hot was the furnace, that the flame of the fire slew the men who took up Shadrach, Meshach, and Abed-
23 nego. But these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the furnace of flaming fire.

24 Then King Nebuchadnezzar became alarmed; and he rose up hastily, and addressed his ministers, saying,

"Did we not cast three men bound into the midst of the fire?"

They answered the king, saying,

"Certainly, O king."

25 He answered, saying,

"Well, I see four men loose, walking in the midst of the fire, quite unscathed; and the appearance of the fourth resembles one of the gods."

26 Then King Nebuchadnezzar approached the mouth of the furnace of flaming fire, and spoke, saying,

"O Shadrach, Meshach, and Abednego, servants of the Most High God, come out, and come here!"

Then Shadrach, Meshach, and Abednego came out of the midst
27 of the fire; and when the assembled satraps, prefects, governors, and king's ministers saw that the fire had had no effect on the persons of these men, that the hair of their heads had not been singed, nor their

cloaks damaged, and that no smell of burning had settled on them,
28 Nebuchadnezzar spoke, saying,

"Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to deliver his servants who trusted in him, and frustrated the king's order, by surrendering their own persons, rather than
29 serve and worship any god, except their own God! Therefore I make a decree that any people, nation, or tongue, that speaks a word against the God of Shadrach, Meshach, and Abednego, shall be hewn limb from limb, and their houses made a dunghill; for there is no other god who is able to deliver in this manner."

30 Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon.

NEBUCHADNEZZAR'S MADNESS, 4:1–37

4 King Nebuchadnezzar to all the peoples, nations, and tongues, that
2 live in all the earth: Peace be multiplied to you! It is my pleasure to tell of the signs and wonders that the Most High God has wrought toward me.

3 How great are his signs,
And how mighty his wonders!
His kingdom is an everlasting kingdom,
And his dominion endures to all generations.

4 I, Nebuchadnezzar, was living at ease in my house, enjoying pros-
5 perity in my palace, when I saw a dream that alarmed me, fancies
6 upon my bed and visions of my head that upset me. So I made a decree that all the wise men of Babylon should be brought before me,
7 to make known to me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the astrologers; but when I told them the dream, they could not make known to me
8 the interpretation of it. At last there came in before me Daniel, whose name is Belteshazzar—after the name of my god—a man in whom is the spirit of the holy gods; and I told him my dream, as follows:

9 "O Belteshazzar, chief of the magicians, inasmuch as I know that the spirit of the holy gods is in you, and that no secret is a trouble to you, I will tell you the visions that I have seen in my dream, and you
10 shall give me the interpretation of them. As for the visions of my head that I saw in bed,

"I looked, and lo! there was a tree in the midst of the earth,
And its height was great;
11 The tree had grown great and strong,

Till the height of it reached to the heavens,
And its bound of vision to the very end of the earth.
12 Its leaves were fair, and its fruit was abundant,
Providing food for all;
The beasts of the field were sheltering under its shadow,
And the birds of the air were nestling among its branches,
And all flesh was fed from it.
13 "In the visions of my head on my bed I looked, and lo! there was
14 a guardian, a holy one, who came down from the heavens, and called aloud, saying,

'Hew down the tree, and lop off its branches,
Shake off its leaves, and scatter its fruit;
Drive away the beasts from under its shadow,
And the birds from among its branches.
15 Yet leave the stump of its roots in the earth,
Secured by a band of iron and bronze,
Among the tender grass of the field;
Let him be drenched by the dew of the heavens,
And let him have his share with the beasts of the field;
16 Let his mind be changed from a man's,
And the mind of a beast be given to him,
And let seven years pass over him.
17 By the decision of the guardians is the decree,
And through the instruction of the holy ones is the sentence,
In order that all who live may know
That the Most High rules the kingdom of men,
Giving it to whomsoever he will,
And setting up over it the lowliest of men.'

18 "I, King Nebuchadnezzar, saw this dream; and you, O Belteshazzar, tell me the interpretation of it, inasmuch as all the wise men of my kingdom are unable to make known to me the interpretation of it, but you are able, because the spirit of the holy gods is in you."

19 Then Daniel, whose name is Belteshazzar, was stunned for a moment, as his thoughts upset him. But the king addressed him, saying, "O Belteshazzar, let not the dream and its interpretation upset you!"

Belteshazzar answered, saying,

"My lord, may the dream be for those who hate you, and its inter-
20 pretation for your enemies! The tree which you saw, which grew great and strong; whose height reached to the heavens, and its bound

21 of vision to the very end of the earth; whose leaves were fair, and
whose fruit was abundant, providing food for all; under whose
shadow the beasts of the field were sheltering, and among whose
22 branches the birds of the air were nestling—it is yourself, O king,
who have grown so great and strong, that your greatness reaches to
23 the heavens, and your dominion to the very end of the earth. And as
the king saw a guardian, a holy one, coming down from the heavens,
and saying, 'Hew down the tree, and destroy it; yet leave the stump of
its roots in the earth, secured by a band of iron and bronze, among the
tender grass of the field; and let him be drenched by the dew of the
heavens, and let him share with the beasts of the field, till seven years
24 pass over him'—this is the interpretation, O king, that there is a de-
cision of the Most High, which has gone out against my lord the king,
25 that you shall be driven from among men, and shall have your dwell-
ing with the beasts of the field, and shall be forced to eat grass like
an ox, and shall be drenched by the dew of the heavens, till seven
years pass over you, and you learn that the Most High rules the king-
26 dom of men, giving it to whomsoever he will. And as instructions
were given to leave the stump of the roots of the tree, your kingdom
shall be assured to you from the moment you learn that it is the
27 Heavens who rule. Therefore, O king, be pleased to accept my ad-
vice, and break off your sins by practising almsgiving, and your guilt
by showing mercy to the poor—then perhaps your prosperity may be
prolonged."

28 29 Now all this befell King Nebuchadnezzar. At the end of twelve
months, as he was walking on the roof of the royal palace of Babylon,
30 the king said to himself,

"Is not this great Babylon, which I have built as a royal residence,
by my own mighty power, and for my own glorious majesty?"

31 While the words were yet in the king's mouth, a voice fell from
the heavens:

"O King Nebuchadnezzar, sentence is passed upon you; the king-
32 dom is gone from you! You shall be driven from among men, and
shall have your dwelling with the beasts of the field; you shall be
forced to eat grass like an ox, and seven years shall pass over you,
till you learn that the Most High rules the kingdom of men, giving
it to whomsoever he will."

33 Forthwith the sentence upon King Nebuchadnezzar was executed.
He was driven from among men, and had to eat grass like an ox; his

person was drenched by the dew of the heavens, till his hair grew as long as the feathers of an eagle, and his nails as the claws of a bird.
34 At the end of the days I, Nebuchadnezzar, lifted my eyes to the heavens, and my reason returned to me; then I blessed the Most High, praising and honoring him who lives forever:

"For his dominion is an everlasting dominion,
And his kingdom endures to all generations;
35 All the inhabitants of the earth are persons of no account to him—
He does what he will among the host of the heavens,
And among the inhabitants of the earth;
And there is none who can stay his hand,
Or say to him, 'What doest thou?' "

36 No sooner had my reason returned to me than—for the glory of my kingdom—my majesty and my splendor returned to me, my ministers and my lords came to consult me, I was established in my king-
37 dom, and surpassing greatness was added to me. Now I, Nebuchadnezzar, praise and exalt and honor the King of the heavens; for all his works are right, and his ways are just; and those who walk in pride he is able to abase.

BELSHAZZAR'S FEAST, 5:1–31

5 King Belshazzar made a great feast for a thousand of his lords,
2 and drank wine before the thousand. Inflamed by the taste of the wine, Belshazzar gave orders to bring in the vessels of gold and silver, which his father Nebuchadnezzar had taken away from the temple at Jerusalem, that the king and his lords, his consorts and his concubines,
3 might drink out of them. So they brought in the vessels of gold and silver, which had been taken away from the temple at Jerusalem; and the king and his lords, his consorts and his concubines, drank out
4 of them. As they drank the wine, they praised the gods of gold and
5 silver, bronze, iron, wood, and stone. Forthwith there appeared the fingers of a man's hand, which wrote on the plaster of the wall of the king's palace, opposite the lampstand; and the king saw the palm of
6 the hand as it wrote. Then the king's face changed color, as his thoughts upset him; the joints of his loins relaxed, and his knees
7 knocked one against another. The king called aloud for the enchanters, the Chaldeans, and the astrologers to be brought in; and the king addressed the wise men of Babylon, saying,

"Whosoever reads this writing, and gives me the interpretation of

it, shall be clothed with purple, and shall have a chain of gold round
his neck, and shall be third ruler in the kingdom."
8 But when all the king's wise men came in, they could not read the
9 writing, nor make known to the king the interpretation of it. Then
was King Belshazzar greatly upset, and he changed color; his lords
10 also were thrown into consternation. At the cries of the king and his
lords, the queen-mother came into the banquetting-hall; and the
queen-mother addressed him, saying,
"O king, live forever! Let not your thoughts upset you, nor your
11 face change color. There is in your kingdom a man in whom is the
spirit of the holy gods. In the days of your father there was found
in him light, and understanding, and wisdom, like the wisdom of the
gods, so that King Nebuchadnezzar, your father, made him chief of
12 the magicians, enchanters, Chaldeans, and astrologers, because there
was found in this Daniel, whom the king named Belteshazzar, sur-
passing ability, knowledge, understanding, and skill in interpreting
dreams, solving riddles, and unravelling knots. Let Daniel be called
in, then, and he will give the interpretation."
13 So Daniel was brought in before the king; and the king addressed
Daniel, saying,
"You are Daniel, of the exiles of Judah, whom my father the king
14 brought from Judah! I have heard of you, that the spirit of the gods
is in you, and that light, and understanding, and surpassing wisdom
15 are found in you. Now the wise men, the enchanters, have been
brought in before me, that they might read this writing, and make
known to me the interpretation of it; but they could not give the in-
16 terpretation of the thing. I have heard of you, however, that you can
give interpretations, and unravel knots. Now, if you can read the
writing, and make known to me the interpretation of it, you shall be
clothed with purple, and shall have a chain of gold round your neck,
and shall be third ruler in the kingdom."
17 Then Daniel answered the king, saying,
"Keep your gifts for yourself, and give your rewards to another;
yet I will read the writings to the king, and make known to him the
18 interpretation of it. O king, the Most High God gave Nebuchadnez-
zar your father the kingdom, with its greatness, its glory, and its
19 majesty; and because of the greatness that he gave him, all the peo-
ples, nations, and tongues trembled in fear before him—whom he
would he slew, and whom he would he kept alive, whom he would he
20 raised up, and whom he would he put down. But when his mind was

lifted up, and his spirit became obstinate, so that he bore himself proudly, he was deposed from his kingly throne, and deprived of his
21 glory, he was driven from among men, and his mind was made like that of the beasts, his dwelling was with the wild asses, he was given grass to eat like an ox, and his person was drenched by the dew of the heavens, till he learned that the Most High God rules the kingdom of
22 men, setting over it whom he will. And you his son, O Belshazzar,
23 have not humbled yourself, though you knew all this, but have lifted yourself up against the Lord of the heavens, in that you have had the vessels of his house brought in before you, and have drunk wine out of them—you and your lords, your consorts and your concubines—and have praised the gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand, and have not glorified the God in whose hand your breath is, and to whom belong
24 all your ways. From him, then, has the palm of the hand been sent,
25 and this writing inscribed. This is the writing that has been inscribed:
26 *Mene, Tekel,* and *Peres.* And this is the interpretation of the thing: *Mene*—God has numbered your kingdom, and brought it to an end;
27 *Tekel*—you have been weighed in the scales, and found wanting;
28 *Peres*—your kingdom is divided, and given to the Medes and Persians."

29 Then Belshazzar gave orders, and Daniel was clothed with purple, and had a chain of gold put round his neck, while a proclamation was made concerning him, that he should be third ruler in the kingdom.

30 That night Belshazzar, the king of Chaldea, was slain; and Da-
31 rius, the Mede, received the kingdom, being then about sixty-two years of age.

THE DEN OF LIONS, 6:1–28

6 It pleased Darius to set over the kingdom a hundred and twenty
2 satraps, to administer the whole kingdom, and over them three presidents, of whom Daniel was one, that the satraps might be responsible
3 to them, and the king might suffer no loss. And Daniel distinguished himself above all the presidents and satraps, because surpassing ability was in him; and the king was disposed to set him over the whole kingdom.

4 Then the presidents and satraps sought to find some ground of complaint against Daniel in connection with his administration of the kingdom; but they could find no ground of complaint or fault, be-

cause he was faithful, and no error or fault was to be found in him.
5 So these men said,
"We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God."
6 Then these presidents and satraps thronged to the king, and addressed him as follows:
7 "O King Darius, live forever! All the presidents of the kingdom, the prefects and the satraps, the ministers and the governors, have agreed in council that the king should lay down a statute, and pass a strict interdict, to the effect that whosoever shall offer a petition to any god or man for thirty days, except to you, O king, shall be cast
8 into the den of lions. Now, O king, lay down the interdict, and sign the document, so that it may not be changed, in accordance with the law of the Medes and Persians, which is unalterable."
9 Accordingly, King Darius signed the document containing the in-
10 terdict. Now, when Daniel learned that the document had been signed, he went to his house—which had windows in its upper chamber open toward Jerusalem—and three times a day he continued kneeling upon his knees, praying, and giving thanks before his God,
11 as he used formerly to do. Then these men thronged in, and found
12 Daniel offering petitions and supplications before his God. So they approached the king, and questioned him concerning the king's interdict,
"Did you not sign an interdict, to the effect that whosoever should offer a petition to any god or man for thirty days, except to you, O king, should be cast into the den of lions?"
The king answered, saying,
"The thing stands fast, in accordance with the law of the Medes and Persians, which is unalterable."
13 Then they answered the king, saying,
"This Daniel, of the exiles of Judah, pays no regard to yourself, O king, nor to the interdict which you have signed, but three times a day he continues offering his own petitions."
14 When the king heard these words, he was deeply grieved, and applied his mind to saving Daniel; till sunset he exerted himself to res-
15 cue him. Then these men thronged to the king, and said to the king,
"You are aware, O king, that it is a law of the Medes and Persians that no interdict or statute which the king lays down can be changed."
16 So the king gave orders, and Daniel was brought forward, and cast into the den of lions. And the king addressed Daniel, saying,

"May your God, whom you worship consistently, save you!"

17 Then a stone was brought forward, and laid upon the mouth of
the den; and the king sealed it with his own signet, as well as with
the signet of his lords, so that no change might be made in respect
18 to Daniel. Then the king went to his palace, and spent the night fast-
ing; no diversions were brought to him, and his sleep fled from him.
19 Then at dawn, as soon as it was light, the king arose, and went in haste
20 to the den of lions. When he came near the den, where Daniel was,
the king cried out with a sorrowful voice, and spoke to Daniel, say-
ing,

"O Daniel, servant of the living God, has your God, whom you
worship consistently, been able to save you from the lions?"

21 Then Daniel answered the king, saying,

22 "O king, live forever! My God has sent his angel, and has shut
the mouths of the lions, so that they have not injured me; because I
was found innocent before him, and before you also, O king, have
I done no injury."

23 At these words the king was exceedingly glad, and gave orders that
Daniel should be taken out of the den. And when Daniel was taken
out of the den, no kind of injury was found on him, because he had
24 trusted in his God. Then the king gave orders, and the men who had
accused Daniel were brought forward—they, and their children, and
their wives—and cast into the den of lions; and before they had
reached the bottom of the den, the lions fell upon them, and crushed
25 all their bones to pieces. Then King Darius wrote as follows to all
the peoples, nations, and tongues, that live in all the earth:

26 "Peace be multiplied to you! I hereby make a decree that through-
out all the kingdom which I rule men shall tremble in reverence be-
fore the God of Daniel;

For he is the living God,
Immutable forever;
His kingdom is one that shall never be overthrown,
And his dominion is one that shall endure to the end;
27 He saves, and he delivers,
He does signs and wonders
In the heavens and in the earth;
It is he who has saved Daniel
From the power of the lions."

28 So this Daniel prospered during the reign of Darius, and during
the reign of Cyrus the Persian.

THE VISION OF THE FOUR BEASTS, 7:1–28

7 In the first year of Belshazzar, king of Babylon, Daniel had a
dream and visions of his head on his bed; then he wrote down the
2 dream, and told the gist of the matter, as follows:

"In my visions by night I saw the four winds of the heavens stir-
3 ring up the great sea. Then out of the sea rose four great beasts, dif-
4 ferent from one another. The first was like a lion, with the wings of
an eagle; I watched till its wings were plucked off, and it was raised
from the earth, and made to stand on two feet like a man, while the
5 mind of a man was given to it. And lo! there was a second beast, like
a bear, raised up on one side, with three ribs in his mouth between its
teeth; and this order was given to it, 'Arise, devour much flesh!'
6 Then I looked, and lo! there was another beast, like a leopard, with
four wings of a bird on its sides; the beast had also four heads, and
7 dominion was given to it. Then, in the visions of the night, I looked,
and lo! there was a fourth beast, dreadful and terrible, exceedingly
strong, with great iron teeth, which devoured and tore in pieces,
trampling what remained under its feet. It was different from all
8 the beasts that were before it; and it had ten horns. As I watched
the horns, lo! there came up among them another horn, a little one,
before which three of the first horns were plucked up by the roots;
and lo! in this horn there were eyes like the eyes of a man, and a
9 mouth speaking great things. I watched

Till thrones were placed,
And a Venerable One took his seat;
His clothing was white as snow,
And the hair of his head like pure wool;
His throne was a flame of fire,
Its wheels were blazing fire;
10 A stream of fire went forth,
And flowed from before him;
A thousand thousands ministered to him,
And ten thousand times ten thousand stood before him;
The court took its seat,
And the books were opened.

11 "I watched till—on account of the great words that the horn had
spoken—the beast was slain, and its body destroyed, and handed over
12 to be burned by fire. As for the rest of the beasts, their dominion was

taken away, but their lives were spared for a season and a time. Then
in the visions of the night I looked,
And lo! with the clouds of the heavens
There came one like a man,
Who advanced toward the Venerable One,
And was brought near his presence.
To him was given dominion, and glory, and kingly power,
That all peoples, and nations, and tongues should serve him;
His dominion was to be an everlasting dominion, that should not
pass away,
And his kingdom one that should not be overthrown.
"As for me, Daniel, my spirit was distressed by these things; for
the visions of my head upset me. So I approached one of those who
stood by, and asked him to tell me the truth regarding all this. And
he answered me, and made known to me the interpretation of the
things, as follows:
'These great beasts, four in number, are four kings,
Who shall arise out of the earth;
But the saints of the Most High shall receive the kingdom,
And shall retain the kingdom forever, even forever and ever.'
"Then I desired to know the truth regarding the fourth beast,
which was different from all the others, exceedingly dreadful, with
iron teeth and bronze claws, which devoured and tore in pieces, tramp-
ling what remained under its feet; as well as regarding the ten horns
which were on its head, and the other horn which came up, and be-
fore which three of them fell, the horn which had eyes, and a mouth
speaking great things, which appeared greater than its fellows, the
horn which I saw waging war with the saints, and prevailing against
them, till the Venerable One came, and the court took its seat, and
dominion was given to the saints of the Most High, and the time came
for the saints to have possession of the kingdom. And he answered as
follows:
'The fourth beast shall be a fourth kingdom on the earth,
Which shall be different from all the other kingdoms;
It shall devour the whole earth,
And shall trample it down, and tear it in pieces.
As for the ten horns, out of this kingdom shall arise ten kings,
And after them shall arise another king,
Who shall be different from the former kings,
And shall put down three of them.

25 He shall speak words against the Most High,
And shall wear out the saints of the Most High;
He shall plan to change the sacred seasons and the law,
And they shall be handed over to him for a year, two years, and half a year.
26 Then the court shall take its seat, and his dominion shall be taken away,
To be consumed and destroyed for all time;
27 And the kingdom, the dominion, and the greatness of the kingdoms under the whole heavens
Shall be given to the people of the saints of the Most High—
Their kingdom shall be an everlasting kingdom,
And all dominions shall serve and obey them.'
28 "This was the end of the matter. As for me, Daniel, my thoughts greatly upset me, and my face changed color; but I kept the matter in my mind."

THE VISION OF THE RAM AND THE HE-GOAT, 8:1–27

8 In the third year of the reign of King Belshazzar a vision appeared to me, Daniel, of the same nature as that which had previously
2 appeared to me. In my vision I found myself at the citadel of Susa,
3 in the province of Elam, beside the stream Ulai. I raised my eyes, and looked, and lo! standing in front of the stream there was a ram with two horns, both of them high, though one was higher than the other,
4 and the higher came up behind the other. I saw the ram butting westward, northward, and southward; none of the beasts could stand before him, nor could anyone rescue from his power; he did as he pleased, and accomplished great exploits.
5 As I was considering the matter, lo! a he-goat from the west advanced over the whole face of the earth, without touching the earth;
6 and the goat had a conspicuous horn between his eyes. When he came to the ram with the two horns, which I had seen standing in front of
7 the stream, he ran at him in the impetus of his might. As I saw him come close to the ram, he was moved by fierce rage against him, and he smote the ram, and broke his two horns; and as the ram had no power to stand before him, he cast him down to the ground, and trampled upon him, there being none to rescue the ram from his
8 power. Then the he-goat accomplished very great exploits; but when he had reached the height of his power, the great horn was broken, and

in its place there came up four other horns, facing the four winds of the heavens.

9 Out of one of them there emerged another horn, a little one, which
10 grew very great toward the south, the east, and the glorious land. It
became as great as the host of the heavens; and some of the starry
11 host it cast down to the ground, and trampled under foot. It made
itself even as great as the Prince of the host, whose continual offering
was taken away from him, and the site of whose sanctuary was pro-
12 faned. Thus was the continual offering treated with criminal vio-
lence, and the truth cast down to the ground, while it worked its
13 will, and prospered. Then I heard a holy one speak; and another holy
one asked this one who spoke,

"How long shall be the vision of the continual offering taken away, the desolating crime put in its place, and the sanctuary and the host of the heavens trampled under foot?"

14 And he answered him,

"For two thousand, three hundred evenings and mornings; then shall the wrongs of the sanctuary be righted."

15 Now when I Daniel had seen the vision, and was seeking to under-
16 stand it, lo! there stood before me a human-like form, while from be-
tween the banks of the Ulai I heard a human voice, calling, and say-
ing,

"O, Gabriel, make this man understand the vision."

17 So he came near where I stood; and when he came, I was terrified,
and fell upon my face. But he said to me,

"Understand, O mortal man! for the vision relates to the time of the end."

18 As he spoke with me, I remained in a swoon with my face to the
19 ground. But he touched me, and set me upon my feet. Then he said,

"Behold! I am making known to you what shall be at the end of the time of wrath; for the vision relates to the appointed end of all.
20 The ram which you saw, with the two horns, is the king of Media and
21 Persia. The he-goat is the king of Greece; and the great horn be-
22 tween his eyes is the first king. As the horn was broken, and four
others arose in its place, so four kingdoms shall arise from his nation,
23 though not with a power like his. And at the close of these kingdoms,
when crimes have reached their height, there shall arise a king of
24 fierce countenance, with an understanding of secret wiles. He shall
attain to great power, though not by his own power; he shall cause
fearful destruction, and shall prosper in what he does, destroying

25 powerful rivals. He shall form designs against the saints, and shall
cause treachery to prosper under his hand; he shall devise great things
in his own mind, and shall destroy many unawares; he shall even rise
up against the Prince of princes, but shall be broken by no human
26 hand. The vision which has been told of the mornings and evenings is
true; but keep the vision a secret, for it relates to the distant future."
27 Thereupon I Daniel was faint and sick for a number of days; then
I rose up, and carried on the king's business. But I was disquieted by
the vision, for I did not understand it.

THE PROPHECY OF THE SEVENTY WEEKS, 9:1–27

9 In the first year of Darius, the son of Xerxes, of the race of the
2 Medes, who had been made king over the realm of the Chaldeans, in
the first year of his reign, I Daniel observed in the Scriptures the num-
ber of the years which the word of the LORD had revealed to Jere-
miah, the prophet, for the bringing to an end of the desolations of Je-
3 rusalem, namely, seventy years. So I turned my face toward the
Lord God, applying myself to prayer and supplications, with fasting,
4 sackcloth, and ashes; and I interceded with the LORD my God, and
made confession, saying,

"Ah now, O Lord, the great and revered God, who keeps the cov-
enant of kindness with those who love him and keep his command-
5 ments, we have sinned, we have acted wrongfully and wickedly, we
6 have rebelled and turned aside from thy commandments and ordi-
nances, and we have not listened to thy servants, the prophets, who
7 spoke in thy name to our kings and princes, our leaders, and all the
common people. To thee, O Lord, pertains the right, but to us con-
fusion of face, as at this day—to the men of Judah and the citizens of
Jerusalem, as well as to all Israel, near and far, in all the lands to
8 which thou hast driven them, because of their acts of disloyalty toward
thee. To us, O Lord, pertains confusion of face—to our kings, our
9 princes, and our leaders, because we have sinned against thee. But to
the Lord our God pertain the graces of compassion and forgiveness,
10 because we have rebelled against him, and have not listened to the
voice of the LORD our God in following the laws which he set before
11 us by his servants the prophets. All Israel, indeed, has broken thy law,
and turned aside from listening to thy voice; therefore thou hast
poured out upon us the curse embodied in the oath which is written in
12 the law of Moses, the servant of God. Because we have sinned against
him, he has fulfilled his word, which he spoke against us, and against

our rulers who ruled us, by bringing upon us a disaster so great that under the whole heavens there has not been done the like of what has
13 been done in Jerusalem. All this disaster has come upon us, as it is written in the law of Moses; yet we have not sought the favor of the LORD our God, in turning from our offenses and gaining discernment
14 in thy truth. Therefore the LORD has been vigilant in bringing this disaster upon us; for the LORD our God is righteous in all the works
15 that he has done, while we have not listened to his voice. And now, O Lord our God, who didst bring thy people out of the land of Egypt by a mighty hand, and didst gain for thyself the renown which thou hast
16 this day, we have sinned, we have done wickedly. O LORD, in accordance with all thy righteous deeds, pray, let thine anger and fury turn from Jerusalem thy city, thy holy hill, because for our sins, and for the offenses of our fathers, Jerusalem and thy people have become a re-
17 proach to all who are round about us. And now, O our God, listen to the prayer and supplications of thy servant, and for thine own sake, O Lord, make thy face shine upon thy sanctuary which is desolate. O my
18 God! Bend thine ear, and listen. Open thine eyes, and see our desolations—the city which bears thy name—for it is not on account of our own righteousness that we present our supplications before thee, but on
19 account of thy great compassions. O Lord, hear; O Lord, forgive; O Lord, attend, and act—do not delay—for thine own sake, O my God, because thy city and thy people bear thy name."

20 While I was yet speaking, and praying, confessing my sin and the sin of my people Israel, and presenting my supplication before the
21 LORD my God for the holy hill of my God, while I was yet speaking in prayer, the man Gabriel, whom I had seen in the previous vision, being sped in swift flight, approached me about the time of the eve-
22 ning sacrifice; and he came and spoke with me, saying,

23 "O Daniel, I have come expressly to enlighten you. While you were at the beginning of your supplications, a word went forth, and I have come to make it known to you; for you are a man greatly beloved. Therefore pay heed to the word, and give attention to the vision:

24 'Seventy weeks of years are destined for your people and for your holy city,
To finish the crime, to end the sin, to expiate the guilt,
To bring in everlasting righteousness, to confirm prophetic vision,
And to consecrate the most sacred place.'

25 "Learn, therefore, and understand:
'From the going forth of the word to restore and rebuild Jerusalem,
Till there comes a prince, an anointed one, there shall be seven weeks;
Then for sixty-two weeks it shall stay rebuilt, with its squares and streets;
26 And at the end of the times, after the sixty-two weeks,
The anointed one shall be cut off, leaving none to succeed him,
The city and the sanctuary shall be destroyed along with the prince,
And the end shall come in a flood, with war raging to the end;
27 Then for one week the covenant shall be abandoned by many,
And for half of the week sacrifice and offering shall cease,
While in their place there shall be a desolating abomination,
Till at the end the doom that is determined shall be poured out upon the desolating thing.' "

THE CONFLICT OF KINGDOMS, 10:1—12:13

10 In the third year of Cyrus, king of Persia, a word was revealed to Daniel whose name was Belteshazzar—a true word concerning a great warfare—and he paid heed to the word, and gave attention to the vision.

2 In those days I, Daniel, continued in mourning for three whole
3 weeks; I ate no appetizing food, no flesh or wine entered my mouth, nor did I anoint myself at all, till three whole weeks were ended.
4 Then, on the twenty-fourth day of the first month, as I stood on the
5 bank of the great river, the Tigris, I raised my eyes, and looked, and lo! there was a man clothed in linen, his loins girt with fine gold of
6 Ophir, his body flashing like a topaz, his face like lightning, and his eyes like torches of fire, his arms and legs gleaming like burnished
7 bronze, and the sound of his words like the sound of a multitude. I, Daniel, alone saw the vision; for the men who were with me did not see the vision, but a great trembling had fallen upon them, so that
8 they fled to hide themselves. So I was left alone to see this great vision, and no strength was left in me; my complexion was disfigured,
9 and I retained no strength. I heard the sound of his words; but as I heard the sound of his words, I fell in a swoon, with my face to
10 the ground. And lo! a hand touched me, and set me tottering upon
11 my knees and the palms of my hands. Then he said to me,

"O Daniel, greatly beloved, stand upright, and pay heed to the words that I speak to you; for I have been sent expressly to you."

So when he had spoken this word to me, I stood up trembling.
12 Then he said to me,

"Fear not, O Daniel! for ever since you applied your mind to gain understanding, and to humble yourself before your God, your pray-
13 ers have been heard, and I have come in answer to your prayers. For twenty-one days, indeed, the guardian-angel of the kingdom of Persia opposed me; but Michael, one of the archangels, came to help me,
14 so I left him there with the angel of the kingdom of Persia, and have come to enlighten you as to what shall befall your people in the end of the days; for the vision relates to the still distant future."

15 When he had spoken to me in these terms, I bent my face to the
16 earth, and remained dumb. Then lo! one like a man touched my lips; and I opened my mouth, and spoke to him who stood before me, saying,

"O my lord, by reason of the vision my pangs have come writh-
17 ing upon me, and I retain no strength. So how can such a servant of my lord as I talk with such a one as my lord? As it is, no strength remains in me, and no breath is left in me."

18 Then the one like a man touched me again, and put strength into
19 me. And he said,

"Fear not, O greatly beloved! Peace be with you! Be strong, and be brave!"

When he had spoken to me, I felt strengthened, and said,

"Let my lord speak; for thou hast strengthened me."

20 Then he said,

"Do you know why I have come to you? Presently I must return to fight with the angel of Persia; and when I have done with him, the
21 angel of Greece will come. There is none to support me against these, except your angel Michael, who stands up to support and de-
11 fend me. However, I will tell you what is inscribed in the book of
2 truth—here and now I will tell you the truth:

"There shall arise three more kings in Persia, then a fourth, who shall be far richer than all of them; and when he has grown strong through his riches, he shall set all his forces in motion against the
3 kingdom of Greece. Then a warlike king shall arise, who shall rule
4 with great power, and shall do as he pleases. But when he has grown strong, his kingdom shall be broken up, and divided toward the four winds of the heavens; it shall not pass to his posterity, nor shall it re-

tain the power with which he ruled; but his kingdom shall be plucked
up, and given to others than these.
5 "Then the king of the south shall be strong; but one of his cap-
tains shall be stronger than he, and shall rule over a kingdom greater
6 than his. After a number of years they shall form an alliance; and
the daughter of the king of the south shall come to the king of the
north, to seal the treaty of peace. But her influence shall be of no
avail, nor shall her influence last; for she shall be given up, together
with her suite, her son, and her husband.
7 "In those days there shall arise in his place a scion from her roots,
who shall come with an army, and shall enter the stronghold of the
king of the north, and shall throw him and his people into a panic,
8 and shall overcome them, and shall carry captive to Egypt their gods,
their molten images, and their precious vessels of silver and gold. For
a number of years he shall refrain from attacking the king of the
9 north. Then the latter shall invade the kingdom of the king of the
10 south, though he shall return to his own country. But his son shall be-
stir himself, and shall muster an array of great forces, and shall ad-
vance against him, sweeping along like an overwhelming flood, and in
11 his turn shall press forward to his stronghold. Then the king of the
south, moved by fierce rage, shall march out and fight with him—that
is, with the king of the north—who shall raise a great army. But the
army shall be given into his hand, and shall be carried away captive.
12 Then his heart shall be lifted up, and he shall put down tens of
13 thousands, though he shall not make good his success. For the king of
the north shall raise another army, greater than the former one, and
after a number of years he shall advance against him in great force
14 and with abundant supplies. In those days many shall rise up against
the king of the south, and violent men among your own people shall
lift themselves up—in order to fulfil the vision—but they shall fall
15 to the ground. Then the king of the north shall come, and throw up
a mound, and take a well-fortified city; and the forces of the south
shall make no stand against him—even their picked troops shall have
16 no strength to stand. The invader shall do as he pleases, with none
to stand against him; he shall stand in the glorious land, holding it
17 all in his hand. Then he shall set his face to advance against the
king of the south with the full strength of his kingdom, but shall have
to make terms with him; and he shall give him his daughter in mar-
riage, so as to gain control of the land; but this also shall not stand,
18 nor succeed with him. Then he shall turn his face toward the coast-

lands, and shall take many of them; but a certain commander shall put an end to his insolence, and shall repay his insolence sevenfold.
19 Then he shall turn his face toward the strongholds of his own land;
but he shall stumble and fall, and shall be found no more.
20 "In his place there shall arise one who shall send an exactor of tribute through the most glorious part of the kingdom; but within a few days he shall be broken, though not by open violence, nor in battle.
21 "In his place there shall arise a contemptible person, on whom the royal dignity has not been conferred, but who shall come by stealth,
22 and shall win the kingdom by intrigues. Armed forces shall be utterly overwhelmed before him, and the prince of the covenant shall
23 also be broken. And as soon as one makes an alliance with him, he shall practice treachery, and shall rise to great power, though he has
24 but a handful of people, by means of stealth. Then he shall assail the richest men of the provinces, and shall do what neither his fathers nor his fathers' fathers have done—he shall lavish among them plunder, and spoil, and goods; and he shall hatch his plots against fort-
25 resses, though only for a time. By means of a great army he shall raise his might and courage against the king of the south; and the king of the south shall bestir himself to battle against him with a very great and powerful army, but shall not make a stand, for plots shall be
26 hatched against him—even those who eat of his delicacies shall break him, and his army shall be swept away, and many shall fall down
27 dead. Each of the kings shall have his mind bent on mischief, and shall speak lies at a common table; but it shall not avail, for an end
28 awaits them at the time appointed. Then he shall return to his own land laden with goods; and his mind being set against the holy covenant, he shall work his will, and return to his own land.
29 "At the time appointed he shall again invade the south; but this
30 time it shall not be as in former times, for Roman ships shall come against him, and he shall be cowed. Then he shall be inflamed once more with rage against the holy covenant; and having come to an understanding with those who have forsaken the holy covenant, he shall
31 once more work his will. Armed forces shall be raised by him, and they shall desecrate the stronghold of the sanctuary, and shall abolish the continual offering, and shall put in its place the desolating abomi-
32 nation. By his intrigues he shall corrupt those who have violated the covenant; but the people who know their God shall be steadfast, and
33 shall accomplish exploits. Such as are wise among the people shall

bring understanding to the multitude, though for many days they shall
34 fall victims to sword and flame, to captivity and plunder. While they
fall, they shall receive a little help; and many shall attach themselves
35 to them in hypocrisy. But those of the wise who fall shall do so in
order to be refined, and purified, and made white, with a view to the
36 time of the end—for the time appointed is still to come. And the
king shall do as he pleases: he shall uplift and exalt himself above
every god, and shall speak monstrous things against the God of gods;
and he shall prosper till the time of wrath is ended, for what is de-
37 termined shall be done. He shall have no regard even for the gods
of his fathers—no regard for the Delight of women, nor for any
38 other god—for he shall exalt himself above all. Instead of them, he
shall honor the god of strongholds: a god whom his fathers did not
know he shall honor with gold and silver, precious stones and costly
39 gifts. He shall man his strongest fortresses with worshippers of an
alien god; and on those who acknowledge this god he shall bestow
great honor, making them rulers over many, and allotting them land
as a reward.

40 "At the time of the end the king of the south shall thrust at him;
but the king of the north shall burst upon him like a whirlwind, with
chariots, and horsemen, and many ships, and shall sweep through
41 many lands like an overwhelming flood. He shall invade the glorious
land, and myriads shall fall; but these shall escape from his hand—
42 Edom, and Moab, and the remnant of the Ammonites. As he
stretches his hand over the countries, the land of Egypt shall not es-
43 cape, but he shall lay his hand upon the treasures of gold and silver,
and upon all the precious things of Egypt—the Lybians and Ethi-
44 opians following in his steps. Then news from the east and the north
shall upset him, and he shall withdraw in great fury to destroy and
45 annihilate many, and shall pitch his royal pavilion between the sea
and the glorious holy mountain; and he shall come to his end, with
none to help him.

12 "At that time shall Michael arise—the archangel who stands on
guard over your fellow-countrymen—and there shall be a time of
trouble such as there has ever been since there was a nation; but at
that time your people shall be delivered, even everyone whose name
2 is found written in the book. And many of those who sleep in the land
of dust shall awake, some to everlasting life, and others to everlasting
3 reproach and contempt. Then those who are wise shall shine like
the brightness of the firmament, those who have led the multitude to

4 righteousness like the stars forever and ever. And now, O Daniel,
bind up the words, and seal the book, till the time of the end; for
many shall prove disloyal, and troubles shall be many."
5 Then I, Daniel, looked, and lo! two others were standing, one on
6 this bank of the river, and one on that bank of the river. And I said
to the man clothed in linen, who appeared above the waters of the
river,
"How long shall it be till the end of these wonders?"
7 Then I heard the man clothed in linen, who appeared above the
waters of the river—as he raised his right hand and his left hand
toward the heavens—swear by him who lives forever, that it should be
for a year, years, and half a year, and that after the power of him
who shattered the holy people should be ended, all these things should
8 be ended. I heard, but I did not understand. So I said,
"O my lord, what shall be the latter end of these things?"
9 But he said,
"Go your way, O Daniel! for the words are bound up and sealed
10 till the time of the end. Many shall purify themselves, and make
themselves white, and be refined; but the wicked shall carry on their
wickedness, and none of the wicked shall understand—only the wise
11 shall understand. From the time that the continual offering is abol-
ished, and the desolating abomination put in its place, there shall be a
12 thousand, two hundred and ninety days. Happy is he who waits till
13 he reaches the thousand, three hundred and thirty-five days! So go
your way, and rest till the end comes; then you shall rise to enjoy your
portion at the end of the days."

THE BOOK OF HOSEA

THE SUPERSCRIPTION, 1:1

1 The word of the LORD that came to Hosea, the son of Beeri, in the
days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in
the days of Jeroboam, son of Joash, king of Israel.

THE MARRIAGE OF HOSEA, 1:2–9

2 In the beginning, when the LORD spoke through Hosea, then the
LORD said to Hosea,
"Go, and take to yourself a harlotrous wife, and harlotrous chil-
dren;
For the land has committed great harlotry, turning from follow-
ing the LORD."
3 So he went and took Gomer, the daughter of Diblaim, and she be-
4 came pregnant and bore him a son. And the LORD said to him,
"Call him Jezreel; for but a little while,
And I will demand the blood of Jezreel from the house of
Jehu;
And I will bring to an end the dominion of the house of Israel.
5 And it shall come to pass in that day,
That I will break the bow of Israel, in the valley of Jezreel."
6 When she became pregnant again and bore a daughter, he said to
him,
"Call her 'She-who-is-unpitied'; for I will not again
Have pity upon the house of Israel, that I should ever forgive
them.
7 But upon the house of Judah I will have pity;
And I will deliver them through the LORD, their God;
And I will not deliver them by bow,
Nor by sword, nor by war,
Nor by horses and horsemen."
8 Then she weaned "She-who-is-unpitied," and became pregnant,
9 and bore a son. And he said,
"Call him, 'Not-my-people';
For you are not my people,
And I am not your God."

GLIMPSES OF FUTURE GLORY, 1:10—2:1

10 "Then the number of the children of Israel shall be like the sands
of the sea,
Which can be neither measured nor numbered;
And whereas it was said to them, 'You are not my people,'
It shall be said to them, 'Sons of the living God.'
11 Then the children of Judah and the children of Israel shall be
gathered together,
And they shall appoint over themselves one head;
And they shall go up from the land, for great shall be the day of
Jezreel.
2 Say to your brother, 'My-people,'
And to your sister, 'She-that-is-pitied.' "

DENUNCIATION OF ISRAEL AS A FAITHLESS WIFE, 2:2–13

2 "Reason with your mother, reason
(For she is not my wife,
And I am not her husband)
That she put away her harlotry from before her,
And her adultery from between her breasts;
3 Lest I strip her naked,
And place her as in the day she was born,
And make her like the desert,
And set her like a parched land,
And slay her with thirst.
4 And upon her children I will have no pity,
Because they are harlot's children.
5 For their mother played the harlot;
She who bore them acted shamelessly.
For she said, 'I will go after my lovers,
Who give me my bread and my water,
My wool and my flax, my oil and my drink.'
6 Therefore, lo, I am going to hedge up her way with thorns;
And I will erect a wall against her,
So that she cannot find her paths.
7 And she shall pursue after her lovers,
But not overtake them,
And seek them, but not find them.
And she shall say, 'I will go back to my first husband,
For it was better with me then than now.'

8 And she did not know
That it was I who gave her
The corn and the wine and the oil.
But the silver, which I multiplied for her,
And the gold, worked for the Baal.
9 Therefore I will hold back my grain in its time,
And my new wine in its season;
And I will snatch away my wool and my flax,
So that she cannot cover her nakedness.
10 And now I will lay bare her shame to the eyes of her lovers,
And none shall rescue her from my hand.
11 And I will bring to an end all her mirth,
Her festival, her new moon, her sabbath and all her stated feasts.
12 And I will lay waste her vine and her fig tree of which she said,
'They are my hire,
Which my lovers have given me.'
And I will make them a wilderness,
And the beasts of the field shall devour them.
13 So I will punish her for the days of the Baalim to whom she offered sacrifice,
And decked herself with nose-ring and necklace,
And went after her lovers,
But forgot me." It is the oracle of the LORD.

PICTURES OF RESTORATION AND BLESSING, 2:14–23

14 "Therefore I am going to persuade her,
And lead her to the wilderness,
And speak to her heart.
15 Then I will give back her vineyards there,
And the valley of Achor as a door of hope.
And she shall respond there as in the days of her youth,
And as in the day when she came up from the land of Egypt.
16 In that day, it shall come to pass," it is the oracle of the LORD,
"That you will call me, 'My husband,'
And you will no longer call me, 'My Baal.'
17 For I will put away the names of the Baalim from her mouth,
And they shall no longer be remembered by their name.
18 In that day, I will make a league for them
With the beasts of the field, the fowl of the heavens, and the creeping things of the ground;

And the bow, the sword, and war I will break off from the land;
And I will make them lie down in security."

19 And I will betroth you to myself forever;
I will betroth you to myself in righteousness, and in justice,
And in kindness and mercy.
20 And I will betroth you to myself in faithfulness;
And you shall know the LORD.
21 It shall come to pass, in that day," it is the oracle of the LORD,
"That I will answer the heavens,
And they shall answer the earth;
22 And the earth shall answer the grain, and the new wine, and the oil;
And they shall answer Jezreel;
23 And I will sow her for myself in the land,
And I will pity 'Her-who-is-unpitied';
And I will say to 'Not-my-people,' 'You are my people';
And he shall say, 'My God.' "

HOSEA'S OWN ACCOUNT OF HIS MARRIAGE AND ITS MEANING, 3:1–5

3 "The LORD said to me again,
'Go, love a woman that is beloved of a paramour, and is an adulteress; even as the LORD loves the Israelites, though they turn to other gods and are lovers of raisin-cakes.'
2 "So I bought her for myself for fifteen pieces of silver and a homer
3 and a half of barley. Then I said to her,
'Many days you must dwell as mine;
You must not play the harlot, nor have a husband; nor will I myself come near you.'
4 "For the Israelites shall abide many days with no king, no prince,
5 no sacrifice, no holy stone, no ephod, and no teraphim. Afterward, the Israelites shall return and seek the LORD, their God, and David their king; and they shall hasten eagerly toward the LORD, and his goodness in the days to come."

THE IDOLATROUS APOSTASY OF ISRAEL, 4:1–19

4 "Hear the word of the LORD, O Israelites!
For the LORD has a quarrel with the inhabitants of the land;

Because there is no fidelity, no kindness and no knowledge of
God in the land.
2 Cursing, lying, murder, theft and adultery—
They break out, and one crime follows hard upon another.
3 Therefore, the land mourns, and everything that dwells therein
languishes,
Even to the beast of the earth, and the fowl of the heavens;
And the fish of the sea also are swept away.

4 "Yet, let no one make charges, and let no one accuse;
For with you is my quarrel, O priest;
5 And you shall stumble by day,
The prophet also shall stumble with you by night;
And I will destroy your people.
6 My people are destroyed for want of knowledge—
Because you have rejected knowledge,
I will reject you from being my priest.
Since you have forgotten the law of your God,
I likewise will forget your children.

7 "The more they increased, the more they sinned against me.
They have exchanged their glory for shame.
8 They feed on the sin of my people,
And for their guilt they whet their appetite.
9 So it has become 'like people, like priest';
And I will visit his ways upon him,
And requite his deeds to him.
10 And they shall eat, but not be satisfied;
They shall play the harlot, but not be fruitful;
Because they have forsaken the LORD, to practice harlotry.

11 "Wine and new-wine take away the understanding.
12 My people inquire of their wood,
And their staff instructs them.
For a harlotrous spirit has led them astray,
And they have become apostates from their God.
13 Upon the tops of the mountains they sacrifice,
And upon the hills they make offerings,
Beneath oak, poplar and terebinth,
Because their shade is good.

"Therefore your daughters play the harlot,
And your sons' wives commit adultery.
14 I will not punish your daughters when they play the harlot,
Nor your sons' wives when they commit adultery;
For they themselves go apart with harlots,
And sacrifice with temple-prostitutes,
And a people without insight must come to ruin.

15 "Though you play the harlot, O Israel,
Let not Judah incur guilt.
Do not come to Gilgal,
Nor go up to Beth-Aven,
Nor take oath at Beersheba, 'By-the-life- of the LORD.'
16 But like a wild heifer, Israel is wild.
Can the LORD feed them, now, like a lamb at large?"

17 "A maker of images is Ephraim;
He has set up for himself a fat ox!
18 They have grossly apostatized;
They love shame more than their glory.
19 A wind shall carry them away in its wings;
And they shall be ashamed of their altars."

THE GUILT OF ISRAEL AND JUDAH AND ITS PUNISHMENT, 5:1–14

5 "Hear this, O priests!
Give heed, O house of Israel!
Listen, O house of the king!
For the judgment pertains to you;
For you have been a snare at Mizpeh,
And a net spread out upon Tabor.
2 And they have dug deep the pit of Shittim;
But I am a restraint to them all.

3 "I know Ephraim,
And Israel is not hidden from me.
For you have played the harlot, Ephraim;
Israel is defiled.
4 Their deeds will not permit them
To return to their God.
For an apostate spirit is within them,
And they do not know the LORD.

5 "The pride of Israel shall testify to his face;
And Israel and Ephraim shall stumble in their guilt.
Judah, also, shall stumble with them.
6 With their flocks and their herds, they shall go
To seek the LORD, but shall not find him—
He has departed from them.
7 They have been faithless to the LORD;
For they have borne illegitimate children.
Now he will devour them,
The plowmen and their fields.

8 "Blow the horn in Gibeah,
the trumpet in Ramah;
Sound the alarm at Beth Aven;
startle Benjamin!
9 Ephraim shall become a ruin,
in the day of punishment.
Among the tribes of Israel,
I announce what is reliable.

10 "The princes of Judah have become
Like those who move a boundary line.
Upon them I will pour out
My wrath like water.
11 Ephraim is oppressed, crushed in judgment,
Because Israel went after idols.
12 But I am like a moth unto Ephraim,
And like rottenness unto the house of Judah.

13 "When Ephraim saw his sickness,
And Judah his wound,
Then Ephraim went to Assyria,
And sent to the great king.
But he is not able to heal you;
Nor can he relieve you of your wound.
14 For I will be like a lion unto Ephraim,
And like a young lion to the house of Judah.
I will rend and be gone,
I will carry off and none shall rescue."

ISRAEL'S DEEP DEPRAVITY BELIES HER FACILE REPENTANCE, 5:15—6:11*a*

15 "I will go back to my place,
Until they realize their guilt, and seek my face;
In their trouble they will seek me:
6 'Come, let us return unto the LORD;
For he has torn, and he will heal us.
He smote, and he will bind us up.
2 He will revive us after two or three days;
He will raise us up that we may live before him.
3 Let us know, let us press on to know the LORD;
As soon as we seek him, we shall find him;
He will come to us like the winter-rain,
Like the spring rain that waters the land.'

4 "What shall I do with you, O Ephraim?
What shall I do with you, O Judah?
For your piety is like a morning cloud,
And like the dew that goes early away.
5 Therefore will I hew them by the prophets;
I will slay them by the words of my mouth.
And my judgment will go forth like the light.
6 For I delight in piety, not sacrifice;
And in the knowledge of God, rather than burnt-offerings.

7 "But they broke the agreement at Admah;
there they dealt faithlessly with me.
8 Gilead is a city of wrong-doers,
tracked with bloody footprints.
9 Like troops of men lying in wait,
so the priests hid themselves;
On the way to Shechem they committed murder,
they practiced vice.
10 In Bethel, I saw a horrible thing;
there Ephraim played the harlot,
Israel was defiled.
11[a] For you too, O Judah, a harvest is appointed."

ISRAEL'S INTERNAL CORRUPTION, 6:11*b*—7:7

11[b] "When I would change the fortune of my people,
7 When I would heal Israel,

The guilt of Ephraim is revealed,
And the sin of Samaria;
For they have wrought falsehood,
And the thief comes in,
Gangs prowl about.
2 But they never realize
That I shall remember all their wickedness,
That now their deeds encircle them,
That they are before my face.
3 Through their wickedness they rejoice the king,
And through their treachery princes.
4 They are all adulterers.
They are like a burning oven,
Whose baker ceases stirring,
From the time the dough is kneaded until it is leavened.
5 From the day he became king, the princes have made him sick
with the heat of wine,
Worthless men have made him drunk.
6 For their heart glows like an oven, with their trickery;
All night through their anger sleeps;
In the morning it blazes like a flaming fire.
7 They are all hot like an oven,
And they devour their rulers.
All their kings have fallen;
There is no one among them who calls upon me."

ISRAEL'S DISLOYAL FOREIGN POLICY, 7:8–16

8 "Ephraim wastes away among the peoples.
Ephraim is a cake unturned.
9 Strangers devour his strength, without his knowledge;
Gray hairs are scattered upon him, without his knowledge.
10 And the pride of Israel witnesses against him,
But they do not return to the LORD, their God;
Nor seek him for all this.

11 "For Ephraim has become like a silly dove, without sense;
They call to Egypt, they go to Assyria.
12 As they go, I will spread my net over them;
Like a bird of the heavens, I will bring them down.
I will bind them on account of their wickedness.

13 Woe to them that they have wandered away from me!
Ruin to them that they have rebelled against me!
Can I redeem them,
While they speak lies against me?

14 "They do not cry unto me from their hearts,
But wail upon their couches for grain and new wine;
They cut themselves and rebel against me.
15 Yet it was I who trained and strengthened their arms,
While against me they plan wickedness.
16 They turn to the Baal;
They are like a treacherous bow.
Their princes shall fall by the sword,
Because of their stumbling speech in the land of Egypt."

IDOLATRY AND DISLOYALTY SPELL DESTRUCTION, 8:1–14

8 "Set the trumpet to your lips,
Like a watchman, against the house of the LORD!
Because they have broken my covenant,
And sinned against my law.
2 To me they shall cry, 'My God; we, Israel, know thee.'
3 Israel has abhorred the good;
An enemy shall pursue him.

4 "They made kings; but it was not of my doing;
They made princes; but without my knowledge.
Of their silver and their gold they made
Idols for themselves, that they might be cut off.
5 I loathe thy calf, O Samaria.
My anger blazes against them;
How long will they be incapable of innocence?
6 For from Israel is it;
A mechanic made it;
And it is not God.
Indeed, Samaria's calf
Shall become splinters;

7 "For they sowed the wind;
And they shall reap the whirlwind.
The standing grain which has no sprout shall yield no meal;
If it should yield, foreigners would devour it.

8 Israel shall be devoured;
Soon shall they be among the nations
Like a worthless thing.
9 For they have gone up to Assyria,
Like a wild ass wandering by itself;
Ephraim gives love-gifts.
10 But though they hire among the nations,
I will soon gather them up;
And they shall cease a while from anointing a king and princes.

11 "Though Ephraim has multiplied altars,
They have become to him altars for sinning.
12 I will write him down as an opponent of my law;
He shall be considered as a foreigner.
13 They love sacrifice and they sacrifice
Flesh, and they eat it.
The LORD is not pleased with them;
Soon will he remember their guilt,
And punish their sin.
They shall return to Egypt.
14 For Israel forgot his maker and built palaces;
And Judah multiplied fortified cities;
But I will send a fire upon his cities,
And it shall devour his palaces."

ISRAEL MUST GO INTO EXILE, 9:1–9

9 Do not rejoice, O Israel!
Do not exult, like the peoples!
For you have apostatized from your God.
You have loved a harlot's hire
Upon all threshing-floors for grain.

2 But threshing-floor and wine-vat shall not know them,
And new wine shall fail them.
3 They shall not remain in the land of the LORD,
But Ephraim shall return to Egypt,
And in Assyria they shall eat unclean food.

4 They shall not pour out libations of wine to the LORD;
Nor shall they prepare their sacrifices for him.
Their food shall be like mourners' food,

In that all who eat of it will defile themselves;
For their food is for themselves only,
It may not come into the house of the LORD.

5 What will you do on the festival day;
And on the day of the feast of the LORD?
6 For lo, they shall go to Assyria;
Egypt shall gather them,
Memphis shall bury them.
Their desirable places nettles shall possess;
Thorns shall be in their tents.
7 The days of punishment will come;
The days of requital will come;
Israel shall know.

The prophet is distracted,
The man of the spirit is crazed,
Because of your great guilt.
8 Great is the opposition to the watchman of Ephraim, the people of my God.
The prophet—the fowler's snare is upon all his ways;
Opposition is in the house of his God.
9 They have dug a deep pit for him
As in the days of Gibeah.
He will remember their guilt,
He will punish their sins.

IRREPARABLE RUIN, 9:10–17

10 "Like grapes in the wilderness,
I found Israel.
Like the first ripe fig on the fig tree, in its first season,
I saw your fathers.
But they came to Baal-peor;
And separated themselves to the Baal,
And became an abhorrence like the thing which they loved.

11 "Ephraim's glory flies away like a bird;
So that there will be no births, no motherhood, no conception:
12 Even if they do rear their children,
I will bereave them to a man.
But woe, indeed, to them when I depart from them!

13 As I foresaw, Ephraim's sons must become a prey,
Ephraim must bring out his sons to the slaughter."
14 Give them—O LORD, what canst thou give?
Give them a miscarrying womb,
And dry breasts."

15 "All their wickedness is in Gilgal,
For there I conceived hatred for them,
Because of their wicked deeds,
I will drive them out of my house.
I will no longer love them,
All their princes being rebels.

16 "Ephraim is stricken;
Their root is dried up.
They shall bear no fruit.
Even if they do have children,
I will slay the darlings of their womb."
17 "My God will reject them,
Because they have not listened to him;
And they shall become wanderers among the nations."

IDOLATRY AND ITS PUNISHMENT, 10:1–8

10 Israel is a spreading vine;
His fruit renders him confident;
The more his fruit increased,
The more altars he made;
The more prosperous his land became,
The finer did he make his sacred pillars.
2 Their heart is false; soon must they atone.
Their altars shall be desecrated,
And their sacred pillars destroyed.

3 For they will soon be saying
"We have no king;
For we do not revere the LORD;
And as for that, what could the king do for us?"
4 They speak mere words; they swear false oaths;
They make leagues; and judgment will blossom forth,
Like weeds in the furrows of the field.

5 For the calf of Beth-aven,
The inhabitants of Samaria shall be anxious;
His people and his priestlings shall mourn for him;
They shall wail for his honour,
Because it has gone into exile from him.
6 He himself, too, shall be carried to Assyria,
As tribute to the great king.
Israel shall receive disgrace
And Ephraim shall be ashamed of its idol.

7 The king of Samaria shall be destroyed,
Like a chip upon the surface of the water.
8 And the high places of Aven shall be destroyed,
The sin of Israel;
Thorn and thistle shall spring up upon their altars;
And they shall say to the mountains, "Cover us";
And to the hills, "Fall upon us."

MORAL FAILURE IS POLITICAL RUIN, 10:9–15

9 "From the days of Gibeah, you have sinned, O Israel.
There they said that war would not overtake them in Gibeah.
10 I will come against the wicked people and punish them;
And peoples shall be gathered together against them
When they are chastened for their two crimes.
11 Ephraim was a trained heifer that loved to thresh;
But I put a yoke upon her fair neck.
I harnessed Ephraim; Judah ploughed;
Jacob harrowed for himself.

12 "Sow for yourselves righteousness;
Reap the fruit of piety;
Break up your fallow ground;
For it is time to seek the LORD,
Till he come and rain righteousness upon you.
13 You have ploughed wickedness, you have harvested wrong,
You have eaten the fruit of lies,
In that you trusted in your chariots, and in your great might.

14 "But revolt shall arise among your peoples,
And all your fortresses will be destroyed,
As Shalman destroyed Beth Arbel in the day of battle;

The mother was dashed in pieces with the children.
15 Thus will I do to you, O house of Israel, because of your wickedness!
In the storm, the king of Israel shall be utterly destroyed."

GOD'S LOVE FOR ISRAEL SPURNED BUT TRIUMPHANT, 11:1–11

11 "When Israel was a child, I came to love him,
And from Egypt I called him.
2 The more I called them,
The more they went away from me;
They sacrificed to the Baals,
And made offerings to idols.

3 "But it was I who taught Ephraim to walk;
I took them up in my arms;
But they did not know that I cared for them.
4 With human lines I led them,
With loving cords;
And I became for them like him who lifts the yoke from their jaws;
And I bent toward them and fed them.

"Ephraim shall return to Egypt
And Assyria shall be his king,
Because they have refused to return to me.
5 The sword shall begin upon his cities,
And make an end of his fields,
And shall devour his fortresses.
7 For my people are dependent upon a change in me;
And if they call upon me because of the yoke,
Will I not, nevertheless, raise it up?

8 "How can I give you up, O Ephraim!
How surrender you, O Israel!
How can I treat you like Admah!
How make you like Zeboim!
My mind turns against me;
My sympathies also grow hot.
9 I will not carry out my hot anger;
Nor will I again destroy Ephraim;
For I am God and not man,

The holy one in the midst of you;
But I will not destroy.

10 "They shall go after the LORD.
Like a lion he will roar;
Yes, he will roar;
And his sons shall come trembling from the west,
11 They shall come fluttering like a bird from Egypt,
And like a dove from the land of Assyria.
And I will bring them back to their homes."
It is the oracle of the LORD.

ISRAEL'S FAITHLESSNESS AND ITS PUNISHMENT, 11:12—12:14

12 "Ephraim surrounds me with lies,
And the house of Israel with deceit;
But Judah still seeks after God,
And is loyal to the holy one.
12 Ephraim feeds upon wind,
And pursues the East wind all the time;
They multiply lies and falsehood;
They make a treaty with Assyria,
And carry oil to Egypt.

2 "The LORD has a quarrel with Judah;
And he will punish Jacob according to his ways;
According to his deeds will he requite him.
3 In the womb he seized his brother's heel;
And in his full vigour he strove with God.
4 Then he fought against an angel and prevailed;
He wept and entreated him for mercy.
At Bethel he found him,
And there he talked with him.
12 Then Jacob fled to the field of Aram,
And Israel worked for a wife,
And for a wife he watched sheep.

5 "And the LORD, the God of hosts,
The LORD, is his name.
6 But do you return to your God,
Practice kindness and justice,
And wait for your God constantly.

7 "A Canaanite, in whose hands are false balances,
He loves to oppress.
8 But Ephraim says, 'Indeed, I am rich;
I have found power for myself.'
All his gain will not suffice
For the guilt which he has incurred.
9 I am the LORD, your God,
From the land of Egypt;
I will again make you dwell in tents,
As in the days of old.

10 "I spoke to the prophets
And I gave many visions.
And through the prophets I gave parables.
11 Gilead, indeed, is wickedness; yea, they are falsehood;
In Gilgal they sacrifice to demons;
Their altars, also, are like heaps,
Upon the furrows of the field.
13 And by a prophet the LORD brought Israel up from Egypt,
And by a prophet he was kept.
14 Ephraim has provoked him bitterly;
So he will hurl his blood upon him;
And his disgrace his Lord will requite to him."

ISRAEL'S DESTRUCTION NOTWITHSTANDING IDOLS AND KINGS, 13:1–16

13 Whenever Ephraim spoke there was awe;
He was a prince in Israel.
Then he transgressed through the Baal, and died.
2 And now they sin more and more,
In that they make for themselves molten images,
And of their silver, through their skill, idols,
Wholly the product of mechanics.
"To such," they say, "sacrifice."
Men kissing calves!
3 Therefore they shall be like a morning cloud,
Or like the dew which leaves early;
Like the chaff that whirls up from the threshing-floor,
Or like the smoke from the window.

4 "But I am the LORD, your God
From the land of Egypt;
And you know no God but me;
And there is no deliverer, except me.
5 I fed you in the wilderness,
In the land of drought;
6 But when they had fed themselves full,
Their heart was enlarged,
And so they forgot me.
7 So I will be unto them like a lion,
Or like a leopard by the road I will lurk.
8 I will rend them like a bear robbed of its cubs;
And I will tear off the covering of their chest,
And I will devour them there like a lion,
And the beast of the field shall mangle them.

9 "I am your destruction, O Israel;
Who can help you?
10 Where now is your king, that he may deliver you?
And all your princes that they may rule you,
Of whom you said,
'Give me a king and princes'?
11 I gave you a king in my anger,
And I took him away in my wrath.
12 The guilt of Israel is bound up;
His sin is stored away.
13 The pangs of a woman in child-birth shall come upon him,
But he is a foolish son;
For at this time he should not stand
In the mouth of the womb.

14 "Shall I rescue them from the power of Sheol?
Shall I redeem them from death?
Where are your plagues, O death?
Where is your destruction, O Sheol?
Repentance is hid from my eyes.
15 It indeed shall separate brothers;
The east wind, a wind of the LORD, shall come from the steppe;
It shall come up and his fountain shall dry up,
And his spring shall be parched.

He shall spoil the treasury
Of every desirable thing.
16 Samaria must bear her guilt;
For she has rebelled against her God;
They must fall by the sword,
Their children be dashed in pieces,
And their pregnant women be ripped open."

AN INVITATION AND A PROMISE, 14:1–9

14 Return, O Israel, to the LORD, your God;
For you have stumbled in your guilt.
2 Take with you words,
And return to the LORD.
Say to him, "Wholly forgive guilt;
And we will take what is good,
And requite thee with the fruits of our lips.
3 Assyria shall not deliver us;
Nor will we ride upon war-horses;
Nor will we say any longer, 'Our God,'
To the work of our own hands.
For in thee the fatherless finds mercy."

4 "I will heal their backsliding;
I will love them voluntarily;
For my anger has turned away from them.
5 I will be like the dew to Israel,
So that he will blossom like the lily,
And his roots will spread like the poplar;
6 His tendrils will spread out;
And his beauty will be like the olive tree,
And his fragrance like that of Lebanon.
7 Those who shall again dwell beneath his shadow,
Shall raise grain,
And they shall blossom like a vine,
Whose fragrance shall be like the wine of Lebanon.

8 "What more has Ephraim any need of idols?
I am his Anath and his Asherah;

I am like a green fir-tree;
From me is his fruit found."

9 Whoso is wise, let him understand these things,
Whoso is discerning, let him know them;
That the ways of the LORD are right,
And the righteous walk in them,
While sinners stumble in them.

THE BOOK OF JOEL

THE LOCUST PLAGUE AND THE DROUGHT, 1:1–19

1 The word of the LORD, which came to Joel, the son of Pethuel:

2 Hear this, O elders;
And listen, all you dwellers in the land!
Has such a thing ever been in your days,
Or in the days of your fathers?

3 Tell of it to your sons;
And your sons to their sons in turn;
And their sons to the next generation.

4 What the shearer left, the locust ate;
And what the locust left, the hopper ate;
And what the hopper left, the destroyer ate.

Rouse yourselves, you topers, and weep;
And wail, all you drinkers of wine,
For the new wine; because it is cut off from your mouth.

6 For a nation has come up against my land,
Strong and innumerable;
His teeth are a lion's teeth,
And the fangs of a lioness are his.

7 He has made my vine a waste,
And blighted my fig tree;
He has stripped off its bark and thrown it away;
Its branches are whitened.

8 Wail, like a virgin girded with sackcloth,
For the bridegroom of her youth.

9 Cut off are the sacrifice and the libation,
From the house of the LORD.
The priests mourn,
The ministers of the LORD.

10 The field is devastated;
The ground mourns;
Because the grain is laid waste,

The new wine is dried up,
The fresh oil fails.
11 The farmers are disappointed,
The vine-dressers lament,
For the wheat and the barley;
Because the harvest of the field is lost.
12 The vine withers,
And the fig tree wilts.
The pomegranate, palm, and apple—
All the trees of the field dry up;
So that mirth has withered away
From the sons of men.

13 Gird yourselves with sackcloth and mourn, O priests;
Wail, O ministers of the altar!
Come, spend the night in sackcloth
O ministers of my God!
Because the sacrifice and libation are withheld
From the house of your God.
14 Sanctify a fast;
Call a convocation!
Gather, O elders,
All the inhabitants of the land
Into the house of the LORD your God;
And cry unto the LORD.
15 Alas for the day!
For the day of the LORD is near,
And as destruction from the Almighty it comes.
16 Has not food been cut off
From before our eyes?
From the house of our God,
Gladness and joy?

17 The mules stamp at their stalls;
The granaries are devastated;
The barns are ruined;
Because the grain has failed.
18 What can we put in them?
The herds of cattle wander about,

Because they have no pasture.
The flocks of sheep, also, are dismayed.

19 Unto thee, O LORD, do I cry.
Because fire has consumed
the pastures of the steppe.
And flame has scorched
all the trees of the field.
The beasts of the field, also,
cry out unto thee;
Because the streams of water are dry,
And fire has consumed the pastures of the steppe.

THE LOCUSTS AND THE DAY OF THE LORD, 2:1–11

2 Blow the trumpet in Zion;
Raise the alarm on my holy mountain!
Let all the inhabitants of the land tremble;
For the day of the LORD comes!
2 For near is the day of darkness and gloom,
The day of clouds and deep darkness.

Like blackness spread over the mountains,
Is the great and powerful people.
The like of them has not been from of old;
Nor will there be any again after them,
For years of successive generations.

3 Before them a fire devours,
And after them a flame scorches.
Like the garden of Eden was the land before them,
And after them it is a desert waste;
And nothing escapes them.

4 They look like horses,
And they run like war-horses.
5 Like the rattle of chariots,
They leap on the tops of the mountains;
Like the crackling of a flame of fire,
That devours the stubble;
Like a mighty people,
Arrayed for battle.

6 Before them peoples are in anguish,
All faces grow pale.
7 Like warriors they run;
Like men of war they climb the wall.
They go each his own way,
And do not entangle their paths.
8 They do not push one another.
Each goes his own road.
And though they fall into a stream,
They do not sink.
9 They rush upon the city;
They run upon the wall;
They go up into the houses;
Through the windows they enter like a thief.

10 Before them the land trembles;
The heavens quake;
Sun and moon grow dark,
And the stars withhold their brightness.
11 The LORD thunders at the head of his army;
For very great is his host.
Surely he that executes his command is powerful.
For great is the day of the LORD,
And exceedingly terrible; and who can withstand it?

A CALL TO PENITENCE, 2:12–17

12 "Yet even now," it is the oracle of the LORD,
"Return to me with your whole heart,
And with fasting, and weeping, and mourning."
13 And rend your heart and not your garments,
And return to the LORD, your God;
For he is gracious and merciful,
Slow to anger, and abounding in grace,
And relenting of evil.
14 Who knows but that he will again relent,
And leave behind him a blessing,
An offering and a libation
To the LORD, your God?

15 Blow the trumpet in Zion;
Order a sacred fast; call a holy assembly;

16 Assemble the people; order a holy congregation;
Gather in the elders; collect the children,
And the infants at the breast!
Let the bridegroom go forth from his chamber,
And the bride from her pavilion!

17 Between the porch and the altar,
Let the priests, the ministers of the LORD, weep;
And let them say, "Spare thy people, O LORD,
And make not thy heritage a reproach,
That they should become a by-word among the nations
Wherefore should they say among the peoples,
'Where is their God?' "

FORGIVENESS AND PROMISE, 2:18–27

18 Then the LORD became solicitous for his land,
And had pity upon his people.
19 And the LORD answered and said to his people,
"Lo, I am going to send you
The grain, the new wine, and the fresh oil,
And you will be satisfied therewith;
And I will no more make you a reproach among the nations.
20 And I will remove the Northerner far from you;
And I will drive him out into a parched and waste land;
His van into the eastern sea,
And his rear into the western sea;
And the stench of him will arise and the foul smell of him will ascend;
Though he has done great things.

21 "Fear not, O land;
Exult and rejoice;
For the LORD has done great things!
22 Fear not, O beasts of the field;
For the pastures of the steppe are green,
The tree bears its fruit,
The fig tree and the grape-vine yield their increase.

23 "And do you, O sons of Zion, exult,
And rejoice in the LORD, your God;

For he gave you a warning,
Teaching righteousness;
And he has sent down to you rain,
The early and the later rains as of old.

24 "And the threshing-floors shall be full of grain;
And the wine-vats shall overflow with new wine and fresh oil;
25 And I will repay you for the years
Which the locust devoured,
The hopper, the destroyer, and the shearer,
My great army, which I sent upon you.

26 "And you shall eat to the full and be satisfied,
And you shall praise the name of the LORD, your God,
Who has done wonders for you;
And my people shall never again be put to shame,
27 For you will know that I am in the midst of Israel.
I, the LORD, am your God, and there is none else.
My people shall never again be put to shame."

THE DAY OF THE LORD AND ITS MANIFESTATIONS, 8:28–32

28 "It shall come to pass afterward,
That I will pour out my spirit upon all flesh;
Your sons and your daughters shall prophesy;
Your old men shall dream dreams;
And your young men shall see visions.
29 Furthermore, upon the menservants and the handmaids,
In those days I will pour out my spirit.

30 "And I will set portents in the heavens and on the earth,
Blood, and fire, and columns of smoke.
31 The sun shall be changed to darkness and the moon to blood,
Before the coming of the day of the LORD, great and terrible.
32 But everyone that calls upon the name of the LORD shall be delivered;
For in Mount Zion and in Jerusalem there shall be those that escape;"
As the LORD has said.
And the escaped will be those whom the LORD proclaims.

JUDGMENT UPON THE NATIONS, 3:1–8

3 2 "For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, then I will gather all the nations, and bring them down to the valley of Jehoshaphat; and I will enter into judgment with them there, on account of my people and my heritage,
3 Israel, whom they have scattered among the nations. They have divided my land, and cast lots upon my people, and given a boy for a harlot, and sold a girl for wine, and drunk it.
4 "Moreover, what are you to me, O Tyre, and Sidon, and all the districts of Philistia? Are you paying me back for something I have done? Or are you doing something to me? Right speedily will I re-
5 quite your deed upon your own head! For you have taken my silver and my gold; and my goodly treasures you have brought into your pal-
6 aces. The people of Judah, and the people of Jerusalem, you have sold to the Greeks, so as to remove them far from their own territory.
7 Behold, I am going to rouse them up from the place into which you have sold them; and I will bring back your deed upon your own head.
8 For, I will sell your sons and your daughters into the hand of the people of Judah, and they will sell them to the Sabeans, to a distant nation." For the LORD has spoken.

THE WORLD-JUDGMENT, 3:9–13

9 Proclaim this among the nations:
Hallow war! Arouse the warriors!
Let the fighting men approach and ascend!
10 Beat your plowshares into swords,
And your pruning hooks into lances!
Let the weakling say, "I am a warrior."
11 Haste and come, all you nations,
And gather yourselves there from every side.
Bring down thy warriors, O LORD!
12 Let the nations rouse themselves and come up
To the valley of Jehoshaphat;
For there I will sit to judge
All the nations from every side.
13 Put in the sickle,
For the harvest is ripe!
Go in, tread;
For the wine-press is full!

The vats overflow!
For their wickedness is great.

THE GOLDEN AGE, 3:14–21

14 Multitudes upon multitudes are in the valley of decision.
For the day of the LORD is near in the valley of decision.
15 The sun and the moon are darkened
And the stars withhold their brightness.

16 For the LORD roars from Zion,
And from Jerusalem he utters his voice;
And the heavens and the earth quake.
But the LORD is a refuge to his people,
And a stronghold to the children of Israel.

17 "And you shall know that I, the LORD, your God,
Am dwelling in Zion, my holy mountain.
And Jerusalem shall be holy,
And aliens shall not again pass through her.

18 "And it shall be in that day,
That the mountains shall drip sweet wine,
And the hills shall flow with milk,
And all the river-beds of Judah shall flow with water;
And a spring shall go forth from the house of the LORD,
And water the valley of Shittim.

19 "Egypt shall become a waste,
And Edom shall be a barren steppe;
Because of the wrong done to the children of Judah,
In that they shed innocent blood in their land.
20 But Judah shall abide forever,
And Jerusalem for generation after generation.
21 And I will avenge their blood; I will not leave it unpunished."
For the LORD dwells in Zion.

THE BOOK OF AMOS

THE TITLE AND PURPOSE OF THE BOOK 1:1–2

1 The words of Amos, who was among the shepherds of Tekoa,
which he prophesied regarding Israel, in the days of Uzziah, king of
Judah, and in the days of Jeroboam, the son of Joash, king of Israel,
two years before the earthquake; saying,

2 "The LORD roars from Zion,
And from Jerusalem he utters his voice;
And the pastures of the shepherds mourn,
And the top of Carmel withers."

DOOM UPON THE SURROUNDING NATIONS, 1:3—2:5

3 Thus says the LORD:
"For three transgressions of Damascus,
And for four, I will not turn it back.
Because they have threshed Gilead
With threshing-tools of iron.
4 So I will send a fire upon the house of Hazael,
And it shall devour the palaces of Ben-hadad.
5 And I will break the bar of Damascus,
And cut off the inhabitant from the valley of Aven,
And the holder of the scepter from Beth Eden;
And the people of Syria shall go captive to Kir."
Says the LORD.

6 Thus says the LORD,
"For three transgressions of Gaza,
And for four, I will not turn it back;
Because they carried into exile a whole people,
To hand them over to Edom.
7 So I will send a fire upon the wall of Gaza,
And it shall devour her palaces.
8 And I will cut off the inhabitants from Ashdod,
And the holder of the scepter from Askelon,
And I will turn my hand against Ekron,

And the remnant of the Philistines shall perish."
Says the Lord GOD.

9 Thus says the LORD,
"For three transgressions of Tyre,
And for four, I will not turn it back;
Because they handed over a whole people as captives to Edom,
And did not remember the agreement between brothers.
10 So I will send a fire upon the wall of Tyre,
And it shall devour her palaces."

11 Thus says the LORD,
"For three transgressions of Edom,
And for four, I will not turn it back;
Because he pursued his brother with the sword,
And did violence to his feelings,
And kept his anger perpetually,
And cherished his wrath forever.
12 So I will send a fire upon Teman,
And it shall devour the palaces of Bozrah."

13 Thus says the LORD,
"For three transgressions of the Ammonites,
And for four, I will not turn it back;
Because they ripped up the pregnant women of Gilead,
That they might enlarge their boundary.
14 So I will kindle a fire upon the wall of Rabbah,
And it shall devour her palaces;
With shouting in the day of battle,
With a storm in the day of tempest.
And their king shall go into exile,
He and his princes also."
Says the LORD.

2 Thus says the LORD,
"For three transgressions of Moab,
And for four, I will not turn it back;
Because he burned the bones
Of the king of Edom to lime.
2 So I will send a fire against Moab,
And it shall devour the palaces of Keryyoth.

And Moab shall die with uproar,
With shouting and the sound of the trumpet.
3 And I will cut off the chieftain from the midst of her,
And slay all her princes with him."
Says the LORD.

4 Thus says the LORD,
"For three transgressions of Judah,
And for four, I will not turn it back;
Because they have rejected the instruction of the LORD,
And have not kept his decrees;
But their lies have led them astray,
After which their fathers walked.
5 So I will send a fire against Judah,
And it shall devour the palaces of Jerusalem."

THE SIN AND DOOM OF ISRAEL, 2:6–16

6 Thus says the LORD,
"For three transgressions of Israel,
And for four, I will not turn it back;
Because they have sold the innocent for silver,
And the needy for the sake of a pair of shoes.
7 And they buffet the heads of the poor,
And they turn the humble from the way.
A man and his father go to the same harlot,
So that they profane my holy name.
8 Upon garments taken in pledge they stretch themselves
Beside every altar;
And the wine of those who have been fined they drink
In the houses of their gods.

9 "Yet it was I who destroyed the Amorite from before them,
Whose height was like that of the cedars,
And he was strong as the oaks;
But I destroyed his fruit above,
And his roots below.
10 And it was I who brought you up from the land of Egypt,
And led you through the wilderness for forty years,
That you might seize the land of the Amorites.
11 And I raised up some of your sons as prophets,

And some of your young men as Nazirites.
Is this not so, indeed, O Israelites?"
An oracle of the LORD.

12 "But you made the Nazirites drink wine;
And you laid command upon the prophets, saying, 'You shall not prophesy.'

13 "I am going to make a groaning under you,
As a wagon groans that is loaded with sheaves.
14 Flight shall perish from the swift;
And the strong shall not exert his strength;
And the warrior shall not save his own life;
15 And he who handles the bow shall not stand firm,
Nor shall the swift of foot save himself;
And he who rides upon horseback shall not deliver himself.
16 And the stoutest of heart among the warriors
Shall flee away naked in that day."
An oracle of the LORD.

THE CATEGORICAL IMPERATIVE, 3:1–8

3 Hear this word which the LORD speaks against you, O Israelites, against the whole family that I brought up from the land of Egypt, saying,

2 "You only have I known,
Of all the families of the earth;
Therefore, will I punish you
For all your wrongdoing."

3 Do two men walk together,
unless they have made an appointment?
4 Does a lion roar in the forest,
unless he has prey?
Does a young lion send forth his voice from his lair,
unless he has seized something?
5 Does a bird fall to the ground,
unless there be a snare for it?
Does a trap rise up from the ground,
when it has taken nothing at all?
6 If a trumpet is blown in a city,
do the people not tremble?

If there be disaster in a city,
has not the LORD caused it?

7 Surely, the Lord GOD will do nothing,
Except he reveal his purpose
To his servants the prophets.
8 When the lion roars,
Who does not fear?
When the Lord GOD speaks,
Who will not prophesy?

THE DOOM OF SAMARIA, 3:9—4:3

9 Proclaim upon the palaces in Assyria,
And upon the palaces in the land of Egypt
And say, "Assemble yourselves upon the mountains of Samaria
And see the great confusion in the midst of her,
And the oppression within her."
10 For they do not know how to do right (an oracle of the LORD),
Who treasure up violence and robbery in their palaces.

11 "Therefore," thus says the Lord GOD,
"The foe shall surround the land,
And strip you of your strength;
And your palaces shall be plundered."

12 Thus says the LORD,
"Just as the shepherd rescues from the mouth of the lion two shankbones or a scrap of an ear, so will the Israelites be rescued, who dwell in Samaria, with the corner of a couch, and the leg of a bed."

13 "Hear and testify against the house of Jacob,"
(an oracle of the Lord GOD, the God of hosts)
14 "That on the day when I punish Israel for its offences,
I will inflict punishment upon the altars of Bethel,
And the horns of the altar shall be cut off and shall fall to the ground.
15 And I will smite both winter house and summer house,
And the ivory houses shall be ruined;
And many houses shall come to an end."
An oracle of the LORD.

4 "Hear this word, you cows of Bashan,
You who are in the mountain of Samaria,
Who oppress the weak, who crush the needy,
Who say to their lords, 'Bring that we may drink.'

2 "The Lord GOD has sworn by his holiness,
That there are days coming upon you,
When they will drag you away with hooks,
And what is left of you with fish-hooks.
3 And through the breaches you will go, each one straight ahead,
And you will be cast upon the refuse heap."
An oracle of the LORD.

THE SACRILEGE OF SACRIFICE, 4:4, 5

4 "Come to Bethel, and—transgress!
In Gilgal, multiply your transgressions!
Bring your sacrifices every morning,
And every three days, your tithes.
5 Burn a thank-offering of leavened bread,
And proclaim free-will-offerings; publish them!
For so you love to do, O Israelites."
An oracle of the Lord GOD.

REPEATED CHASTISEMENTS ARE FUTILE, 4:6–11

6 "Indeed, it was I that gave you
Cleanness of teeth in all your cities,
And lack of bread in all your places.
But you did not return to me." An oracle of the LORD.

7 "Still further, it was I that withheld from you the rain,
While there were yet three months till harvest;
And I sent rain upon one city,
But upon another I sent no rain;
One field was rained upon,
But the field upon which there was no rain dried up.
8 And two or three towns went begging to one town
That they might get water to drink, and were not satisfied.
But you did not return to me." An oracle of the LORD.

9 "I smote you with blight and mildew;
I laid waste your gardens and your vineyards;

And your fig trees and olive trees the locust devoured.
But you did not return to me." An oracle of the LORD.

10 "I sent forth a pestilence among you after the manner of Egypt;
I slew your young men with the sword,
Together with the captivity of your horses.
And I brought up the stench of your camp into your nostrils.
But you did not return to me." An oracle of the LORD.

11 "I overturned among you, as when God
Overturned Sodom and Gomorrah;
And you were like a brand snatched from the burning.
But you did not return to me." An oracle of the LORD.

12 "Therefore, thus will I do to you, O Israel.
Because I shall do this to you,
Prepare to meet your God, O Israel."

13 For, behold, he who formed the mountains and created the wind;
He who tells man what is his thought,
He who makes dawn and darkness,
And treads upon the heights of the earth;
The LORD, God of hosts, is his name.

ISRAEL'S DESTRUCTION AND ITS CAUSES, 5:1–17

5 "Hear this word that I am taking up concerning you, a dirge, O house of Israel:

"Fallen, not to rise again,
2 is the virgin Israel;
Prostrate on her own soil,
with none to raise her up."

3 For thus says the Lord GOD: "The city that sent forth a thousand shall have but a hundred left; and the one that sent forth a hundred shall have but ten left, for the house of Israel."

4 For thus says the LORD to the house of Israel:
"Seek me, that you may live;
5 And seek not Bethel.
You shall not go to Gilgal,
Nor cross over to Beersheba.

For Gilgal shall go into galling captivity,
And Bethel shall become a delusion."

6 Seek the LORD, that you may live;
Lest he set the house of Joseph on fire,
And it devour, with no one to quench it for Bethel;
7 You who turn judgment to gall,
And cast down righteousness to the earth.

8 He who made the Pleiades and Orion,
Who turns dense darkness to dawn,
And darkens day into night;
Who calls for the waters of the sea,
And pours them out upon the face of the earth;
(The LORD is his name).
9 Who makes Taurus shine along with Capella,
And causes Taurus to set along with Arcturus.

10 They hate him who reproves in the gate,
And loathe him who speaks the truth.
11 Therefore because you trample upon the weak,
And take from him the increase of his wheat,
Though you have built houses of hewn stone,
You shall not dwell in them;
Though you have planted pleasant vineyards,
You shall not drink their wine.

12 For I know that your transgressions are many,
And your sins countless,
You who oppress the innocent, take bribes,
And put aside the needy in the courts.
13 Therefore he who perceives at that time will be silent;
For it will be a bad time.

14 Seek good and not evil that you may live, and that thus the LORD, God of hosts, may be with you, as you have said.
15 Hate evil, and love good
And establish justice in court;
Perhaps, the LORD, the God of hosts,
Will be gracious to the remnant of Joseph.

16 Therefore thus says the LORD, the God of hosts, the Lord:
"In all squares shall be lamentation;
And in all the streets, they shall say, 'Woe! Woe!'
17 And they shall call the plowman to mourning,
And to lamentation, all who know how to wail.
And in all vineyards there shall be lamentation,
When I pass over within you," says the LORD.

THE TERRORS OF THE DAY OF THE LORD, 5:18–27

18 "Woe to you who desire the day of the LORD!
What, then, does the day of the LORD mean to you?
It is darkness, and not light.
19 As though a man were fleeing from a lion,
And a bear should meet him!
Or as if he entered a house and rested his hand upon the wall,
And a serpent bit him!
20 Is not the day of the LORD darkness and not light,
And blackness, with no brightness in it?

21 "I hate, I spurn your feasts,
And I take no pleasure in your festal gatherings.
22 Even though you bring me your burnt-offerings,
And your meal-offerings, I will not accept them;
And the peace-offerings of your fatted beasts I will not look upon.

23 "Take away from me the noise of your songs,
And to the melody of your lyres I will not listen.
24 But let justice roll down like waters,
And righteousness like a perennial stream.
25 Was it sacrifices and offerings that you brought me
In the wilderness for forty years, O house of Israel?
26 But you have carried around Sakkuth, your king,
And Kaiwan, the star of your god,
Your images which you have made for yourselves.
27 So I will carry you into exile beyond Damascus,"
Says the LORD, whose name is God of hosts.

DESTRUCTION TO SAMARIA, 6:1–14

6 "Woe to them who are at ease in Zion,
And self-confident in the mountain of Samaria,

Name the chief of the nations,
And enter in to them, O house of Israel!
2 Pass over to Calneh and see;
And go thence to Hamath, the great;
And go down to Gath of the Philistines!
Are they any better than these kingdoms?
Or is their territory greater than yours,
3 O, you who put the evil day far off,
And bring near the seat of violence?

4 "They, who lie upon ivory couches,
And stretch themselves out upon divans;
And eat rams from the flock,
And calves from the midst of the stall;
5 They who sing to the accompaniment of the lyre,
Composing songs for themselves like David;
6 They who drink chalices of wine,
And anoint themselves with the finest oils;
But they are not heart-sick for the breach of Joseph.
7 Therefore they shall soon go into exile, at the head of the exiles;
And the shout of the revellers shall pass away."
8b An oracle of the LORD, the God of hosts.

8a The Lord GOD has sworn by himself:
8c "I abhor the pride of Jacob,
And his palaces I hate;
So I will deliver up the city and everything in it."

9 And it shall be that if there be left ten men in one house, and they
10 die, one being left over; then his uncle, who is to burn him, will take him up, when bringing forth the bones from the house, and will say to whosoever may be in the rear of the house, "Is there still anybody with you?", and he will say, "Nobody"; and he will say, "Silence," for one must not mention the name of the LORD.

11 For behold the LORD commands,
And he will smite the great house into ruins,
And the small house into fragments.
12 Can horses run upon the rock?
Or can one plow the sea with oxen,
That you turn justice into poison,

And the fruit of righteousness into wormwood?
13 You who delight in that which is not,
Who say, "Have we not, by our own strength,
Taken horns for ourselves?"
14 "For, lo, I am raising up against you, O house of Israel,"
(It is the oracle of the LORD, God of hosts), "a nation;
And they shall crush you from the entrance of Hamath
Unto the brook of the Arabah."

THREE VISIONS OF DESTRUCTION, 7:1–9

7 Thus the Lord GOD showed me; and, lo, he was forming locusts,
in the beginning of the coming up of the aftermath, (now it was the
2 aftermath after the king's mowings); and when they were finishing
eating the grass of the earth, I said,
"O Lord, GOD, forgive, I pray;
How can Jacob stand?
For he is so small."
3 The LORD relented of this.
"It shall not be," said the LORD.

4 Thus the Lord GOD showed me; and, lo, the Lord GOD was summoning to a trial by fire; and it had devoured the great deep, and was about to devour the plough-land.
5 Then I said,
"O Lord GOD, cease, I pray;
How can Jacob stand?
For he is so small."
6 The LORD relented of this.
"Neither shall it be,"
Said the Lord GOD.

7 8 Thus he showed me; and, lo, the Lord was standing upon a wall,
with a plumb-line in his hand. And the LORD said to me,
"What do you see, Amos?"
And I said,
"A plumb-line."
And the LORD said,
"Behold I am setting a plumb-line,
In the midst of my people Israel.
I will never again pass them by.

9 And the high places of Isaac shall be laid waste;
And the sanctuaries of Israel shall be ruined;
And I will rise against the house of Jeroboam with the sword."

PRIEST AGAINST PROPHET, 7:10–14

10 Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel, saying,
"Amos has conspired against you in the midst of the house of Is-
11 rael. The land is unable to endure all his words. For thus says Amos,
'By the sword shall Jeroboam die,
And Israel shall surely be carried into exile away from its soil.' "
12 Then Amaziah said to Amos,
"O seer, take your flight to the land of Judah,
And there eat bread, and there prophesy;
13 And never again come to Bethel to prophesy,
For this is the king's sanctuary, and the royal palace."
14 Then Amos replied to Amaziah, saying,
"I am no prophet, nor am I a member of a prophetic order.
But I am a shepherd and a dresser of sycamores.
15 And the LORD took me from behind the flock,
And the LORD said to me,
'Go, prophesy to my people Israel.'
16 And now hear the word of the LORD.
You are saying, 'You shall not prophesy against Israel
Nor drop a word against the house of Isaac.'
17 Therefore, thus says the LORD,
'Your wife shall practice harlotry in the city,
Your sons and your daughters shall fall by the sword,
Your land shall be parcelled out by measure,
And you yourself shall die upon unclean soil,
And Israel shall surely be carried into exile away from its soil.' "

SOCIAL WRONGS SPELL NATIONAL RUIN, 8:1–14

8 Thus did the Lord GOD show me,
And lo, a basket of summer fruit!
2 And he said, "What do you see, Amos?"
And I said, "A basket of summer fruit."
Then the LORD said to me,
"The end has come for my people Israel;
I will never again pass them by.

3 And the songs of the palace shall be wailings in that day.
(An oracle of the Lord GOD)
A mass of carcasses; in every place I will hurl them forth."

4 Hear this, you who trample upon the needy,
And would bring the poor to an end.
5 Saying, "When will the new moon pass
That we may sell grain,
And the Sabbath that we may offer corn for sale,"
Making the measure small and the price great,
And changing false scales;
6 Buying the poor for silver,
And the needy for the sake of a pair of sandals,
And selling the worst of the grain.

7 The LORD has sworn by the pride of Jacob,
"I will never forget all their deeds!"
8 Shall not the land tremble because of this,
And all who dwell therein mourn;
And all of it rise up like the Nile,
And be shaken and sink like the Nile of Egypt?

9 "And it shall be in that day,"
(An oracle of the Lord GOD)
"That I will cause the sun to set at noon,
And I will darken the earth in broad daylight;
10 And I will turn your festivals into mourning,
And all your songs to dirges;
And I will put sackcloth upon all loins,
And baldness on every head;
And I will make it like the mourning for an only son,
And the end of it like a bitter day."

11 "Behold days are coming"
(An oracle of the Lord GOD)
"When I will send famine upon the land;
Not a famine of bread,
Nor a thirst for water,
But for hearing the words of the LORD.
12 And they shall wander from sea to sea,
And run from north to east,

To seek the word of the LORD;
But shall not find it.

13 "In that day they shall faint,
The maidens fair and choicest men, for thirst;
14 They who swear by Ashimah of Samaria,
And say, 'As thy god lives, O Dan,'
And 'As thy Dod lives, O Beersheba';
They shall fall, not to rise up again."

A VISION OF TOTAL DESTRUCTION, 9:1–8

9 I saw the Lord, standing upon the altar,
And he said, "If the capitols be smitten, the thresholds will shake.
Just so I will cut off the chiefs of them all,
And their following I will slay by the sword.
No single one of them shall escape,
Nor shall a single one be delivered.

2 "Though they dig into Sheol, thence shall my hand take them;
And though they mount up to the heavens, thence will I bring them down.
3 And though they hide themselves on the top of Carmel,
Thence will I search them out and take them.
Though they be concealed from my eyes on the floor of the sea
There will I command the serpent and it shall bite them.
4 Though they go into captivity before their foes,
There will I command the sword, and it shall slay them.
And I will set my eye upon them
For evil, and not for good."

5 For the Lord GOD of hosts
Touches the earth and it melts,
And all who live therein mourn;
And it rises up like the Nile,
And sinks like the Nile of Egypt.
6 The one who builds his chambers in the heavens,
And founds his vault upon the earth,
Who calls for the waters of the sea,
And pours them out upon the surface of the earth,
The LORD is his name.

7 "Are you not like the Ethiopians in my sight,
O Israelites"; it is an oracle of the LORD.
"Did I not bring up Israel from the land of Egypt,
Also the Philistines from Caphtor, and the Syrians from Kir?
8 Behold, the eyes of the Lord GOD are upon the sinful kingdom;
And I will destroy it from upon the surface of the ground.
Except that I will not wholly destroy the house of Jacob."
An oracle of the LORD.

ULTIMATE RESTORATION, 9:9–15

9 "For, behold, I will command,
And shake the house of Israel among all the nations;
Just as one shakes the sieve,
And not a pebble shall fall to the ground.
10 By the sword all the sinners of my people shall die,
Those who say, 'Disaster shall not reach nor overtake us.'

11 "In that day I will raise up the fallen hut of David,
And I will wall up its ruins,
And raise up its breaches,
And rebuild it as in the days of old;
12 In order that they may possess the remnant of Edom and all the nations,
Over whom my name is called."
An oracle of the LORD, who does this.

13 "Behold the days are coming," an oracle of the LORD,
"When the plowman shall overtake the reaper,
And the treader of grapes him who sows the seed;
And the mountains shall drip new wine,
And all the hills shall melt;
14 And I will bring back the exiles of my people Israel,
And they shall rebuild the ruined cities,
And dwell in them and plant vineyards,
And drink their wine,
And make gardens, and eat their fruit,
15 And I will plant them upon their soil;
And they shall not again be plucked up
From upon their soil which I have given them."
Says the LORD, your God.

THE BOOK OF OBADIAH

DIRE VENGEANCE UPON EDOM

THE VISION OF OBADIAH

1 Thus says the Lord God regarding Edom:—
"We have heard a message from the Lord,
And a messenger has been sent forth among the nations:
'Arise and let us rise up against her to battle.'
2 Behold, I have set you as the least among the nations,
Contemptible are you among men.
3 The pride of your heart has deceived you,
You who dwell in the clefts of the cliff,
And set your dwelling on high,
And say to your self,
'Who can bring me down to the earth?'
4 Though you build your nest high like the eagle,
And set your nest even among the stars,
From there I will bring you down"; it is the oracle of the Lord.

5 "If robbers came to you,
(Or burglars by night—how you are ruined!)
Would they not steal only what they could handle?
If grape gatherers came to you,
Would they not leave some gleanings?
6 How Esau is ransacked,
And his treasures plundered!
7 They have cast you forth to the boundary,
All those who were in league with you have betrayed you.
The men who were at peace with you have overpowered you.
Your associates have put a foreign people in your place."
(There is no meaning in it.)

8 "In that day," it is the oracle of the Lord,
"I will certainly destroy the wise men from Edom,
And intelligence from Mount Esau.
9 And your warriors will be appalled, O Teman,
So that every fighting man shall be cut off from Mount Esau.

10 For the violence done to your brother Jacob,
Shame shall cover you and you shall be cut off forever.
11 In the day when you stood by,
While aliens carried off his goods,
And foreigners entered his gates,
And cast lots upon Jerusalem,
You, too, were as one of them."

12 "You should not have gloated over your brother,
in the day of his adversity.
You should not have rejoiced over the Judeans,
in the day of their ruin.
You should not have made a wide mouth,
in the day of trouble.
13 You should not have entered the gate of my people,
in the day of their calamity.
You should not have gloated over his misfortune,
in the day of his calamity.
You should not have put forth your hand upon his goods,
in the day of his calamity.
14 Nor should you have stood at the breach,
to cut off his fugitives,
Nor have delivered up his refugees,
in the day of his trouble.

15 "For the day of the LORD is near,
Upon all the nations.
As you have done, it shall be done to you,
Your deed shall return upon your own head.
16 For just as you have drunk upon my holy mountain,
So all the nations shall drink wine;
They shall drink and gulp down and become as though they had
not existed.

17 "But in Mount Zion there shall be a group of fugitives,
And it shall be holy;
And the house of Jacob shall possess their own possessions.
18 And the house of Jacob shall be a fire,
And the house of Joseph a flame;
And the house of Esau shall be stubble,
And they shall lick them up and devour them;

And there shall be no survivor to the house of Esau."
For the LORD has spoken.

19 They shall possess the southland (the hills of Esau) and the Shephelah (the Philistines); and they shall possess the fields of Ephraim
20 (the fields of Samaria and Benjamin) and Gilead; and the exiles from Halah and Habor shall possess the land of the Canaanites as far as Zarephath; and the exiles of Jerusalem, who are in Sepharad, shall possess the cities of the southland; and conquerors shall go up into Mount Zion to rule over the hill country of Esau. For the LORD shall have dominion.

THE BOOK OF JONAH

THE GREAT REFUSAL, 1:1–16

1 The word of the LORD came to Jonah, the son of Amittai, as follows:

2 "Arise, go to Nineveh, that great city, and preach against it; for their wickedness has come up before me."

3 Then Jonah arose to flee to Tarshish, from the presence of the LORD. So he went down to Joppa, where he found a ship, bound for Tarshish. He paid his fare, and went aboard, to go with them to Tarshish, from the presence of the LORD.

4 But the LORD hurled a great wind upon the sea, so that there was a great storm on the sea; and it was thought that the ship would be
5 broken up. Then the sailors were frightened, and they cried each one to his god; and they threw overboard the stuff that was in the ship, in order to lighten her.

But Jonah had gone down into the hold of the ship, and was lying
6 fast asleep. So the captain approached him, and said to him,

"Why are you sleeping? Get up; call upon your god. Perhaps that god will bethink himself of us, that we perish not."

7 Then they said, one to another,

"Come, let us cast lots, that we may know upon whose account this disaster has befallen us."

8 So they cast lots; and the lot fell upon Jonah. Then they said to him,

"Tell us, now, for what reason this disaster has befallen us. What is your business? Whence do you come? What is your country? And from what people are you?"

9 So he said to them,

"I am a Hebrew; and I stand in awe of the LORD, the God of the heavens, who made both the sea and the dry land."

10 Then the men were exceedingly terrified, and said to him,

"What a wicked thing you have done!"

For the men knew that he was fleeing from the presence of the
11 LORD; because he had told them. Whereupon, they said to him,

"What shall we do with you, that the sea may become calm for us?"

12 For the sea was running higher and higher. Then he said to them,
"Pick me up, and cast me into the sea, so that the sea may be calm
for you; for I know that this great storm is upon you because of me."
13 But the men rowed hard to bring the ship back to the dry land, yet
could not; for the sea was running higher and higher against them.
14 Wherefore, they cried unto the LORD, saying,
"O LORD, we beseech thee, let us not perish for this man's life;
and lay not up against us innocent blood; for thou, O LORD, dost do
as thou dost please."
15 Then they picked up Jonah and threw him overboard; and the sea
ceased from its raging.
16 Thereupon the men feared the LORD profoundly; and they sacri-
ficed to the LORD and made vows.

JONAH'S REPENTANCE, 1:17—2:10

17 Now, the LORD had assigned a great fish to swallow up Jonah; and
2 Jonah was in the belly of the fish three days and three nights. Then
2 Jonah prayed to the LORD, his God, from the belly of the fish, saying,

"Out of my trouble I called unto the LORD, and he answered me.
From the heart of Sheol I called for help; thou didst hear my
voice.
3 For thou hadst cast me into the depths, into the heart of the sea,
And a flood encompassed me.
All thy breakers and thy waves passed over me.
4 And I said, 'I am cast out of thy sight;
How shall I ever again look upon thy holy temple?'
5 The waters closed in over my life; the deep surrounded me.
Sea-weed was wound around my head.
6 To the roots of the hills I went down.
The earth with its bars was against me forever.
But thou didst bring up my life from the pit, O LORD, my God!
7 When I was losing consciousness, I remembered the LORD;
And my prayer unto thee entered thy holy temple.
8 Those who heed false futilities forsake their piety,
9 But I will sacrifice to thee with the voice of thanksgiving.
What I have vowed, I will pay.
Deliverance belongs to the LORD."

10 Then the LORD commanded the fish, and it vomited Jonah forth
upon the dry land.

JONAH'S MISSION AND ITS RESULT, 3:1–10

3 Then the word of the LORD came to Jonah a second time, as follows:

2 "Arise, go to Nineveh, that great city, and proclaim unto it the proclamation which I shall tell you."

3 So Jonah arose, and went to Nineveh, as the LORD had said. Now Nineveh was an exceedingly great city, the walk through it requiring
4 three days. And Jonah had gone a day's journey into the city, when he made proclamation, saying,

"Yet forty days, and Nineveh shall be overthrown."

5 Whereupon the men of Nineveh believed God, and proclaimed a fast, and clothed themselves in sackcloth, from the greatest unto the
6 least of them. When the thing reached the King of Nineveh, he rose from his throne, put off his robe, put on sackcloth, and sat upon the
7 ash heap. He also sent messengers through Nineveh, saying,

"By decree of the king and his nobles, namely, let neither man nor beast, cattle nor sheep, taste a thing; let them not feed, and let them
8 not drink water. But let them put on sackcloth, both man and beast, and let them call aloud unto God; and let each one turn from his
9 wicked way, and from whatsoever violence he has in hand. Who knows but that God will turn and relent, turning from his fierce anger, so that we perish not."

10 Then God saw their actions, that they had turned from their wicked way. So God relented of the evil which he had said he would do unto them, and he did it not.

JONAH REBUKED, 4:1–11

4 2 But Jonah was greatly displeased and very angry. So he prayed to the LORD, saying,

"O LORD, is not this what I said while I was still upon my own soil? Therefore, I hastened to flee to Tarshish. For I knew that thou wast a gracious God, and merciful, slow to anger, and abounding in
3 grace, and relenting of evil. Now, therefore, O LORD, take my life, I pray thee, from me. For I am better off dead, than alive!"

4 Then the LORD said,

"Are you so very angry?"

5 Then Jonah went forth from the city, and sat down to the east of the city; and he made a booth for himself there, and sat under it in
6 the shade, until he should see what would happen in the city. So the

LORD, God, gave orders to a gourd, and it grew up above Jonah so as
to be a shade over his head, to save him from his discomfort; and
7 Jonah was very glad over the gourd. Then God ordered a worm,
when the dawn came up on the morrow, to smite the gourd, so that
8 it wilted. And when the sun arose, God ordered a burning east wind;
and the sun smote down upon Jonah's head so that he fainted, and
asked that he might die, and said,

"I am better off dead than alive!"

9 Then God said to Jonah,

"Are you so very angry over the gourd?"

And he replied,

"I am angry enough to die!"

10 Then the LORD said,

"You have had pity on the gourd, for which you did not toil; nor
11 did you raise it; which grew in a night, and perished in a night! And
should not I, indeed, have pity on Nineveh, that great city, wherein
are more than a hundred and twenty thousand infants, that cannot
distinguish between their right hand and their left, and much cattle?"

THE BOOK OF MICAH

THE SUPERSCRIPTION, 1:1

1 The word of the LORD which came to Micah, the Morashtite, in
the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he
prophesied against Samaria and Jerusalem.

THE DOWNFALL OF ISRAEL, 1:2–9

2 Hear, O peoples, all of you!
Give heed, O earth, and everything in it!
And let the Lord GOD be a witness against you,
The Lord from his holy temple.

3 For, lo, the LORD is coming forth from his place;
And he will descend and tread upon the heights of the earth;
4 And the mountains shall melt under him,
And the valleys be cloven asunder,
Like wax before the fire,
Like waters poured down a precipice.

5 For the transgression of Jacob is all this,
And for the sin of the house of Judah.
What is Jacob's transgression?
Is it not Samaria?
And what is Judah's sin?
Is it not Jerusalem?

6 So I will turn Samaria into a ruin of the field,
Into a planted vineyard.
And I will pour down her stones into the valley,
And lay bare her foundations.

7 All her carved images shall be smashed to pieces;
And all her images shall be burned with fire;
And all her idols I will lay waste.
For from the harlot's hire they were gathered,
And unto the harlot's hire they shall return.

8 For this let me lament and wail;
Let me go barefoot and stripped.
Let me make lamentation like the jackals,
And mourning like the ostriches.

9 For her stroke is incurable;
For it has come even to Judah;
It reaches the gate of my people,
Even to Jerusalem.

A DIRGE FOR ISRAEL, 1:10–16

10 Tell it not in Gath!
Weep bitterly in Bethel;
Roll yourselves in dust.
11 They sound the trumpet abroad for you,
O inhabitant of Shaphir.
From her city she comes not forth,
The inhabitant of Zaanan.
Beth-ezel is taken from its foundations,
From the site where it stood.
12 How can she hope for good,
The inhabitant of Maroth?
For disaster will come down from the LORD,
To the gate of Jerusalem.
13 Harness the steed to the chariot,
O inhabitant of Lachish;
(The beginning of sin was she
To the daughter of Zion.)
For in you are found
The transgressions of Israel.
14 Therefore you shall give parting gifts
To Moresheth Gath.
Beth Achzib has become a snare
To the kings of Israel.
15 I will again bring the conqueror to you,
O inhabitant of Mareshah.
Unto Adullam shall come
The glory of Israel.
16 Make yourself bald, tear out your hair,
For the children you delight in;

Enlarge your baldness like the eagle's,
For they will go into exile from you.

RICH OPPRESSORS SHALL BE OPPRESSED, 2:1–11

2 Woe to them who devise wrong,
And work out wickedness upon their beds.
In the morning light they do it,
Because it is in their power.
2 They covet fields and seize them,
And houses, and carry them off.
So they crush a yeoman and his house,
A man and his possessions.

3 Therefore, thus says the LORD,
"Behold, I am planning disaster against this family,
Which you will be unable to remove from your necks,
Nor will you be able to walk erect;
For it will be a disastrous time."

4 In that day a taunt-song shall be sung over you,
And a lamentation shall be wailed, as follows:
"The possession of my people is parcelled out,
With none to restore it;
To our captors our soil is allotted;
We are utterly ruined."
5 Therefore, you shall have no one stretching the line,
Or casting the lot, in the assembly of the LORD.
6 "Do not keep on harping," they harp;
"One should not be harping upon such things;
Shame will not overtake us,"
7 Says the house of Jacob.
"Is the LORD's spirit impatient,
Or are such things his deeds?
Do not his words mean good
To his people Israel?"

8 But you are my people's foe;
You rise against those who are at peace.
You strip off from those who pass through in confidence
Spoils of war.
9 The women of my people you expel

From their comfortable homes.
From their children you take away
My glory forever.

10 Arise, and go!
For this is not your resting place!
For the sake of a mere trifle,
You take a heavy mortgage.
11 If a man, walking in a false spirit, should lie,
"I will prophesy to you of wine and strong drink,"
He would be this people's prophet!

A WORD OF PROMISE, 2:12, 13

12 I will completely assemble Jacob, all of him;
I will fully gather the remnant of Israel.
Moreover, I will make them like a flock of Bozrah,
Like a herd in the midst of the pasture;
And they shall go forth from Edom.
13 The breaker shall go up before them;
They shall break through the gate and go forth thereby;
Their king shall pass on before them,
With the LORD at their head.

THE DOWNFALL OF PROPHETS, PRIESTS AND PRINCES, 3:1–12

3 And I said,
"Hear now, you heads of Jacob,
And rulers of the house of Israel,
Is it not your place to know justice,
2 You who hate the good, and love wickedness,
Snatching their skin from upon them,
And their flesh from upon their bones?"

3 They eat the flesh of my people,
And strip them of their flesh,
And lay bare their bones and break them,
Like meat in the pot and flesh within the cauldron."

4 Then shall they cry unto the LORD,
And he will not answer them,
But will hide his face from them, at that time,
Inasmuch as they have done wicked deeds.

5 Thus has the LORD said,
Regarding the prophets who lead my people astray,
Who preach prosperity when their mouth is filled;
But if one does not put something in their mouths,
They declare war against him!

6 "Therefore, it shall be night for you, without vision,
And darkness for you, without divination.
For the sun shall set upon the prophets,
And the day shall become dark over them.

7 "The seers shall be abashed,
And the diviners shall blush;
And they shall all cover the upper lip,
Because there is no answer from God."

8 But I am full of power,
The spirit of the LORD, justice, and strength,
To declare to Jacob his crimes,
And to Israel his sins.

9 Hear this, now, you heads of the house of Jacob,
And rulers of the house of Israel,
Who abhor justice,
And distort everything that is right;
10 Who build Zion with blood,
And Jerusalem with guilt.

11 Her chiefs pronounce judgment for a bribe,
And her priests declare oracles for hire,
And her prophets divine for cash.
Yet they lean upon the LORD, saying,
"Is not the LORD in the midst of us?
No misfortune can befall us."

12 Therefore, because of you,
Zion shall be plowed like a field,
Jerusalem shall become ruins,
And the mountain of the house a high place in a forest.

THE GOLDEN AGE, 4:1–5

4 It shall come to pass in the coming days,
That the mountain of the house of the LORD will be

Established as the highest mountain,
And elevated above the hills.
Peoples will flow unto it,
2 And many nations will come, saying,

"Come, let us go up to the mount of the LORD,
And to the house of the God of Jacob;
That he may teach us of his ways,
So that we may walk in his paths."
For from Zion shall the law go forth,
And the word of the LORD from Jerusalem.

3 And he shall judge between many peoples,
And arbitrate for great nations, at a distance.
And they will beat their swords into plowshares,
And their spears into pruning-hooks.
Nation shall not lift up sword against nation,
Nor shall they learn war any more.

4 And they shall sit each one under his vine,
And under his fig tree, with none to alarm them.
For the mouth of the LORD of hosts has spoken.
5 For all the peoples walk,
Each in the name of his god;
But we will walk in the name of the LORD,
Our God, forever and ever.

EXILE AND RESTORATION, 4:6–10

6 "In that day," it is the oracle of the LORD,
"I will gather the lame,
And assemble the outcast,
And her whom I have afflicted.
7 And I will make the lame a remnant;
And the sick, a strong nation.
And the LORD shall rule over them in Mount Zion,
From now on and forever.
8 And you, O tower of the flock,
Height of the daughter of Zion,
To you shall come the former dominion,
And there shall come the kingdom of the daughter of Jerusalem.

9 Wherefore, now, do you cry so loud?
Is there no king among you?
Or, has your counsellor perished,
That agony has laid hold of you like a woman in travail?
10 Writhe and bring forth,
O daughter of Zion, like a woman in travail;
For soon you must go forth from the city,
And dwell in the field,
And go to Babylon.
There you shall be rescued;
There the LORD will ransom you,
From the power of your foes.

THE DOWNFALL OF THE NATIONS, 4:11–14

11 Soon there shall be gathered against you
Many nations, saying, 'Let her be desecrated,
And let our eyes fasten upon Zion.'
12 But they know not the purposes of the LORD,
Nor do they understand his plan,
That he has gathered them like grain to the threshing-floor.

13 Arise and thresh, O daughter of Zion;
For I will make your horn iron,
And your hoofs will I make bronze.
You shall crush many peoples,
And devote their spoil to the LORD,
And their wealth to the Lord of all the earth.

14 Now you will cut yourselves deeply;
They will lay siege against us;
With the rod they will strike upon the cheek,
The ruler of Israel.

THE MESSIANIC KING, 5:1–3

5 And you, O Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From you, one shall come forth for me,
Who shall be ruler over Israel,
Whose origins are from of old,
From ancient days.

2 Therefore he will give them up
Until the time when she who is with child shall have borne;
And the rest of his brothers shall return to the Israelites.
3 But he shall stand fast and feed his flock in the strength of the
LORD,
In the majesty of the name of the LORD, his God.
And they shall endure;
For now shall he be great unto the ends of the earth.

ISRAEL'S PROTECTORS AGAINST INVASION, 5:4, 5

4 And this shall be our protection from Assyria:
When he comes into our land,
And treads upon our soil,
Then we will raise up against him seven shepherds
And eight princes of men;
5 And they shall shepherd the land of Assyria with the sword,
And the land of Nimrod with the drawn sword;
And they shall rescue us from Assyria
When he comes into our land,
And treads upon our border.

THE DIVINE ORIGIN AND IRRESISTIBLE POWER OF THE REMNANT, 5:6–8

6 The remnant of Jacob shall be,
In the midst of many peoples,
Like the dew from the LORD,
Like the showers upon the grass,
Which waits not for man,
Nor tarries for the children of men.

7 And the remnant of Jacob shall be among the nations,
In the midst of many peoples,
Like the lion among the beasts of the forest,
Like the young lion among the flocks of sheep,
Who, if he passes through,
Tramples and tears, with none to deliver.

8 Your hand shall be high above your foes,
And all your enemies shall be cut off.

PUNITIVE PURIFICATION, 5:9–14

9 "It shall come to pass in that day,"
It is the oracle of the LORD,
"That I will cut off your horses from the midst of you,
And destroy your chariots.
10 And I will cut off the cities of your land,
And lay waste all your fortresses.
11 I will cut off the sorceries from your hand,
And you shall have no soothsayers.
12 And I will cut off your images
And your pillars from the midst of you;
And you shall bow down no more
To the work of your hands.
13 And I will uproot your Asherim from the midst of you,
And destroy your cities.
14 And I will execute vengeance in anger and wrath,
Upon the nations which have not hearkened."

THE CASE OF THE LORD AGAINST ISRAEL, 6:1–5

6 Hear, now, what the LORD says,
"Arise, present your case before the mountains,
And let the hills hear your voice!
2 Hear, O mountains, the argument of the LORD,
And give ear, O foundations of the earth.
For the LORD has an argument with his people,
And a controversy with Israel.

3 "My people, what have I done to you?
And how have I wearied you? Answer me!
4 For I brought you up from the land of Egypt;
And delivered you from the prison house;
And I sent before you Moses,
Aaron, and Miriam.

5 "My people, remember, now, what Balak, king of Moab, planned;
And what Balaam, son of Beor, answered him,
From Shittim to Gilgal;
That you may understand the righteous deeds of the LORD."

TRUE RELIGION, 6:6–8

6 Wherewith shall I come before the LORD,
And bow myself before God most high?
Shall I come before him with burnt-offerings,
With calves a year old?
7 Will the LORD be pleased with thousands of rams,
With myriads of streams of oil?
Shall I give my first-born for my transgression,
The fruit of my body for the sin of my soul?
8 You have been told, O man, what is good:
Yet what does the LORD require of you,
But to do justice, and to love kindness,
And to walk humbly with your God?

THE CITY'S SIN AND ITS PUNISHMENT, 6:9–16

9 Hark! the LORD calls to the city:
(And "success" is fearing thy name!)
"Hear, O tribe, and assembly of the city:
12 Whose rich men are full of violence;
And her inhabitants speak falsehood;
And their tongue is deceit in their mouths.

10 "Can I forget the wicked treasures in the house of the wicked,
And the short measure that is accursed?
11 Can I treat as pure him with the wicked scales,
And with the bag of false weights?

13 "So I will begin to smite you,
To lay you in ruins because of your sins.
14 You shall eat, but not be satisfied.
You shall conceive, but not bear;
And what you may bear, I will give to the sword.
15 You shall sow, but not reap.
You shall trample the olives, but not anoint yourselves with oil;
And tread out the grapes, but drink no wine.

16 "For you have kept the decrees of Omri,
And all the doings of the house of Ahab,
And you have walked by their counsels,
So that I may give you over to ruin,

And your inhabitants to scorn.
The mockery of the peoples you shall bear."

THE MORAL COLLAPSE OF ISRAEL, 7:1–6

7 Woe is me! For I am become
Like those that gather summer fruit,
In the gleanings of the vintage,
When there is not a cluster to eat,
Nor an early fig that my appetite craves.

2 The godly has perished from the land,
And there is none righteous among men.
They all lie in wait for blood;
Each one hunts his brother with a net.

3 They solemnly swear that bad is good;
The prince and the judge demand a bribe;
And the great man expresses his desire;
And they pervert justice.

4 The best of them are like a briar;
The most upright of them are like a hedge.
The day of their watchmen, their punishment, is come;
Soon shall be their havoc.

5 Put no confidence in a friend;
Trust not an intimate.
From her who lies in your bosom
Guard the doors of your mouth.

6 For the son insults his father;
The daughter rises up against her mother;
The daughter-in-law against her mother-in-law.
A man's foes are the members of his own household.

THE OVERTHROW OF ISRAEL'S ENEMIES, 7:7–10

7 I, indeed, shall wait confidently for the LORD;
I shall hope for the God of my deliverance;
My God will hear me.

8 Rejoice not, O my foe, over me!
Though I have fallen, I shall arise.

Though I sit in darkness,
The LORD will be my light.

9 The anger of the LORD I must bear—
For I have sinned against him—
Until he shall take up my case,
And do me justice.

He will bring me forth to the light;
I shall see his vindication.
10 My foe shall see,
And shame shall cover her.

She that said unto me,
"Where is the LORD, your God?"
My eyes will gaze upon her;
Soon shall she be trampled upon,
Like the mud of the streets.

JERUSALEM RESTORED, 7:11–13

11 There shall be a day for rebuilding your walls;
In that day the frontier shall be far distant.
12 A day there shall be when unto you they will come
From Assyria even unto Egypt,
From Egypt even to the river,
From sea to sea,
And from mountain to mountain.
13 But the earth shall become a waste,
Because of its inhabitants,
On account of the fruit of their deeds.

A PRAYER FOR THE HELP OF THE LORD, 7:14–20

14 Shepherd thy people with thy staff,
The flock of thy inheritance,
That dwells alone, a jungle
In the midst of a garden.
May they feed in Bashan and in Gilead,
As in the days of old.
15 As in the days when thou didst come forth from the land of Egypt,
Show us wonderful things.

16 May the nations see, and be ashamed
Of all their power.
May they lay their hand upon their mouths,
And may their ears be deaf.
17 May they lick the dust like the serpent,
Like crawling things of the earth.
May they come trembling from their dens unto the LORD, our God;
May they quake and fear because of thee.

18 Who is a god like thee, forgiving guilt,
And passing by transgression to the remnant of his inheritance?
He will not hold his anger forever,
For he delights in kindness.
19 He will again show us mercy,
He will tread down our iniquities.
Thou wilt cast into the depths of the sea,
All their sins.
20 Thou wilt show faithfulness to Jacob,
Grace toward Abraham,
As thou hast sworn to our fathers,
From days of old.

THE BOOK OF NAHUM

THE SUPERSCRIPTION, 1:1

1 An oracle on Nineveh: the book of the vision of Nahum, the Elkoshite.

THE AVENGING WRATH OF THE LORD, 1:2–10

2 A jealous and avenging God is the LORD;
The LORD is avenging and full of wrath.
The LORD takes vengeance upon his enemies,
And lays up wrath for his foes.
3 The LORD is slow to anger and great in power,
And the LORD will by no means leave unpunished.
In storm and tempest is his way;
And clouds are the dust of his feet.
4 He rebukes the sea, and drys it up;
And all the rivers he makes dry.
Bashan and Carmel wither;
And the bud of Lebanon languishes.
5 The mountains quake at him,
And the hills melt.
The earth is laid waste before him,
The world with all its inhabitants.
6 Who can stand before his wrath?
Who can endure his hot anger?
His fury is poured out like fire;
And the rocks are burst open by him.
7 The LORD is good to those that wait for him,
A stronghold in the day of trouble.
He knows those that take refuge in him.
8 And with an overflowing flood
He will make an end of his adversaries;
And his foes he will pursue into the darkness.
9 What are you planning against the LORD?
For he will work unto complete destruction;
He will not take vengeance twice upon his enemies.

10 They are thorns cut down and dried out;
They will be consumed like dry stubble.

THREATS AND PROMISES, 1:11—2:1, 3

11 Did not one go forth from you plotting evil against the LORD,
Counselling rascality?
12 Thus says the LORD,
"When many days are fulfilled,
They shall be cut off and shall pass away.
I have afflicted you, but I will never again afflict you.
13 And now I will break his rod from upon you,
And burst asunder your bonds."
14 For the LORD has given command regarding you,
"There shall be sown of your name no longer.
From the house of your gods I will cut off the graven and the molten images.
I will make your grave a disgrace."

2 Behold, upon the mountains, the feet of a herald,
One proclaiming prosperity.
Celebrate your feasts, O Judah,
Fulfil your vows.
For not again will ruin pass through you;
He will be wholly cut off.
3 For the LORD will restore the vine of Jacob,
Likewise, the vine of Israel;
Though devastators have devastated them,
And laid waste their branches.

THE SACK OF NINEVEH, 2:2, 4—14

2 The shatterer has come up against you;
Keep the rampart;
Watch the road; brace your loins.
Strengthen your forces to the utmost.

4 The shield of his warriors is reddened.
The mighty men are clothed in scarlet,
Like the flame of torches.
They will make ready the chariot in that day;
And the chargers will prance.

5 The chariots will rage in the streets,
Dashing to and fro in the open spaces.
Their appearance will be like that of torches,
Darting about like lightning.
6 He summons his nobles; they stumble as they go.
They hasten to the wall,
And the battering ram is set up.

7 The gates of the rivers are opened,
And the palace melts away.
8 Its mistress is brought forth; she goes into captivity,
While her maidens mourn,
Moaning like the sound of doves,
Beating upon their breasts.
9 And Nineveh is like a pool of water,
Whose water escapes.
"Halt, halt!" they cry,
But no one turns back.
10 "Plunder silver, plunder gold;
For there is no end to the equipment,
An abundance of all sorts of valuable articles."

11 There is emptiness, and desolation, and waste,
And a melting heart and trembling knees;
And anguish is in all loins,
And the faces of all of them become livid.
12 Where is the den of the lions,
And the cave of the young lions,
Whither the lion went bringing in spoil,
The lion's cub, with none to disturb?
13 Where the lion tore enough prey for his cubs,
And rended for his lionesses,
Filling his den with prey,
And his lair with booty?

"Behold, I am against you";
It is the oracle of the LORD of hosts.
"And I will burn up your chariots with smoke,
And the sword shall devour your young lions,
And I will cut off your prey from the land,
And the voice of your messengers shall be heard no more."

THE IMMINENT AND INEVITABLE END, 3:1–19

3 Oh city, bloody throughout,
Full of lies and booty!
Prey ceases not.
2 The crack of the whip, and the noise of the rumbling wheel;
And the galloping horse, and the jolting chariot.
3 The charging horseman, and the flashing sword,
And the glittering spear, and a multitude of slain,
And a mass of bodies, and no end to the corpses!
They stumble over the corpses!
4 Because of the many harlotries of a harlot
Of goodly favor and a mistress of spells,
Who sells nations by her harlotries,
And clans by her spells.

5 "Behold, I am against you";
It is the oracle of the LORD of hosts,
"And I will strip off your skirts to your face,
And I will show nations your nakedness,
And kingdoms your shame.
6 And I will throw vile things at you,
And treat you with contempt, and make you a horror;
7 So that everyone that sees you will flee from you,
Saying, 'Nineveh is destroyed;
Who will mourn for her?
Whence can I seek comforters for her?'

8 "Are you any better than No-Amon,
That sat by the great Nile,
(Water was around her)
Whose rampart was the sea,
Whose wall was water?
9 Ethiopia was her strength, and Egypt,
And there was no end.
Put and the Libyans were her help.
10 Yet even she became an exile;
She went into captivity.
Even her children were dashed in pieces at the head of every street;

And upon her honored ones they cast lots,
And all her great men were bound in chains.

11 "You too shall reel and swoon;
You too shall seek refuge from the foe.
12 All your fortresses shall be fig trees with the first ripe figs,
If they be shaken they fall into the mouth of the eater.
13 Behold your people shall be but women in the midst of you;
To your foes the gates of your land will be opened wide.
Fire will devour your barriers.

14 "Draw yourself waters for the siege; strengthen your forts.
Plunge into the mud; and trample the clay;
Lay hold of the brick-mold!
15 But there fire shall devour you,
The sword shall cut you off.
It shall devour you as the locust does.
Multiply yourselves like the locust;
Multiply yourselves like the locust-swarm.

16 "Increase your merchants more than the stars of the heavens!
(Locusts spread the wing and fly away!)
17 Your watchers are like locust-swarms;
Your scribes like clouds of locusts,
That settle in the hedges in the cool of the day.
When the sun arises, they flee;
And their location is unknown.

18 "Your shepherds slumber, O king of Assyria;
Your nobles sleep!
Your people are scattered upon the hilltops,
With none to gather them.
19 There is no healing for your wound;
Your hurt is incurable.
Everyone who shall hear the news about you,
Will clap his hands over you.
For against whom has your malice not continually gone forth?"

THE BOOK OF HABAKKUK

THE SUPERSCRIPTION, 1:1

1 The message which Habakkuk, the prophet, prophesied.

THE PROPHET'S PROBLEM AND ITS ANSWER, 1:2—2:20

2 How long, O LORD, must I cry for help,
And thou not hear?
And call out to thee, "Violence,"
And thou not save?
3 Wherefore dost thou show me wrongdoing,
And make me look upon trouble?
Destruction and violence are before me,
And there is strife, and opposition arises.
4 Therefore the law is paralyzed,
And judgment never goes forth.
But the wicked circumvent the innocent;
And so judgment goes forth perverted.

5 "Look out upon the nations and see,
And be utterly amazed!
For a deed is being done in your days
That you would not believe, were it told you.
6 For behold I am raising up the Chaldeans,
That savage and impetuous nation,
That marches through the breadth of the earth,
To seize habitations that are not his own.

7 "Terrible and dreadful is he;
Judgment and destruction go forth from him.
8 Swifter than leopards are his horses,
And keener than wolves of the desert.
His horses prance;
And his horsemen come from afar.
They swoop down like a vulture hasting to devour.

9 "Wholly for violence does he come;
Terror marches before him;

And he gathers up captives like sand.
10 He makes scorn of kings;
And rulers are a joke to him!
He laughs at all fortresses;
And heaps up dirt and captures them.
11 Then he changes like the wind and passes on.
And he makes strength his god."

12 Art not thou from of old,
O LORD, my holy God?
Thou diest not!
O LORD, thou hast made him for judgment!
And thou, O Rock, hast established him for chastisement!
13 Too pure of eyes art thou to look upon wickedness,
And thou canst not gaze upon wrongdoing.
Wherefore then dost thou gaze upon faithless men,
And keep silent when the wicked swallows up
Him that is more righteous than himself?
14 For thou makest men like fish of the sea,
Like crawling things, with no ruler.

15 He brings them all up with the hook,
He drags them away with his net,
And he gathers them up in his seine.
So he rejoices and exults;
16 So he sacrifices to his net,
And makes offerings to his seine;
For through them his portion is fat,
And his food is abundant.
17 Shall he keep on emptying his net forever,
And never cease slaying the nations?

2 I will take my stand upon my watch-tower,
And station myself upon the rampart;
And watch to see what he will say to me,
And what answer he will make to my complaint.
2 Then the LORD answered me, saying,
"Write the vision clearly upon the tablets,
That one may read it on the run.
3 For the vision is a witness for the appointed time,
And speaks of the end, and does not lie.

If it tarry wait for it;
For it will surely come without delay.

4 "Verily, the wicked man—I take no pleasure in him;
But the righteous lives by reason of his faithfulness.
5 How much less shall the faithless man live,
And the arrogant man who is restless,
Who enlarges his appetite like Sheol,
And is as insatiable as death;
For he gathers to himself all nations,
And assembles to himself all peoples.

6 "Shall not all these take up a taunt-song against him,
And a sharp satire against him, saying,
'Woe to him who enriches himself with what is not his own,—
How long?—and loads himself with debts!'
7 Will not your creditors rise up suddenly,
And those awake who will make you quake?
And you will become spoil for them.
8 Because you have spoiled many nations,
All the rest of the peoples shall spoil you;
Because of human bloodshed, and the violence done to the land,
The city and all that dwelt therein."

9 Woe to him who acquires unjust gain for his household,
Setting his nest on high, that he may be delivered from the power of disaster.
10 You have devised disgrace for your household,
By cutting off many peoples; so forfeiting your life.
11 For the stone from the wall cries out,
And the beam from the woodwork answers it.

12 Woe to him who builds a city by bloodshed,
And establishes a town by wrong.
13 Are not these things from the LORD of hosts,
That peoples exhaust themselves for the fire,
And nations wear themselves out for naught?
14 But the earth shall be filled with the knowledge of the glory of the LORD,
As the waters cover the sea.

15 Woe to him who makes his friend drink
From the cup and the wineskin, till he makes him drunk,
So as to gaze upon his shame!
16 You shall be sated with shame rather than honor.
Drink yourself and be disgraced!
The cup of the right hand of the LORD shall come round to you,
And disgrace upon your glory.
17 For the violence done to Lebanon shall cover you;
And the destruction wrought upon Hamath shall terrify you;
Because of human bloodshed, and the violence done to the land,
The city and all that dwelt therein.

18 Of what use is an idol when its designer has designed it,
Or a molten image, and a teacher of lies?
For he who designed his own image trusts in it,
So that he makes dumb idols!

19 Woe to him who says to wood, "Wake up,"
To a dumb stone, "Arise."
Can it give oracles?
It, indeed, is encased with gold and silver;
And there is no breath within it!
20 But the LORD is in his holy temple;
Be silent before him, all the earth!

A PSALM, 3:1–19

3 A prayer of Habakkuk, the prophet, upon Shigyonoth.
2 O LORD, I have heard the report of thee;
I have seen thy work, O LORD.
In the midst of the years, declare it!
In the midst of the years, make it known!
In wrath, remember to be merciful!

3 God went forth from Teman,
And the Holy One from Mount Paran. *Selah*
His glory covered the heavens,
And his praise filled the earth.
4 A brilliance like light was under him;
Rays of light were at his side;
And he made them the veil of his majesty.

5 Before him went the pestilence,
And the plague ran at his heels.
6 He stood firm, and shook the earth;
He looked, and made the nations quake.
And the everlasting mountains were shattered,
And the ancient hills bowed low.
Such were his ways of old.

7 The tent-hangings of Cushan were torn to shreds;
The hangings of the land of Midian fluttered wildly.
8 Did thine anger burn against the rivers, O LORD,
Or against the mountains,
Or thy rage against the sea,
When thou didst ride upon thy steeds,
Upon thy victorious chariots?

9 Thou didst wholly uncover thy bow;
Thou didst fill thy quiver full of arrows.
Thou didst split the earth with rivers;
10 The mountains saw thee; they writhed with pain.
The clouds poured forth water.
The abyss uttered its voice.
The sun forgot his appointments,
11 The moon stood still in its dwelling,
At the light of thine arrows as they flew,
At the glittering flash of thy spear.

12 Thou didst bestride the earth in fury;
Thou didst trample the nations in anger.
13 Thou didst go forth to deliver thy people,
To deliver thine anointed.
Thou didst smite the head from the house of the wicked,
Laying bare the foundation even to the rock. *Selah*
14 Thou didst pierce his head with thine arrows;
His chargers were routed.
(The violent set nets so as to devour the lowly in secret.)
15 Thou didst tread the sea with thy horses,
The turmoil of great waters.

16 I have heard and my body trembles;
My lips quiver at the sound.

Decay enters my bones;
And my steps totter beneath me.
I will wait for the day of trouble
To come upon the people that oppresses us.

17 Though the fig tree do not flourish,
And there be no fruit on the vines;
Though the product of the olive fail,
And the fields yield no food;
Though the flock be cut off from the fold,
And there be no cattle in the stalls;
18 Yet I will exult in the LORD;
I will rejoice in my victorious God!
19 GOD, the Lord, is my strength;
And he makes my feet like the feet of hinds,
And makes me walk upon my heights.
For the director. On my stringed instruments.

THE BOOK OF ZEPHANIAH

THE SUPERSCRIPTION, 1:1

1 The word of the LORD which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon, king of Judah.

A DAY OF DOOM UPON THE WORLD, 1:2–6

2 "I will utterly sweep away everything
From upon the face of the ground"; it is the oracle of the LORD.
3 "I will sweep away man and beast;
I will sweep away the fowl of the heavens, and the fish of the sea.
And I will cause the wicked to stumble,
And I will cut off mankind from upon the face of the ground."
It is the oracle of the LORD.
4 "And I will stretch out my hand against Judah,
And against all the inhabitants of Jerusalem.
And from this place I will cut off Baal to the last remnant;
The name of the priestlings, with the priests;
5 And those who prostrate themselves upon the roofs
To the host of the heavens;
And those who prostrate themselves before the LORD
And swear by Milcom;
6 And those who have withdrawn from following the LORD,
And those who have not sought the LORD,
Nor inquired after him."

THE TERRORS OF THE DAY OF THE LORD, 1:7–18

7 Silence before the Lord GOD,
For the day of the LORD is near at hand!
For the LORD has prepared a sacrifice,
He has sanctified his guests!

8 It shall come to pass in the day of the sacrifice of the LORD,
That I will punish the princes and the king's sons,

And everyone that clothes himself in foreign garments.
9 And I will punish everyone that leaps over the threshold in that
day,
Those filling their master's house with violence and deceit.

10 "It shall come to pass in that day," it is the oracle of the LORD,
"That a voice will cry from the Fish-Gate,
And will utter a wail from the New Town;
And there will be a great crash from the hills.
11 Wail, O inhabitants of the Mortar!
For all the people of Canaan shall be ruined;
All who weigh out silver shall be cut off.

12 "At that time I will search Jerusalem with lamps,
And will punish the men who are at ease,
Thickened upon their lees, who say to themselves,
'The LORD does neither good, nor bad.'
13 And their property shall become a ruin,
And their houses a desolation.
And they shall build houses, but not inhabit them;
And plant vineyards, but not drink their wine."

14 Near at hand is the great day of the LORD;
Near and speeding fast!
Near at hand is the bitter day of the LORD.
Then the warrior will cry in terror!
15 A day of wrath is that day;
A day of trouble and distress,
A day of desolation and waste,
A day of darkness and gloom.
A day of cloud and thundercloud;
16 A day of the trumpet and battle-cry,
Against the fortified cities,
And against the lofty battlements.

17 "And I will bring trouble upon mankind so that they shall walk
like blind men";
Because they have sinned against the LORD.
And their blood shall be poured out like dust,
And their flesh like dung.
18 Neither their silver nor their gold

Will be able to rescue them.
In the day of the wrath of the LORD, and in the fire of his zeal,
All the earth shall be consumed;
For a complete destruction, indeed a frightful one, will he make
Of all the inhabitants of the earth.

THE DAY OF DOOM UPON PHILISTIA, 2:1–7

2 Gather yourselves in crowds,
O nation without shame;
2 Before you move far off,
Like the chaff which passes away;
Before there come upon you,
The hot wrath of the LORD;
Before there come upon you,
The day of the anger of the LORD!

3 Seek the LORD, all you meek of the earth,
Who do his will.
Seek righteousness, seek humility;
Perhaps you may be hidden in the day of the anger of the LORD.

4 For Gaza shall be deserted,
And Askelon a waste.
Ashdod—at noon they shall expel her,
And Ekron shall be uprooted.

5 Woe to those who dwell by the sea-coast,
The nation of the Cherethites!
The word of the LORD is against you,
O Canaan, land of the Philistines!
And I will destroy you so that there shall be no inhabitant.

6 And the sea-coast shall become pastures (with cisterns) for shepherds,
And folds for flocks;
7 (And the sea-coast will belong to the remnant of the house of Judah.)
By the sea shall they feed;
In the houses of Askelon at evening shall they lie down.
For the LORD, their God, shall visit them,
And turn their captivity.

VENGEANCE UPON MOAB AND AMMON, 2:8–11

8 "I have heard the taunts of Moab,
And the revilings of the Ammonites,
Wherewith they have taunted my people,
And vaunted themselves against their territory.
9 Therefore, as I live," it is the oracle of the LORD of hosts,
The God of Israel,
"Moab shall become like Sodom,
And the Ammonites like Gomorrah;
A land overrun by weeds and salt-pits,
And a desolation forever.
The remnant of my people shall prey upon them,
And the survivors of my nation shall possess them."

10 This shall be their lot in return for their arrogance,
Because they taunted and vaunted themselves
Against the people of the LORD of hosts.
11 The LORD will be terrible against them;
For he will famish all the gods of the earth,
So that there shall bow down to him, each from its place,
All the shores of the nations.

DOOM UPON ETHIOPIA AND ASSYRIA, 2:12–15

12 You, too, O Ethiopians,
Shall be slain by my sword!
13 And he will stretch out his hand against the north,
And destroy Assyria.
And he will make Nineveh a desolation,
A drought like the desert.
14 And herds shall lie down in the midst of her,
Every beast of the field.
Both screech-owl and porcupine
Shall lodge in her capitals.
The owl shall hoot in the window,
The raven on the threshold.
For I will destroy her city.
15 This is the exultant city,
That dwelt in security!
That said to itself,
"I am, and there is none else."

How has she become a ruin,
A lair for wild beasts.
Everyone that passes by her hisses,
And shakes his fist!

SIN AND JUDGMENT, 3:1–7

3 Woe to the defiant and defiled one, the oppressing city!
2 She has listened to no voice;
She has accepted no correction!
In the LORD she has not trusted;
To her God she has not drawn near!

3 Her princes within her are roaring lions;
Her judges are wolves of the night,
Who long not for the morning.
4 Her prophets are reckless, treacherous men;
Her priests profane holy things;
They do violence to the law.

5 The LORD is righteous within her;
He will do no wrong.
Every morning he brings his judgment to light;
He does not fail.
But the wicked knows no shame.

6 I have cut off nations; their battlements are destroyed.
I have made their streets desolate, with none passing by.
Their cities have been laid waste, without a man, without an inhabitant.
7 I said, "Surely she will fear me; she will accept correction;
And there shall not be cut off from her sight,
Anything which I have laid upon her.
But they have zealously made
All their doings corrupt."

JERUSALEM DELIVERED, 3:8–13

8 "Therefore, wait for me," it is the oracle of the LORD,
"For the day when I arise as a witness.
For it is my decision to gather nations,
To assemble kingdoms,

That I may pour out my wrath upon them,
All the heat of my anger.
For in the fire of my zeal,
All the earth shall be consumed.

9 "For then I will turn unto the peoples,
A purified speech;
So that all of them may call upon the name of the LORD,
And serve him unanimously.
10 From beyond the rivers of Ethiopia, to the farthest regions of the north,
They shall bring offerings to me.

11 "In that day you shall not be put to shame
By any of your deeds wherein you have rebelled against me.
For then I will remove from the midst of you
Your proudly exulting ones;
And you shall no more be haughty
In my holy mountain;
12 For I will leave in the midst of you
A people humble and poor.

13 "And in the name of the LORD shall they seek refuge,—
The remnant of Israel.
They shall do no wrong,
Nor shall they tell lies.
Nor shall there be found in their mouth
A deceitful tongue.
For they shall feed and lie down,
With none to disturb them."

ISRAEL'S WORLD-WIDE RENOWN, 3:14–20

14 Cry aloud, O daughter of Zion;
Shout, O Israel!
Be glad and rejoice with your whole heart,
O daughter of Jerusalem!
15 The LORD has routed your opponents,
He has removed your foes.
The king of Israel, the LORD, is in the midst of you;
You shall see disaster no more.

16 In that day it shall be said to Jerusalem, "Fear not, O Zion;
Let not your hands relax.
17 The LORD, your God, is in the midst of you,
A victorious warrior.
He will rejoice over you with gladness,
He will renew you in his love.
He will exult over you with a shout,
18 As in the days of a festival.

"I will gather up those that smite you,
And those bringing reproach upon you.
19 Lo, I will deal with all your oppressors
At that time.
And I will deliver the lame,
And gather the outcast.
And I will make them a praise and renown
In all the earth.

20 "At that time I will bring you,
And at that time I will gather you;
For I will make you a praise and renown
Among all the peoples of the earth;
When I turn your captivity before your eyes,"
Says the LORD.

THE BOOK OF HAGGAI

THE BEGINNING OF THE REBUILDING OF THE TEMPLE, 1:1–15*a*

1 In the second year of Darius, the king, in the sixth month, on the
first day of the month, the word of the LORD came through Haggai,
the prophet, to Zerubbabel, the son of Shealtiel, governor of Judah,
and to Joshua, the son of Jehozadak, the chief priest, saying:
2 "Thus says the LORD of hosts, namely, 'This people say, "The time
has not yet come to rebuild the house of the LORD." ' "
3 The word of the LORD came through Haggai, the prophet, say-
ing,
4 "Is it a time for you yourselves to live in your panelled houses,
while this house lies waste?"
5 "But now," thus says the LORD of hosts, "Give thought to your
6 ways. You have sown much, but reaped little; you have eaten, but
not to repletion; you have drunk, but not your fill; you have put on
clothes, but there was no warmth in them; and he who earned wages
put it into a bag with a hole in it."
7 Thus says the LORD of hosts,
8 "Give thought to your ways. Go up to the hills, and fetch lumber,
9 and rebuild the house, that I may be pleased with it and be honored";
says the LORD. "You expected much, and it was but little; and you
brought it home, and I blew it away! For what reason?" It is the
oracle of the LORD of hosts. "Because of my house which lies waste,
10 while you yourselves run each one to his own house. Therefore, the
11 heavens above you withhold their dew, and the earth withholds its in-
crease. For I called for a drought upon the land, and upon the hills,
upon the corn and the new wine and the oil, and upon everything that
the ground yields; and upon man and beast, and every product of
labor."
12 So Zerubbabel, the son of Shealtiel, and Joshua, the son of Jehoza-
dak, the chief priest, and all the remnant of the people, listened to the
voice of the LORD, their God, and to the words of the prophet Hag-
gai, inasmuch as the LORD, their God, had sent him; and the people
13 were afraid because of the LORD. Whereupon, Haggai, the messen-
ger of the LORD, with the message of the LORD to the people, spoke,
saying,

"'I am with you'; it is the oracle of the LORD."
14 So the LORD aroused the spirit of Zerubbabel, the son of Shealtiel,
governor of Judah, and the spirit of Joshua, the son of Jehozadak,
the chief priest, and the spirit of all the remnant of the people, so
15a that they came and went to work upon the house of the LORD of hosts,
their God, on the twenty-fourth day of the sixth month.

WORDS OF ENCOURAGEMENT TO THE BUILDERS, 1:15*b*—2:9

15b 2 In the second year of Darius, the king, in the seventh month, on
the twenty-first day of the month, the word of the LORD came
through Haggai, the prophet, saying,
2 "Say, now, to Zerubbabel, the son of Shealtiel, the governor of
Judah, and to Joshua, the son of Jehozadak, the chief priest, and to
the remnant of this people, thus:
3 'Who is there left among you that saw this house in its ancient
4 splendor? And how it looks to you now! Does it not seem to you like
nothing at all? But now, be strong, O Zerubbabel,' it is the oracle
of the LORD, 'and be strong, O Joshua, the son of Jehozadak, the
chief priest, and be strong, all the people of the land,' it is the oracle
5 of the LORD, 'and work; for I am with you,' says the LORD of hosts;
'it is the promise I made you when you came forth from Egypt; and
my spirit is standing in the midst of you; fear not.'"
6 For thus says the LORD of hosts,
"Yet a little while, and I will shake the heavens and the earth,
7 the sea and the dry land. And I will shake all the nations, and the
treasures of all the nations shall come in, and I will fill this house
8 with splendor"; says the LORD of hosts. "Mine is the silver and mine
9 is the gold," says the LORD of hosts. "The future splendor of this
house shall be greater than the past," says the LORD of hosts; "and
upon this place I will bestow prosperity." It is the oracle of the LORD
of hosts.

PROMISES OF AN IMMEDIATE CHANGE FOR THE BETTER, 2:10–23

10 On the twenty-fourth day of the ninth month in the second year
of Darius, the word of the LORD came through Haggai, the prophet,
as follows,
11 "Thus says the LORD of hosts: 'Ask the priests, now, for a deci-
12 sion, saying, "If a man carrying holy flesh in the skirt of his clothing
touch with his skirt bread, or pottage, or wine, or oil, or any kind of
food, will it become holy?"'"

And the priests answered, saying, "No!"

13 Then said Haggai, the prophet,

"If one who is unclean through contact with a corpse touch any one of these, will it become unclean?"

And the priests replied, saying, "It will!"

14 Then Haggai responded, saying,

"So is this people, and so is this nation before me," it is the oracle of the LORD, "and so is all the work of their hands; and what they offer there is unclean.

15 "But, now, pray, give attention, from this day and henceforth. Since the time when one stone was not yet laid upon another in the
16 temple of the LORD, how have you fared? When one came to a heap of twenty measures, there were but ten; and when one came to the wine-vat to draw off fifty measures from the wine-press, there were
17 only twenty. I smote you with blight and with mildew, and all the products of your hands with hail. And yet you did not return unto me"; it is the oracle of the LORD.

18 "Pray, give your attention; from this day forward, from the twenty-fourth day of the ninth month, from the day when the tem-
19 ple of the LORD was founded; give attention. Is the seed yet in the barn? And do the vine, the fig tree, the pomegranate, and the olive tree, still yield nothing? From this day on I will bless you."

20 Then the word of the LORD came a second time to Haggai, on the twenty-fourth of the month, saying,

21 "Say unto Zerubbabel, governor of Judah, as follows, 'I will
22 shake the heavens and the earth. And I will overturn the throne of the kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overturn the chariot with its riders; and the horses
23 and their riders shall go down each by the sword of his fellow.' In that day," it is the oracle of the LORD of hosts, "I will take you, O Zerubbabel, son of Shealtiel, my servant," it is the oracle of the LORD, "and I will make you like a seal ring; for I have chosen you"; it is the oracle of the LORD of hosts.

THE BOOK OF ZECHARIAH

A LESSON FROM THE PAST, 1:1–6

1 In the eighth month in the second year of Darius, the word of the
LORD came to Zechariah, the son of Berechiah, the son of Iddo, the
prophet, saying,

2 3 "The LORD was very angry at your fathers. Say to them, 'Thus
says the LORD of hosts: "Return to me," it is the oracle of the LORD
4 of hosts, "that I may return to you"; says the LORD of hosts.' Be
not like your fathers, to whom the former prophets preached, saying,
'Thus says the LORD of hosts: "Turn now from your wicked ways
and from your wicked deeds." ' But they did not hearken, nor did
5 they give heed to me"; it is the oracle of the LORD. "Your fathers—
6 where are they? And the prophets—do they live forever? Yet did
not my words and my statutes with which I charged my servants, the
prophets, overtake your fathers? So they turned and said, 'Even as
the LORD of hosts had purposed to do to us, in accordance with our
ways and our deeds, so has he treated us.' "

A VISION OF RESTORATION, 1:7–17

7 On the twenty-fourth day of the eleventh month (namely, the
month of Shebat), in the second year of Darius, the word of the LORD
came to Zechariah, the son of Berechiah, the son of Iddo, the prophet,
saying,

8 "I saw by night, and there was a man riding upon a red horse, and
he was standing among the myrtle trees which are in the hollow, and
9 behind him were red, sorrel, and white horses. And I said, 'What
are these, sir?' Then the angel that was talking with me said to me,
10 'I will show you what these are.' And the man who was standing
among the myrtles answered, saying, 'These are those whom the
11 LORD sent forth to patrol the earth.' Then they answered the angel
of the LORD, who was standing among the myrtle trees, saying, 'We
have patrolled the earth; and lo, the whole earth is resting peace-
12 fully.' Then the angel of the LORD spoke, saying, 'O LORD of hosts,
for how long wilt thou have no mercy upon Jerusalem and the cities
of Judah, with which thou hast been angry now for seventy years?'

13 Then the LORD answered the angel who was talking with me, with
14 gracious words, comforting words. So the angel who was talking
with me said to me, 'Proclaim as follows, "Thus says the LORD of
hosts, 'I am very greatly moved with reference to Jerusalem and
15 Mount Zion. And I am exceedingly angry at the easy-going nations.
For while I was angry but a little, they furthered the disaster.'
16 "Therefore," thus says the LORD,
"I will return to Jerusalem in mercy;
My house shall be rebuilt therein";
It is the oracle of the LORD of hosts;
"And a line shall be stretched over Jerusalem."
17 "Again proclaim, saying,
'Thus says the LORD of hosts,
"My cities shall again overflow with prosperity,
And the LORD will again have pity upon Zion
And again choose Jerusalem." ' "

A VISION OF FOUR HORNS AND THEIR DESTROYERS, 1:18–21

18 I raised my eyes and looked; there were four horns! Then I said
19 to the angel who was talking with me,
"What are these?"
And he said to me,
"These are the horns which dispersed Judah, Israel, and Jerusalem."
20 Then the LORD showed me four blacksmiths. And I said,
21 "What are these going to do?"
And he spoke, saying,
"Those are the horns which dispersed Judah, so that not a man raised his head; and these have come to terrify them, to cast down the horns of the nations, who lifted up the horn against the land of Judah in order to scatter it."

A VISION OF A MAN WITH A MEASURING-LINE, 2:1–5

2 I raised my eyes and looked, and there was a man with a measur-
2 ing-line in his hand! And I said,
"Where are you going?"
He replied to me,
"To measure Jerusalem, to see how broad and how long it should be."

3 And, lo, as the angel who was talking with me was standing still,
4 another angel came forth to meet him. And he said to him,
"Run, speak to that young man yonder, saying, 'Jerusalem shall be inhabited like unwalled villages, because of the mass of men and
5 beasts within her. And I will be unto her," it is the oracle of the LORD, "a wall of fire round about her, and I will be the splendor within her."

A SUMMONS TO THE EXILES, 2:6–13

6 "Hello! Hello! Flee from the land of the north."
It is the oracle of the LORD.
"For like the four winds of the heavens, I will spread you out."
It is the oracle of the LORD.
7 "Hello! O Zion! Escape, O inhabitants of Babylon."
8 For thus says the LORD of hosts (hereafter he will send me forth with honor) regarding the nations that have plundered you (he who touches you touches the apple of his eye!),
9 "Verily I will wave my hand over them, and they shall become plunder for their slaves."
And you shall know that the LORD of hosts has sent me.

10 "Shout with joy, and rejoice, O daughter of Zion!
For lo, I am coming to dwell in the midst of you."
It is the oracle of the LORD.
11 Many nations will attach themselves to the LORD, in that day;
And they will become his people,
And he will dwell in the midst of you;
And you will know that the LORD of hosts has sent me unto you.
12 And the LORD will take possession of Judah,
His portion upon the holy land;
And he will again choose Jerusalem.
13 Silence, all flesh, in the presence of the LORD!
For he arouses himself from his holy dwelling.

JOSHUA ACCUSED BY SATAN AND VINDICATED BY THE LORD, 3:1–10

3 Then he showed me Joshua, the chief priest, standing before the angel of the LORD; and the Satan was standing at his right hand in
2 order to oppose him. And the angel of the LORD said to the Satan,

"The LORD rebuke you, O Satan! May the LORD who has chosen
Jerusalem rebuke you! Is not this a brand snatched from the fire?"
3 Now, Joshua was dressed in dirty clothes, as he stood before the
4 angel. So he spoke, and told those standing before him, as follows,
"Take away the dirty clothes from upon him."
Then he said to him,
"See! I have removed your guilt from upon you; and have
clothed you with festal garments."
5 Then he said,
"Let them put a clean turban upon his head."
So they clothed him with clean garments while the angel of the
6 LORD stood by. Then the angel of the LORD warned Joshua thus,
7 "Thus says the LORD of hosts, 'If you will walk in my ways, and
if you keep my charge, then you shall rule my house and have charge
of my courts; and I will give you free access among those who stand
here.'
8 "Hear now, O Joshua, the chief priest, you, and all your friends
who sit in your presence, are men of good omen; for lo, I will bring
9 in my servant, the scion. For, behold the stone which I have set be-
fore Joshua; upon a single stone with seven facets I will engrave its
inscription"; it is the oracle of the LORD of hosts. "And I will re-
move the guilt of that land in one day."
10 "In that day," it is the oracle of the LORD of hosts, "everyone of
you will invite his friend under the vine and under the fig tree."

THE VISION OF THE LAMP AND THE OLIVE TREES, 4:1–14

4 Then the angel who was talking with me roused me again like a
2 man who is aroused from his sleep. Then he said to me,
"What do you see?"
And I said,
"I see, and lo a lamp that is all gold; and a bowl upon the top of
it; and seven lights upon it, and seven pipes to the lights which are
3 upon its top. And there are two olive trees upon it, one on the right
of the bowl, and one on its left."
4 And I spoke again to the angel who was talking with me, saying,
"What are these, sir?"
5 So the angel who was talking with me answered me, saying,
"You do not know what these are?"
And I said,
"No, sir."

6[a] Then he replied again, saying to me,
10[b] "These seven are the eyes of the LORD which range over the whole
earth."
11 Then I replied, saying to him,
"What are these two olive trees, upon the right of the lampstand,
and upon its left?"
12 And I spoke a second time, and said to him,
"What are the two olive branches which are held by the two
golden pipes which empty into the golden bowl?"
13 Then he said to me this,
"Do you not know what these are?"
And I said,
"No, sir."
14 So he said,
"These are the two anointed ones who stand by the LORD of all
the earth."

SPIRITUAL DELIVERANCE, 4:6*b*–10

6[b] This is the word of the LORD to Zerubbabel, saying,
"Not by arms, nor by force, but by my spirit," says the LORD of
hosts.
7 "What are you, O great mountain?
Before Zerubbabel, become a plain!
And he shall bring forth the top-stone
With shouts of 'Grace, grace, to it.' "

8 The word of the LORD came to me thus,
9 "The hands of Zerubbabel founded this house, and his hands shall
complete it."
So you shall know that the LORD of hosts has sent me unto you.
10 For who has despised a day of small things? They shall rejoice when
they see the plummet in the hand of Zerubbabel.

VISIONS OF THE FLYING ROLL AND THE WOMAN IN THE MEASURE, 5:1–11

5 I raised my eyes again and looked, and there was a flying roll[1]
2 He said to me,
"What do you see?"
I answered,

"I see a flying roll, the length of which is twenty cubits and its width ten cubits."

3 He also said to me,

"This is the curse that is going forth over all the surface of the land. For how long now have all thieves remained unpunished?
4 And how long now have those forsworn remained unpunished? I will send it forth," it is the oracle of the LORD of hosts, "and it shall enter the house of the thief and the house of him who swears falsely by my name, and it shall settle in the midst of his house and consume it with its woodwork and its stonework."

5 The angel that was talking with me went forth, and he said to me, "Raise your eyes now and see what this is that goes forth."

6 And I said,

"What is it?"

Then he said,

"This is the bushel-measure that is going forth."

He also said,

"This is their guilt throughout the earth."

7 Then a leaden lid was raised, and there sat a woman within the
8 measure! Then he said,

"This is Wickedness!"

And he pushed her down into the middle of the measure, and cast
9 the leaden weight upon its opening. Then I raised my eyes and looked, and there were two women coming out, with the wind in their wings. They had wings like those of a stork. And they lifted
10 the measure up between the earth and the sky. Then I said to the angel that was talking with me,

"Where are they taking the measure?"

11 And he answered me,

"To build a house for it in the land of Shinar. And when it is erected, they will set it down there upon its base."

THE VISION OF THE FOUR CHARIOTS, 6:1–8

6 I raised my eyes again, and looked; and there were four chariots coming out from between the two mountains; and the mountains
2 were mountains of copper. In the first chariot, there were bay horses;
3 in the second, black horses; in the third, white horses; and in the
4 fourth, dappled horses. So I said again to the angel that was talking with me,

"What are these, sir?"

5 The angel answered me, saying,

"These are for the four winds of the heavens that are going out
6 after standing before the LORD of all the earth. That wherein are
the black horses will go to the north-land; the white will go to the
7 west; the dappled will go to the south-land; and the bays will go to
the land of the east."

They were striving to go to patrol the earth. So he said,

"Go, patrol the earth."

8 So they patrolled the earth. Then he called me, and spoke to me
saying,

"Look at those going forth to the north-land; they will give rest
to the spirit of the LORD in the north-land."

THE CORONATION OF ZERUBBABEL, 6:9–15

9 The word of the LORD came to me, saying,

10 "Take the offerng from the exiles, from Heldai, Tobiah and
Jedaiah, who have come from Babylon; and do you go in on that
11 day, and enter the house of Josiah, the son of Zephaniah. And take
silver and gold and make a crown and place it upon the head of Ze-
12 rubbabel, the son of Shealtiel, the governor. And speak to them,
saying, 'Thus says the LORD of hosts, saying, "Behold a man whose
name is Branch; and he shall branch forth from his place and shall
13 rebuild the temple of the LORD. And he shall rebuild the temple of
the LORD; and he shall bear the honor, and shall sit and reign upon
his throne. And Joshua, the priest, shall be on his right hand; and
there shall be peaceful counsel between them both." '

14 "The crown shall be for Heldai and for Tobiah and for Jedaiah
and for Josiah, the son of Zephaniah, as a memorial in the temple of
15 the LORD. And those from afar shall come and rebuild the temple of
the LORD, that you may know that the LORD of hosts has sent me
unto you. And it shall come to pass if you hearken closely to the
voice of the LORD your God. . . ."

A LESSON FROM THE PAST, 7:1–14

7 In the fourth year of Darius, the king, on the fourth day of the
ninth month, in Chislev, the word of the LORD came to Zechariah.
2 Now Bethel-sar-ezer had sent Regem-melek and his men to propitiate
3 the LORD; saying to the priests that belonged to the house of the LORD
of hosts, and to the prophets thus,

"Shall I weep in the fifth month and abstain, as I have done now for many years?"

4 The word of the LORD of hosts came to me, saying,

5 "Speak to all the people of the land and to the priests, saying, 'When you have fasted and mourned in the fifth and in the seventh months now these seventy years, was it for me that you fasted so
6 strictly? And when you eat, and when you drink, do you not your-
7 selves eat and yourselves drink? Are not these the words which the LORD proclaimed through the former prophets, when Jerusalem was inhabited and prosperous, with her towns round about her, and the Negeb and the Shephelah were inhabited?' "

8 And the word of the LORD came to Zechariah, saying, "Thus spoke
9 the LORD of hosts, saying, 'Render true judgments, and practice kind-
10 ness and mercy each toward his brother. Do not oppress the widow and the fatherless, the stranger and the poor; and let none of you de-
11 vise in your heart wickedness against your brother.' But they refused to give heed, and turned a stubborn shoulder, and made their ears dull
12 so that they could not hear; and they made their minds insensate so that they could not hear the teaching and the words which the LORD of hosts sent by his spirit, through the former prophets. So there was
13 great wrath on the part of the LORD of hosts. And as he called and they did not listen, so 'they shall call and I will not listen,' said the
14 LORD of hosts. And he scattered them among all the nations that had not known; and the land was desolate after them, so that none passed by and none returned; and they made the lovely land a ruin."

WORDS OF PROMISE, 8:1–17

8 2 The word of the LORD of hosts is as follows; thus says the LORD of hosts:

"I have been very indignant over Zion;
I have been aroused to great wrath over her."

3 Thus says the LORD,

"I will return to Zion
And I will dwell in the midst of Jerusalem;
And Jerusalem shall be called, 'The faithful city,'
And the mountain of the LORD of hosts, 'The holy mountain.' "

4 Thus says the LORD of hosts,

"Aged men and women shall again dwell in the streets of Jerusalem,
Each with his staff in his hand by reason of his great age;

5 And the streets of the city shall be filled
With boys and girls, playing in its streets."
6 Thus says the LORD of hosts,
"If it seem incredible in the sight of the remnant of this people
in those days,
In my sight also will it seem incredible?"
It is the oracle of the LORD of hosts.
7 Thus says the LORD of hosts,
"Behold I am going to deliver my people
From the land of the rising, and the land of the setting sun.
8 And I will bring them in, and they shall dwell in the midst of
Jerusalem.
And they shall be my people, and I will be their God,
In faithfulness and righteousness."
9 Thus says the LORD of hosts,
"Let your hands be strong, you who are listening in these days to
these words from the mouth of the prophets that were on the day
when the foundation of the house of the LORD of hosts, the temple,
10 was laid that it might be built. For before those days there was no
wages for man or beast; nor was there safety from the foe either
for him who went out or for him who came in; for I had sent forth
11 every man, each against his fellow. But now, I am not as in the for-
mer days toward the remnant of this people"; it is the oracle of the
12 LORD of hosts. "For I will sow prosperity; the vine shall yield its
fruit, and the land shall yield its increase, and the heavens shall yield
their dew; and I will make the remnant of this people possess all
13 these things. And it shall come to pass that even as you have been a
curse among the nations, O house of Judah and house of Israel, just
so will I deliver you and you shall become a blessing. Fear not; let
your hands be strong!"
14 For thus says the LORD of hosts,
"Even as I purposed to do harm to you, when your fathers angered
15 me, and I did not relent; so likewise will I purpose again in these
days to do good to Jerusalem and to the house of Judah; fear not!
16 "These are the things that you must do. Speak truth one with
17 another. Give true and just decisions in your courts. Let none of you
devise evil in your thoughts against your friend. And do not love
perjury. For all these things I loathe." It is the oracle of the LORD.

THE WORLD-WIDE RENOWN OF THE JEWS, 8:18–23

18 The word of the LORD of hosts came to me, saying, "Thus says the
19 LORD of hosts, 'The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall become for the house of Judah occasions of joy and gladness, and
20 goodly festivals. So, love faithfulness and peace.' Thus says the LORD of hosts, 'Peoples shall yet come, even the citizens of many
21 cities. And the citizens of one city will go to another, saying, "Let us go at once to propitiate the LORD and to seek the LORD of hosts!" "I
22 certainly will go." And many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to propitiate the LORD.'
23 Thus says the LORD of hosts, 'In those days, ten men, from nations of every language, shall lay hold of him who is a Jew, saying, "Let us go with you; for we have heard that God is with you!" ' "

THE COMING DESTRUCTION OF JUDAH'S NEIGHBORS, 9:1–8

9 An Oracle.
The word of the LORD is against the land of Hadrach,
And Damascus will be its resting-place.
For the cities of Syria belong to the LORD,
As well as all the tribes of Israel;
2 And Hamath, too, which borders thereon;
Tyre and Sidon, though they be very clever.
3 But Tyre built herself a stronghold,
And heaped up silver like dust,
And gold like the mud of the streets.
4 The LORD, however, will dispossess her,
And smite her wealth into the sea,
And she shall be consumed by fire.

5 Askelon shall see and be afraid;
Gaza too, and shall be in great anguish;
Ekron also, because her hope has been put to shame;
And the king shall perish from Gaza.
Askelon shall be uninhabited;
6 And mongrels shall dwell in Ashdod;
And I will cut down the pride of the Philistines.
7 And I will take away its blood from its mouth,
And its hateful things from between its teeth;
It, too, shall remain for our God,

And shall be like a family in Judah,
And Ekron shall be like the Jebusites.

8 Then I will encamp by my house as a guard, that none pass to and fro;
So that an oppressor shall not pass over them again.
For now have I seen with my own eyes.

THE MESSIAH AND HIS DOMINION, 9:9–17

9 Exult greatly, O daughter of Zion,
Shout with joy, O daughter of Jerusalem.
Lo, your king comes to you;
Vindicated and victorious is he;
Humble, and riding upon an ass,
Even upon a colt, the foal of an ass.
10 He shall cut off the chariot from Ephraim,
And the horse from Jerusalem;
And the bow of war shall be cut off;
And he shall command peace upon the nations.
His dominion shall be from sea to sea,
And from the river to the ends of the earth.

11 You, also—because of the blood of your covenant,
I will send forth your captives from the waterless pit.
12 Return to the stronghold, you prisoners of hope.
This very day do I announce that I will restore double to you.
13 For I will bend me Judah as a bow;
I will fill it with Ephraim.
And I will stir up your sons, O Zion, against your sons, O Greece;
And I will make you like a warrior's sword.
14 And the LORD shall be manifested over you;
And his arrow shall go forth like lightning.
For the Lord GOD will blow the trumpet
And will march forth amid the storms of the south.

15 The LORD of hosts will protect them;
And they shall devour and trample down the stone-slingers;
And they shall drink their blood like wine;
And they shall be filled, like the sacrificial basin, like the corners of the altar.

16 For the LORD their God will deliver them in that day;
Like a flock will he shepherd them upon his own land;
For they shall be conspicuous like the stones of a diadem.
17 For how good and how fair it shall be!
Grain shall make the young men flourish,
And new wine the maidens.

THE TRIUMPHANT RESTORATION OF ISRAEL AND JUDAH, 10:1—11:3

10 "Ask rain from the LORD, in the season of the spring rains,
From the LORD who makes the lightning,
And gives them showers of rain,
To everyone grass in the field.
2 For the teraphim speak nonsense;
The soothsayers prophesy lies;
And the dreamers speak unrealities,
And give empty consolation.
Therefore they move on like sheep;
They roam about because there is no shepherd.

3 "My wrath shall blaze forth against the shepherds;
And I will punish the leaders.
For the LORD of hosts will visit his flock, the house of Judah;
And will make them like his splendid steed in battle.
4 From them shall come the cornerstone, from them the tent-pin,
From them the bow for war,
And from them the officers.
5 And they shall be like warriors trampling in the mire of the streets in battle;
And they shall fight because the LORD is with them,
And shall put to shame those riding upon horses.

6 "I will strengthen the house of Judah,
And deliver the house of Joseph.
And I will bring them back because I have pity on them;
And they shall be as though I had not spurned them.
For I am the LORD, their God, and I will answer them.
7 And Ephraim shall be like a warrior;
And their hearts shall exult as with wine.
Their children shall see and rejoice;
And their hearts shall exult in the LORD.

8 "I will whistle for them and gather them in;
For I will rescue them, and they shall be as numerous as ever.
9 Though I sowed them among the peoples,
Yet in far away places they shall remember me,
And shall rear their children and return.
10 For I will bring them back from the land of Egypt;
And from Assyria, I will gather them;
And to the land of Gilead and Lebanon I will bring them in,
Till there be no more room for them.

11 "And they shall pass over the sea of Egypt,
And he will smite the waves in the sea.
And all the depths of the Nile shall be dried up,
And the pride of Assyria shall be brought low,
And the sceptre shall depart from Egypt.
12 I will strengthen them in the LORD,
And they shall praise his name."
It is the oracle of the LORD.

11 Open your doors, O Lebanon,
That the fire may devour your cedars!
2 Wail, O cypress, for the cedar has fallen;
For the glorious ones are laid low!
Wail, O oaks of Bashan,
For the impenetrable forest has fallen!
3 Hark! the cry of the shepherds,
Because their glory is ruined!
Hark! the roar of the young lions,
Because the pride of the Jordan is ruined!

THE FOOLISH SHEPHERDS, 11:4–17 and 13:7–9

4 Thus said the LORD, my God,
5 "Become a shepherd of the flock to be slaughtered. For those who buy them slay them, and are not condemned; and those who sell them say, 'Blessed be the LORD, for I have become rich!' And their shep-
6 herd has no mercy on them. For I will have no mercy any more upon the inhabitants of the land"; it is the oracle of the LORD; "for indeed I will cause men to come each into the power of his shepherd, and each into the power of his king; and they shall subdue the land, and I will not deliver it from their power."

7 So I became a shepherd of the flock to be slaughtered for the merchants of the flock; and took for myself two rods. The one I called,
Delight; and the other I called, Union. So I became shepherd of the
8 flock. (Then I destroyed the three shepherds in one month.) And
9 my wrath burned against them; and they loathed me. Then I said,

"I will not be your shepherd. What is to die, may die; what is to be lost, may be lost; and those that are left shall devour each one the flesh of her neighbor."

10 So I took my rod, Delight, and I broke it, so breaking the contract
11 I had made with all the peoples. So it was broken in that day. Then the merchants of the flock who were watching me knew that it was
12 the word of the LORD. Then I said to them,

"If it seem good to you, pay me my wages, but if not, let it go!"

13 So they weighed out my wages, thirty pieces of silver. But the LORD said to me,

"Cast it into the treasury, that fine price at which you have been valued by them."

So I took the thirty pieces of silver, and cast it into the treasury in
14 the house of the LORD. Then I broke my second rod, Union, to sig-
15 nify the breaking of the brotherhood between Judah and Israel. Then the LORD said to me,

16 "Take to yourself again the tools of a foolish shepherd. For I am going to raise up in the land a shepherd; for that which is lost he will not search; that which is scattered, he will not seek; that which is wounded, he will not heal; and that which is vigorous, he will not nourish. But the flesh of the fatling he will devour, and their hoofs he will break off.

17 "Woe upon my foolish shepherd,
Who forsakes the flock!
A sword upon his arm,
And his right eye!
May his arm utterly wither,
And his right eye become wholly blind!

13 7 "Up, sword, against my shepherd,
And against the man, my associate!"
It is the oracle of the LORD of hosts.
"I will smite the shepherd, so that the sheep be scattered;
And I will turn my hand against the little ones.
8 And it shall come to pass in all the land,"

It is the oracle of the LORD,
"Two-thirds shall be cut off therein, and die,
And one-third shall survive therein.
9 And I will bring that third through fire,
And I will refine them as silver is refined,
And test them as gold is tested.
They will, then, call upon my name,
And I will answer them.
I will say, 'They are my people';
And they will say, 'The LORD is my God.' "

ASPECTS OF JUDAH'S FUTURE, 12:1–14 and 13:1–6

12 An oracle of the word of the LORD against Israel.

An oracle of the LORD who spread out the heavens and laid the foundations of the earth and formed the spirit of mankind within them:

2 "Lo, I am going to make Jerusalem an intoxicating bowl unto all the peoples around. Moreover, the cities of Judah will be under siege
3 together with Jerusalem. And it will come to pass, in that day, that I shall make Jerusalem a heavy stone for all the peoples. All who try to lift it will hurt themselves seriously; and all the nations of the
4 earth will be gathered against it. In that day," it is the oracle of the LORD, "I will smite every horse with the staggers, and its rider with madness. But I will open the eyes of the house of Judah, while I smite all the horses of the peoples with blindness.

5 "Then the families of Judah shall say in their hearts, 'There is strength for the occupants of Jerusalem in the LORD of hosts, their
6 God.' In that day I will make the families of Judah like a pot of fire in the woods, and like a lighted torch among sheaves; and they shall devour upon the right hand and upon the left all the peoples around; while Jerusalem shall again be inhabited on its own site,
7 namely, in Jerusalem. And the LORD will deliver the households of Judah first, in order that the glory of the house of David and the glory of the inhabitants of Jerusalem over Judah be not too great.

8 "In that day, the LORD will protect the inhabitants of Jerusalem; and he who stumbles among them shall be, in that day, like David; and the house of David shall be like God, like the angel of the LORD before them.

9 "It shall come to pass, in that day, that I will seek to destroy all the
10 nations that come against Jerusalem. And I will pour out upon the

house of David and upon the inhabitant of Jerusalem a spirit of favor and of prayer; and they shall look at him whom they have stabbed to death; and they shall mourn for him like the mourning for an only child, and they shall weep bitterly for him, like the bitter weeping over the first-born.

11 "In that day, there shall be a great mourning in Jerusalem, like the
12 mourning for Hadadrimmon in the plain of Megiddo. The clans shall mourn, each clan apart; the clan of the house of David apart, and their wives apart; the clan of the house of Nathan apart, and their
13 wives apart; the clan of the house of Levi apart, and their wives
14 apart; the clan of Shimei apart, and their wives apart; all the clans that are left, each one apart, and their wives apart.

13 "In that day a fountain shall be opened for the house of David and for the dwellers in Jerusalem for the cleansing of sin and uncleanness. And it shall come to pass in that day," it is the oracle of the
2 LORD of hosts, "that I will cut off the names of the idols from the land, so that they will no longer be named. I will drive away the
3 prophets and the spirit of uncleanness from the land. So it shall come to pass that if anybody still prophesies, his father and his mother who bore him will say to him, 'You shall not remain alive, for you have spoken lies in the name of the LORD.' And his father and his mother who bore him will stab him to death as he prophesies.

4 "It shall come to pass, in that day, that the prophets, each one, will be ashamed of his vision when he prophesies; nor will he clothe him-
5 self with a hairy mantle in order to deceive people. And he will say, 'No prophet am I! I am a tiller of the soil. The land has been my
6 occupation from my youth.' And when someone says to him, 'What mean these scars on your hands?' He will say, 'I was wounded in the house of my lovers.' "[1]

JERUSALEM AND THE NATIONS, 14:1–21

14 Lo, a day is coming for the LORD, when your spoil will be shared in
2 the midst of you. For I will gather all the nations against Jerusalem to battle, and the city shall be taken, and the houses plundered, and the women violated; and one-half of the city shall go into exile; but
3 the rest of the people shall not be cut off from the city. And the LORD shall go forth and fight against those nations, as in the day when he
4 fought, in the day of battle. His feet shall stand, in that day, on the mount of Olives (which is in front of Jerusalem on the east); and

[1] For 13:7–9 see pp. 1608 f.

the mount of Olives shall be split in two from East to West by a very
wide valley; and half of the mountain shall move northward, and the
5 other half southward. And the valley of Hinnom shall be blocked,
for the valley of Hinnom shall touch its side. And you shall flee, just
as you fled from before the earthquake in the days of Uzziah, king of
Judah. And the LORD, your God shall come, and all the holy ones
with him.
6 It shall come to pass, in that day, that there shall be neither heat,
7 nor cold, nor frost. And there shall be continuous day (it is under-
stood of the LORD!), not day and night; but there shall be light at
night-time.
8 It shall come to pass, in that day, that living waters shall go forth
from Jerusalem, half of them toward the eastern sea, and half toward
9 the western sea. Both in summer and in winter shall they be. And
the LORD shall become king over all the earth. In that day, the LORD
shall be one; and his name, one.
10 All the land shall be turned like the Arabah, from Geba to Rim-
mon, south of Jerusalem. It, however, shall be high and be inhabited
upon its site, from the gate of Benjamin unto the place of the former
gate, unto the corner gate, and from the tower of Hananel as far as
11 the royal wine-press. And they shall live there; and there shall be
no more curse; but Jerusalem shall be inhabited in security.
12 This shall be the kind of plague with which the LORD will plague
all the peoples who made war upon Jerusalem. Their flesh he will
cause to rot, as they stand upon their feet; their eyes shall rot in their
sockets; and their tongues shall rot in their mouths.
15 So also just like this plague shall be the plague upon the horse, the
mule, the camel, and the ass, and whatsoever beasts may be in those
camps.
13 It shall come to pass in that day, that there will be a great terror
from the LORD among them; and they will lay hold each of the hand
of his fellow; and the hand of one will be lifted against the hand of
14 another. (Even Judah will fight against Jerusalem.) And the
wealth of all the nations around shall be gathered together, gold, sil-
ver, and clothing in great abundance.
16 And it shall come to pass that any that are left of all the nations
that went up against Jerusalem, shall go up from year to year to wor-
ship the king, the LORD of hosts, and to celebrate the feast of booths.
17 And it shall come to pass, that if anyone of the clans of the earth
does not go up to Jerusalem to worship the king, the LORD of hosts,

18 there shall be no rain upon them. But if the clan of Egypt does not
go up nor enter, then upon them there shall fall the plague with which
the LORD will plague the nations who do not go up to celebrate the
19 feast of booths. This shall be the punishment of Egypt and the pun-
ishment of all the nations that go not up to celebrate the feast of
booths.

20 In that day, there shall be upon the bells of the horses, "Holy to
the LORD." And the pots in the house of the LORD shall be like the
21 sacrificial bowls before the altar. And every pot in Jerusalem and in
Judah shall be holy to the LORD of hosts. And all who sacrifice shall
come and take of them to boil the flesh in them. And there shall no
longer be a trafficker in the house of the LORD of hosts, in that day.

THE BOOK OF MALACHI

THE SUPERSCRIPTION, 1:1

1 The oracle of the word of the LORD to Israel through Malachi.

A PROOF OF GOD'S LOVE FOR ISRAEL, 1:2–5

2 "I have loved you," says the LORD.
But you say, "How hast thou loved us?"
"Was not Esau the brother of Jacob?"
It is the oracle of the LORD.
3 "Yet I loved Jacob, but Esau I hated;
And I have made his mountains a waste,
And his heritage, dwellings in the wilderness.
4 If Edom says, 'We are laid prostrate,
But we will rebuild the ruins' ";
Thus says the LORD of hosts,
"They may build, but I will tear down;
And they shall be called 'the wicked region,'
And 'the people with whom the LORD is angry perpetually.'
5 And your eyes shall see and you yourselves shall say,
'The LORD is great beyond the region of Israel.' "

THE LORD HONORS THOSE WHO HONOR HIM, 1:6—2:9

6 "A son honors his father, and a servant his master.
But if I be a father, where is my honor?
And if I be a master, where is my reverence?"
Says the LORD of hosts to you,
O priests, who despise my name.

7 "But you say, 'How have we despised thy name?'
You bring upon my altar polluted food.
And you say, 'How have we polluted it?'
In that you say, 'The table of the LORD is contemptible.'

8 "And when you bring the blind for sacrifice, is there no harm?
And when you bring the lame and the sick, is there no harm?
Bring it, now, to your governor, will he accept you,
Or receive you graciously?" Says the LORD of hosts.

9 "And now seek the favor of God that he may be gracious to us.
(From your hand has this come to be.)
Will he be gracious toward you?"
Says the LORD of hosts.

10 "O that there were one among you that would close the doors,
That you might not kindle my altar in vain.
I have no pleasure in you,"
Says the LORD of hosts;
"And I will accept no offering from your hands.

11 "For from the rising of the sun, even to its setting,
My name is great among the nations;
And in every place an offering is made, is brought near to my name,
And a pure offering.
For my name is great among the nations,"
Says the LORD of hosts;
12 "But you are defiling it,
In that you say, 'The table of the LORD is defiled,
And his food, its product, is despicable.'
13 "And you say, 'What a weariness it is!'
And you sniff at it"; says the LORD of hosts.
"And you bring the mangled, the lame and the sick;
You bring it as an offering!
Can I accept it from your hand?"
Says the LORD.

14 "Cursed be the cheat, in whose flock there is a male,
And he vows it, but sacrifices a damaged thing to the LORD.
For a great king am I," says the LORD of hosts.
"And my name is feared among the nations.

2 "Now this command is for you, O priests,
2 If you do not hearken, nor lay it to heart,
To give honor to my name,"
Says the LORD of hosts;
"Then I will send the curse upon you,
And I will turn your blessing into a curse.
I will indeed make it a curse, because you pay no heed.

3 "Lo, I will rebuke the seed for you;
And I will strew dung upon your faces, the dung of your feasts;
And I will carry you away from beside me;
4 That you may know that I sent forth this law unto you;
Seeing that my covenant was with Levi."
Says the LORD of hosts.
5 "My covenant was with him;
Life and prosperity—I gave them to him,
Fear, and he feared me,
And in the presence of my name he was overawed.
6 True instruction was in his mouth,
And no wrong was upon his lips.
In peace and uprightness he walked with me;
And many did he turn from guilt.

7 "For the lips of a priest should preserve knowledge;
And instruction should they seek at his mouth.
For he is the messenger of the LORD of hosts.
8 But you have turned aside from the way.
You have made many stumble through the instruction.
You have violated the covenant of Levi";
Says the LORD of hosts.
9 "So I too will make you
Despised and low before all the people;
Inasmuch as you are not keeping my ways,
But are showing partiality through the oracle."

A PROTEST AGAINST DIVORCE, 2:10–16

10 Have we not all one father?
Did not one God create us?
Why then do we play one another false,
By violating the covenant of our fathers?
11 Judah has played false, and an abominable thing
Has been done in Israel and in Jerusalem.
For Judah has profaned the sanctuary of the LORD which he loved,
And has married the daughter of a foreign god.
12 May the LORD cut off for the man who does this,
Awaker and answerer from the tents of Jacob,

And him who brings an offering to the LORD of hosts.
13 And this again you do:
You cover the altar of the LORD with tears, with weeping and groaning,
Because there is no longer any looking toward the offering,
Or any receiving of favor at your hands.

14 And you say, "For what reason?"
Because the LORD is a witness between you,
And the wife of your youth,
Whom you have played false,
Though she is your comrade and the wife of your youth.

15 And not one has done this
Who had a remnant of spirituality.
And what was that one seeking,
Godly seed?
So take heed to your spiritual life,
And let nobody be faithless to the wife of his youth.

16 "For one who hates and divorces,"
Says the LORD God of Israel,
"Covers his clothing with violence";
Says the LORD of hosts.
"So take heed to your spiritual life, and do not be faithless."

THE NEAR APPROACH OF THE DAY OF JUDGMENT, 2:17—3:5

17 You have wearied the LORD with your statements.
Yet you say, "How have we wearied him?"
In that you say, "Everyone who does evil
Is good in the eyes of the LORD,
And he takes pleasure in them";
Or "Where is the God of justice?"

3 "Behold, I will send forth my messenger,
And he shall prepare the way before me!
And suddenly to his temple shall come
The LORD whom you are seeking!
And the messenger of the covenant in whom you delight—
Behold, he comes," says the LORD of hosts.

2 "And who can endure the day of his coming?
And who can stand when he appears?
For he shall be like a refiner's fire,
And like fullers' soap.
3 And he shall sit down as a refiner and cleanser of silver,
And shall cleanse the sons of Levi.

"He shall purify them like gold and silver;
So that they shall become for the LORD men who bring him offerings in righteousness.
4 Then the offering of Judah and Jerusalem will be pleasing to the LORD,
As in days of old and as in former years.

5 "And I will draw near to you for judgment;
And I will be a swift witness
Against the sorcerers and adulterers,
And against those who swear to falsehood,
And against those who oppress the hireling in his wages,
Also the widow and the fatherless,
And those who defraud the stranger,
And do not fear me," says the LORD of hosts.

THE PAYMENT OF TITHES WINS THE FAVOR OF GOD, 3:6–12

6 "Though I, the LORD, change not,
You, O sons of Jacob, are not destroyed.
7 From the days of your fathers you have revolted
From my statutes, and have not kept them.
Return unto me, that I may return to you";
Says the LORD of hosts.

"But you say, 'How shall we return?'
8 Should man rob God?
Yet you are robbing me!
But you say, 'How have we robbed you?'
In the tithe, and the offering!
9 "With a curse are you accursed;
For you are robbing me; this whole nation!
10 Bring the whole tithe into the storehouse
That there may be food in my house,
And test me now herein," says the LORD of hosts.

"And see if I will not open for you the windows of the heavens
And pour out for you a blessing until there is no more need.

11 "And I will rebuke the devourer for you,
So that he shall not destroy for you the products of the soil.
Nor shall the vine in the field cast its grapes for you,"
Says the LORD of hosts.
12 "And all the nations shall call you blessed,
For you shall be a land of delight,"
Says the LORD of hosts.

THE FINAL TRIUMPH OF THE RIGHTEOUS, 3:13—4:6

13 "Your words have been stout against me"; says the LORD.
"But you say, 'How have we spoken against you?'
14 You say, 'It is useless to serve God;
And what profit is it that we have kept his charge,
And that we have walked in mourning before the LORD of hosts?
15 And now we are deeming the arrogant fortunate;
The doers of wickedness, indeed, are built up;
They test God, also, and they escape!' "

16 Thus did those who reverence the LORD talk each with his fellow.
So the LORD gave heed and listened;
And a book of remembrance was written before him,
Concerning those who revere the LORD and think upon his name.
17 "And they shall be mine," said the LORD of hosts,
"On the day which I am going to make, a special treasure.
And I will spare them even as a man spares his son who serves him.
18 And you shall again distinguish between the righteous and the wicked,
Between him who serves God, and him who serves him not.

4 "For, behold, the day will come burning like an oven,
And all the arrogant and every doer of wickedness shall be stubble,
And the day that comes shall burn them up,"
Says the LORD of hosts, "so that it will leave them neither root nor branch.

2 But for you who revere my name, there will arise
The sun of righteousness, with healing in its wings.
And you shall go forth skipping like calves from the stall,
3 And you shall trample upon the wicked,
For they shall be dust under the soles of your feet,
In the day that I am going to make"; says the LORD of hosts.

4 "Remember the law of Moses, my servant,
Which I commanded him in Horeb for all Israel;
Statutes and judgments.
5 Behold I will send you Elijah the prophet,
Before the coming of the great and terrible day of the LORD.
And he shall turn the hearts of fathers toward their sons,
And the hearts of sons toward their fathers,
Lest I come and smite the land with a curse."

PART V
APPENDIX

TEXTUAL NOTES[1]

NOTES ON THE BOOK OF GENESIS

1:6*d*. So LXX; Heb. accidentally puts the phrase, "and so it was," at the end of vs. 7.

1:11*c*. So sense requires; Heb. inserts "on the earth" after "containing their seed."

1:20*d*. So LXX; Heb. om. "and so it was."

1:26*d*. So Syr.; Heb. "all the earth."

1:28*d*. So Vrs.; Heb. om. "the domestic animals" after "the birds of the air."

4:1*d*. So by insertion of one letter accidentally dropped; Heb. "with the LORD."

4:8*b*. So Vrs.; Heb. om. "let us go off into the country."

4:22*b*. So by slight change; Heb. "a forger, every worker in bronze and iron."

6:13*d*. So by insertion of one letter accidentally dropped; Heb. "with the earth."

8:13*a*. So LXX; Heb. om. "of Noah's life" after "year."

9:10*d*. So LXX; Heb. adds "in the matter of all the wild animals" after "the ark."

9:26*a*, *b*. So by slight vowel change; Heb. "blessed be the LORD, the God of Shem."

10:2*d*. So Heb. MSS and Vrs.; Heb. "Dodanim."

10:14*d*. So sense requires, cf. Deut. 2:23; Amos 9:7; Jer. 47:4; Heb. puts the clause, "from whom the Philistines sprang," after "Casluhim."

[1] *Abbreviations:*

Cons. = consonantal
Heb. = Hebrew, meaning the official, so-called Massoretic text.
Kethibh = The consonantal text of the Hebrew, without the vowels.
lit. = literally.
Luc. = Lucian, the recension of the Septuagint originating with Lucian, of Samosata, in the later part of the third century A.D.
LXX = The Septuagint, or Greek translation of the Old Testament.
O. L. = Old Latin, a Latin version made from the Septuagint in the second century A.D.
om. = omit, omits, or omitted.
Pesh. = Peshitto, the Syriac translation of the Old Testament.
pl. = plural.
pron. = pronoun.
Qere = The Hebrew text of the Old Testament as now vocalized.
R. V. = The Revised Version of the English Bible.
Sam. = The Samaritan version of the Pentateuch.
Seb. = Sebir = "it is to be supposed," a conjecture of the Massoretes.
Sym. = Symmachus, who made a Greek translation of the Hebrew Old Testament toward the close of the second century A.D.
Syr. = Syriac translation of the Old Testament known as the Peshitto.
suf. = suffix.
Syro-hexaplar = A literal translation of the Septuagint of the Hexapla into Syriac made by Paul of Tella in the early part of the seventh century A.D.
Targ. = Targum, the Aramaic paraphrase of the Hebrew Old Testament.
Theod. = Theodotion, who made a revision of the Septuagint on the basis of the Hebrew text in the latter part of the second century A.D.
V. = The Vulgate, the official Latin version of the Bible.
Vrs. = Versions, the ancient translations of the Old Testament, viz., Greek, Syriac, Latin, Aramaic, and Ethiopic., Coptic, and Arabic.
Vs., Vss, Verse, Verses.
Vulg. = The Vulgate.

12:2*d*. So by slight vowel change; Heb. "and be you a blessing."
13:18*b*; 14:13*c*. So Vrs.; Heb. "the terebinths."
14:5. So by insertion of one letter; Heb. "Ashteroth-Karnaim" and "Shaveh-Kirjathaim."
14:6*a*. So Vrs.; Heb. "their mountain of Seir."
14:24*a*. So LXX; Heb. "apart from me, only what my servants."
15:9*a*. So context requires, cf. vs. 10; Heb. "procure for me."
16:13. So by slight changes; Heb. "So she named the LORD who spoke to her, 'Thou art El-roi'; 'For,' said she, 'have I even hither seen after I have seen?' "
18:10*d*. So with Vrs. and one vowel change; Heb. "Sarah was listening at the door of the tent, he being behind it."
18:19*a*. So by slight vowel change; Heb. "I know him."
18:22*c*, *d*. So original text, the Jewish scribes having transposed "Abraham" and "the LORD" to produce Heb.
19:17*b*. So Vrs.; Heb. "he said."
19:24*d*. So context requires; Heb. adds "from the LORD" after "fire."
19:26*b*. So by change of one letter; Heb. "looked behind him."
20:4*c*. So context and grammar require; Heb. inserts "a nation" before "clearly innocent."
20:16*d*. So by slight vowel change; Heb. "and with all and you shall be exonerated."
21:9*d*. So Vrs.; Heb. om. "with her son Isaac."
21:20*d*. So by slight vowel change; Heb. "he became, growing up, an archer (?)."
23:1*d*. So LXX; Heb. adds "the years of Sarah's life" after "years."
23:13*b*. So by slight vowel change; Heb. "if really you are, please listen to me."
24:22*b*. So Sam.; Heb. om. "and put it in her nose."
24:32*a*. So by slight vowel change; Heb. "so the man came into the house."
24:67*a*. So grammar requires; Heb. adds "Sarah his mother" after "tent."
26:7*c*. So by change of one letter; Heb. "should kill me."
26:12*b*. So Vrs. and Kethibh; Qere "one hundred measures."
27:5*d*. So LXX; Heb. "to bring in."
27:19*c*. So by slight vowel change; Heb. "pray get up, sit down and eat."
27:25*a*. So Vrs.; Heb. "some of my son's game."
29:3*a*, 8*a*. So Vrs.; Heb. "all the flocks."
29:27*b*. So Vrs.; Heb. "she will be given."
30:20*a*. So context requires; Heb. writes a second "me."
30:32*a*. So Vulg.; Heb. "I will go all through."
31:13*a*. So LXX and Targums; Heb. "the God, Bethel."
31:25*c*. So context requires, cf. vs. 49, Judg. 10:17; Heb. om. "Mizpeh" after "Mount."
31:44*c*. So context requires; Heb. accidentally om. "the LORD."
31:49*a*. So Sam.; Heb. "Mizpeh."
32:22*c*. So by slight vowel change; Heb. "he crossed."
32:23*d*. So Vrs.; Heb. om. "everything" before "that belonged to him."
36:2*d*, 14*b*. So Vrs.; Heb. "the daughter of Zibeon."
36:39*b*. So LXX; Heb. "Peo."
36:39*d*. So Vrs.; Heb. "the daughter of Me-zahab."
38:1*b*. So by insertion of one letter accidentally dropped; Heb. "went down."

38:21*d*. So Vrs.; Heb. "the men of her place."
41:10*c*. So Sam.; Heb. "put me in custody."
41:16*b*, *c*. So Vrs. and Kethibh; Qere "apart from me; God will answer."
41:22*a*. So Vrs.; Heb. om. "another" before "dream."
41:40*b*. So by slight vowel change; Heb. "all my people shall kiss."
41:48*a*. So Vrs.; Heb. "of seven years which were in the land of Egypt."
41:56*c*. So by slight vowel change; Heb. "all that was in them."
44:4*d*. So LXX and similarly other Vrs.; Heb. om. "Why have you stolen my silver cup?"
45:7*c*. So by deletion of one letter accidentally written twice; Heb. "to keep alive for a remarkable escape for you."
45:19*a*. So by slight change; Heb. "also you have been commanded."
46:23*a*. So context requires; Heb. "the sons of Dan."
46:28*b*. So Vrs.; Heb. "to instruct before him."
47:16*b*. So Vrs.; Heb. om. "food" after "I will give you."
47:21*b*. So Vrs.; Heb. "the people themselves he transferred to the cities."
48:1*d*. So LXX; Heb. om. "and came to see Jacob."
49:4*c*. So by insertion of one letter accidentally dropped; Heb. "you defiled."
49:6*b*. So LXX and Kethibh; Heb. Qere "my glory."
49:10*c*. So by slight change; Heb. "until it comes to Shiloh (?)."
49:19*b*, 20*a*. So by different division of letters and Vrs.; Heb. "the rear. From Asher."
49:21*b*. So by slight vowel change; Heb. "beautiful words."
49:24*a*. So LXX; Heb. "their bow remained."
49:25*b*. So Heb. MSS and Vrs.; Heb. "and with(?) the Almighty."
49:26*a*. So by change of one letter; Heb. "the blessings of your father excel."
49:26*b*. So LXX; Heb. "the blessings of the ancient . . . ?"
50:25*d*. So Heb. MSS and Vrs.; Heb. om. "with you."

NOTES ON THE BOOK OF EXODUS

1:19*c*. So by slight vowel change; Heb. "they are alive."
1:21*b*. So LXX and Targums; Heb. "he established."
1:22*c*. So Vrs.; Heb. om. "to the Hebrews" after "that is born."
2:15*c*. So Syr. and similarly LXX; Heb. "and settled in the land of Midian."
2:25*b*. So by change of one letter; Heb. "God saw the children of Israel."
4:11*b*. So by change of one letter; Heb. "or seeing(?)."
4:18*a*. So Heb. MSS and Vrs.; Heb. "Jether."
4:26*c*. So by change of one letter; Heb. "she spoke."
5:5*b*. So context requires, cf. vss. 8 and 17; Heb. "are many."
5:9*b*. So Vrs.; Heb. "that they may work at it(?)."
5:13*d*. So Vrs.; Heb. "as when there was the straw."
5:16*d*. So Symmachus and Kethibh; Qere "whereas she is at fault your people."
8:9*a*. So by change of one letter; Heb. "glorify yourself over me."
8:23*a*. So Vrs.; Heb. "a redemption."
9:14*b*. So by slight change; Heb. "all my plagues to your heart."
9:17*a*. So by slight change; Heb. "exalt yourself against."
12:17*a*. So Vrs.; Heb. "the unleavened cakes."

12:21*c*. So Vrs.; Heb. "draw out."
13:16*b*. So by slight change; Heb. "as bands(?)."
14:7*b*. So by slight change; Heb. "picked and all the chariots."
14:20*b*. So LXX; Heb. "and it lit up the night."
14:25*a*. So Vrs.; Heb. "he removed their chariot wheels."
17:9*b*. So by change of one letter; Heb. "go out to fight with Amalek; tomorrow I will take my stand."
17:10*b*. So Vrs.; Heb. om. "and went out" before "to fight."
18:11*d*. So by change of one letter; Heb. "in that they boiled up against them."
19:12*a*. So Sam., cf. vs. 23; Heb. "you must mark off the people."
19:18*d*. So Heb. MSS and LXX, cf. vs. 16; Heb. "the whole mountain trembled."
20:18*c*. So Vrs. and Kethibh; Qere "the people saw."
20:24*c*. So Vrs.; Heb. "at the whole sanctuary."
21:8*b*. So Heb. MSS, Vrs., and Qere, Kethibh, "who did not acquire her."
21:22*d*. So by slight change; Heb. "pay by the judges."
23:7*d*. So LXX; Heb. "for I will not acquit."
23:15*d*. Literally, "none may see my face," which is arbitrarily vocalized to read, "none may appear my face," and so everywhere else in the O. T.
23:25*b*. So Vrs.; Heb. "he will bless."
25:17*a*. "Propitiatory," i.e., the place where propitiation or atonement for sins was made.
26:24*b*. So Vrs.; Heb. "and likewise complete."
27:18*b*. So Sam.; Heb. "fifty in fifty."
27:18*d*. So context requires; Heb. repeats from vs. 17 "but their pedestals bronze."
30:23*a*. So LXX; Heb. "flowing(?) myrrh."
30:32*b*. So LXX; Heb. om. "for yourselves."
32:4*a*. So by change of one letter; Heb. "and fashioning it."
32:29*a*. So LXX; Heb. "install yourselves."
32:29*b*, *c*. So Vrs.; Heb. inserts "for" before "each," and "and" before "that he may bestow."
33:14*b*. So by slight change; Heb. "and provide a home for you."
34:19*c*. So Vrs.; Heb. "and all your live stock you must dedicate(?)."
35:2*b*. So grammar requires; Heb. "on the seventh day."
36:29*a*. So by insertion of one letter, cf. 26:24*b* Vrs.; Heb. "and likewise complete."
39:25*d*. So context requires; Heb. repeats "among the pomegranates" after "all around the skirts of the robe."

NOTES ON THE BOOK OF LEVITICUS

1:16*b*. So Vrs.; Heb. "its (i.e., the crop's) feathers."
1:17*a*. So by omission of one letter; Heb. "with its wings."
2:11*c*. So Heb. MSS and Vrs.; Heb. "you must never burn."
3:5*b*. So sense requires; Heb. inserts "which" after "for burnt-offerings."
5:2*d*. So context requires, cf. vss. 3 and 4; Heb. "he is unclean."
5:15*c*, 18*b*; 6:6*c*. So LXX and Kethibh; Qere "your value."
6:21*c*. So Syr., cf. 2:6; Heb. untranslatable.
7:21*b*. So Heb. MSS and Vrs.; Heb. "any unclean detestable thing."

8:31*c*. So Vrs. and Kethibh; Qere "I commanded."
12:4*b*, 5*c*. So by change of one letter; Heb. "in the blood of purification."
14:31*a*. So Vrs.; Heb. accidentally repeats "such as she can afford" from vs. 30.
18:10*d*. So by slight change; Heb. "your own nakedness."
18:21*b*. So Vrs.; Heb. "to cause to pass through."
21:8*d*. So Vrs.; Heb. "who consecrate you."
22:2*a*. So by slight change; Heb. "to cut themselves off from."
23:40*a*. So by slight vowel change; Heb. "fruit of beautiful trees."
25:6*a*. So by slight change; Heb. "the sabbath of the land shall serve you as food."
25:33*b*. So by slight change; Heb. "a house sold and a city."
27:2*c*, and throughout the chapter. So LXX and Kethibh; Qere "your valuation."

NOTES ON THE BOOK OF NUMBERS

1:22*c*. So Heb. MSS and Vrs.; Heb. inserts "those that were numbered by him" after "family by family."
1:44*c*. So Vrs.; Heb. om. "from each tribe" after "one."
2:14*d*. So Heb. MSS, Vrs., and 1:14; Heb. here "Reuel."
3:9*c*. So context requires; Heb. repeats "they are to be assigned."
3:28*a*. So Heb. MSS and Vrs.; Heb. om. "those of them that were numbered."
3:31*d*. So Vrs.; Heb. "its appurtenances."
8:16*a*, 19*a*. So by slight vowel change; Heb. repeats "they have been assigned."
8:24*a*. So Vrs.; Heb. om. "the law" after "this is."
9:16*c*. So Vrs.; Heb. om. "by day" after "used to cover it."
9:22*a*. So Heb. MSS and LXX; Heb. "or a month or days."
10:36*c*. So by slight change; Heb. "the myriad clans."
11:4*b*. So by slight change; Heb. "had a craving, and the Israelites too wept again."
13:30*a*. So by insertion of one letter; Heb. "silenced(?) the people."
14:14*a*. So LXX and similarly other Vrs.; Heb. "they will say to the inhabitants."
14:29*b*. So Heb. MSS and Vrs.; Heb. "according to the complete count of you."
16:1*d*. So one Heb. MS and Vrs.; Heb. "the sons of Reuben."
16:37*d*. So by slight vowel change; Heb. "have become taboo."
18:9*b*. So LXX; Heb. "from the fire."
21:24*d*. So LXX; Heb. "for the frontier of the Ammonites was strong."
21:28*d*. So by slight change, suggested by LXX; Heb. "the lords of the heights."
21:30*a*. So LXX; Heb. "their fallow ground."
21:30*b*. So Vulg.; Heb. om. "from" before "Heshbon."
21:30*d*. So Heb. MSS and Vrs.; Heb. "as far as Medeba."
22:5*b*. So Heb. MSS and Vrs.; Heb. "to the sons of his people."
22:32*d*. So Vulg., cf. vs. 34; Heb. "is precipitate (?)."
22:33*c*. So Vrs.; Heb. "perhaps she had swerved."
23:2*c*. So Heb. MSS and LXX; Heb. inserts "Balak and Balaam" before "offered."
23:23*c*. So by change of one letter; Heb. "it is at once declared."
24:8*d*. So by insertion of one letter, suggested by Syr.; Heb. "their arrows."
24:17*d*. So Sam.; Heb. "and broke down(?)."
24:18*b*. So context and meter require; Heb. inserts "his enemies" after "Seir," taking it from vs. 19*a*.

24:19*a*. So sense requires; Heb. accidentally inserts "from" before "Jacob," and puts "his enemies" in vs. 18*b*.
24:19*d*. So by omission of one letter; Heb. "from a city."
24:20*d*, 24*d*; So Vrs.; Heb. "he shall be unto destroying."
25:5*b*. So LXX; Heb. "the judges of Israel."
26:3*a*. So by change of one letter; Heb. "spoke."
26:3*d*. So Syr.; Heb. inserts "saying" after "Jericho."
26:8*a*. So sense requires; Heb. "the sons of."
31:16*b*. So by slight change; Heb. "to furnish(?) treachery."
32:17*a*. So Vrs.; Heb. "hastening(?) ahead of the Israelites."
33:8*a*. So Heb. MSS and Vrs.; Heb. "from Pene-hahiroth."
36:3*a*. So Vrs.; Heb. inserts "the sons of" after "one."

NOTES ON THE BOOK OF DEUTERONOMY

1:15*a*. So LXX; Heb. "the chiefs of your tribes, capable and experienced men."
1:28*a*. So Heb. MSS and Vrs.; Heb. "taller."
1:33*c*. So by slight vowel change; Heb. "to cause you to make out."
1:35*b*. So LXX; Heb. inserts "this wicked generation" after "these men."
1:44*d*. So Vrs.; Heb. "at Seir."
2:37*d*. So LXX; Heb. "and wherever."
3:12*c*. So Heb. MSS and Vrs.; Heb. om. "the bank of."
3:18*a*. So by omission of one letter; Heb. "I charged you."
4:5*c*. So by slight change, cf. vs. 14; Heb. "to observe thus."
4:37*b*. So Vrs.; Heb. "his descendants."
6:1*d*. So context requires; Heb. accidentally puts the phrase "a land abounding in milk and honey" at the end of vs. 3.
6:8*c*; 11:18*d*. So by slight change; Heb. "as bands(?)."
11:2*a*. So by slight changes; Heb. "and you know today that not your children."
11:14*a*, 15*a*. So Vrs.; Heb. " I will give."
11:24*c*. So sense requires; Heb. "and Lebanon."
11:30*a*. So LXX; Heb. "west of the way of the sunset."
11:30*d*. So Vrs.; Heb. "the terebinths."
13:15*d*. So LXX; Heb. adds "and its cattle to the mouth of the sword" after "in it."
14:13. So Heb. MSS and Vrs.; Heb. "the glebe, the kite, the buzzard in its several species."
15:14*c*. So Vrs.; Heb. "what the LORD your God."
17:5*c*. So LXX; Heb. inserts "the man or the woman" after "to your gates."
18:5*c*. So Vrs., cf. 10:8; Heb. "to stand to minister in the name of the LORD."
18:8*d*. So by slight vowel change; Heb. "concerning the fathers."
21:12*c*. So by change of one letter; Heb. "she shall shave her head."
22:21*c*. So by insertion of one letter accidentally dropped; Heb. om. "in" before "her father's house."
24:5*d*. So by slight vowel change; Heb. "to give joy to."
25:3*d*. So by omission of one letter; Heb. "should be disgraced."
25:6*a*. So Sam.; Heb. om. "son."
26:3*c*. So by change of one letter; Heb. "I make known."

26:3*c*. So LXX; Heb. "the LORD your God."
26:14*a*. So LXX and Sam. MSS; Heb. "in my sorrow."
27:4*c*. So Sam., cf. 11:29; Heb. "Ebal."
28:22*b*. So Vrs. and Kethibh; Qere "with a sword."
29:10*c*. So Vrs.; Heb. "your heads, your tribes."
30:16*a*. So LXX; Heb. om. "if you heed the commands of the LORD your God."
31:7*b*. So Heb. MSS and Vrs.; Heb. "you are to go with."
31:16*c*. So by omission of one letter; Heb. "where they are going in the midst of it."
31:20*b*. So LXX codex; Heb. om. "to give them, a land."
32:5*a*. So sense requires; Heb. accidentally inserts "to him" after "has been the undoing."
32:8*d*. So Vrs.; Heb. "the children of Israel."
32:9*a*. So LXX; Heb. "for the LORD's apportionment."
32:14*d*. So by change of one letter; Heb. "you drank in foam."
32:14*d*. So Vrs.; Heb. om. "Jacob ate to the fill."
32:31*b*, *c*. So by slight change; Heb. "our enemies being judges."
32:35*a*. So Vrs.; Heb. "revenge is mine."
32:43*a*. So sense requires; Heb. accidentally om. "among" before "the peoples."
32:43*d*. So Vrs.; Heb. "his land, his people."
33:2*b*. So Vrs.; Heb. "dawned on him."
33:2*c*. So by slight change; Heb. "from holy myriads."
33:2*d*. So by slight vowel change; Heb. "a fire of law(?)."
33:3*a*. So LXX; Heb. "peoples."
33:3*b*. So Syr.; Heb. "are in thy hand."
33:7*c*. So Sam.; Heb. "with his hands he contends for himself."
33:8*a*. So LXX; Heb. om. "give to Levi."
33:13*c*. So by change of one letter; Heb. "the heavens, with dew."
33:17*b*. So by rearrangement of letters; Heb. "together to the ends."
33:26*a*. So Vrs.; Heb. "like the God, O Jeshurun."
33:26*c*. So by change of one letter, cf. vs. 29*b*; Heb. "as the one to exalt himself."
33:27*d*. So by rearrangement of letters; Heb. "and he said, 'Destroy!'"
33:28*d*. So by slight vowel change; Heb. "and Israel lived."

NOTES ON THE BOOK OF JOSHUA

1:2*d*. So LXX; Heb. inserts "to the Israelites" after "them."
1:4*a*. So by slight change, partly with LXX; Heb. "and this Lebanon."
1:4*b*. So by slight change, cf. Deut. 11:24; Heb. "and as far as the Great River."
1:7*b*. So LXX; Heb. "according to all the law which my servant Moses."
1:15*c*. So LXX; Heb. inserts "and possess it" after "the land of your own."
2:1*a*. So Vrs.; Heb. inserts "secretly" before "saying."
2:17*c*, *d*. So LXX; Heb. inserts "we shall be released from this oath to you which you made us take" after "to her."
3:16*b*. So Qere with addition of one letter accidentally dropped; Kethibh "at Adam."

4:10*c*. So LXX; Heb. inserts "just as Moses had commanded Joshua" after "the people to do."
5:1*b*. So MSS, Qere, and Vrs.; Kethibh "until we had passed over."
5:6*b*. So Heb. MSS, cf. Deut. 2:14; Heb. "the whole nation."
5:11*c*, *d*, 12*a*, *b*. So LXX; Heb. "and parched grain that same day; and the manna ceased the day after they ate."
6:2*d*. So sense requires; Heb. accidentally om. "take."
6:7*a*. So Heb. MSS, Qere, and Vrs.; Kethibh "they said."
6:18*b*. So LXX, cf. 7:21; Heb. "lest you cause to be doomed."
6:24*d*. So Vrs.; Heb. inserts "of the house" after "treasury."
7:17*c*. So Vrs.; Heb. "by individuals."
8:13*c*. So Heb. MSS; Heb. "and Joshua went."
8:14*a*, *b*. So LXX; Heb. "as soon as the king of Ai became aware of it, the men of the city hurried and rose early and went out to meet Israel in battle, he and all his people, to the appointed place in front of the Arabah."
8:30*c*. So context requires; cf. Deut. 27:4; Heb. "Mount Ebal."
9:4*b*. So Heb. MSS and Vrs.; Heb. "they pretended to be ambassadors."
10:1*a*, 3*a*. So LXX and Judg. 1:5; Heb. "Adoni-zedek."
10:2*a*. So Vrs.; Heb. "they were in great terror."
12:4*a*. So LXX recensions; Heb. inserts "the territory of" before "Og."
12:5*d*. So LXX recensions; Heb. om. "as far as" before "the frontier of Sihon."
12:18*b*. So Vrs.; Heb. om. "Aphek" before "in Sharon."
12:20*a*. So Vrs.; Heb. adds "Meron" after "Shimron."
12:23*d*. So LXX; Heb. "in Gilgal."
13:4*a*. So by change of one letter; Heb. "and Mearah."
13:9*d*. So LXX recensions; Heb. accidentally om. "from" before "Medeba."
13:14*c*. So LXX, cf. vs. 33, Deut. 10:9; 18:2; Heb. inserts "the sacrifices of" before "the LORD."
13:26*d*. So Vrs.; Heb. "Lidebir."
15:4*d*. So LXX; Heb. "your southern frontier."
15:9*b*. So Syr.; Heb. "to the cities of Mount Ephron."
15:18*a*. So Vrs.; Heb. "she induced him."
15:19*a*. So by slight vowel change; Heb. "a blessing."
15:19*b*, *c*, *d*. So Kethibh and Vrs.; Qere "Gulloth."
15:28*b*. So LXX; Heb. untranslatable.
15:32*b*. So LXX, cf. Neh. 11:29; Heb. "Ain and Rimmon."
15:36*b*. So context requires, cf. LXX; Heb. accidentally inserts "and Gederothaim" after "Gederah."
15:47*d*. So Heb. MSS, Qere and Vrs.; Kethibh "the sea, the frontier."
16:1*a*. So LXX; Heb. "the allotment for the Josephites went out."
16:1*c*, *d*. So LXX codex; Heb. "the wilderness going up from Jericho through the highlands to Bethel."
17:7*d*. So sense requires; Heb. inserts "the inhabitants of" before "En-tappuah."
17:15*d*. So by slight vowel change; Heb. "for the highlands of Ephraim have hastened to you."
18:4*d*. So by slight vowel change; Heb. "and then come."
18:9*c*. So by slight vowel change and LXX; Heb. "then they came."
18:17*b*. So by slight change, cf. 15:7; Heb. "to Geliloth."

18:18*b*. So LXX, cf. 15:6; Heb. "opposite the Arabah."
18:28*b*. So LXX recensions; Heb. accidentally om. "-jearim" after "Kirjath."
19:2*d*. So LXX recensions; cf. 15:26; Heb. "Sheba."
19:7*a, b*. So Vrs.; cf. I Chron. 4:32; Heb. "Ain, Rimmon, Ether, and Ashan."
19:13*d*. So by slight change, suggested by LXX; Heb. "to Rimmon which continues(?) to Neah."
19:29*d*. So by slight change, suggested by Vrs.; Heb. "from Hebel(?) to Achzib."
19:30*a*. So LXX MSS, cf. Judg. 1:31; Heb. "Ummah."
19:47*a*. So by slight change, suggested by LXX; Heb. "went out from them."
19:50*b*. So Vrs., cf. Judg. 2:9; Heb. "Timnath-serah."
21:11*b*. So LXX and 15:13; Heb. "Anok."
21:25*b*. So by slight change, suggested by LXX codex and I Chron. 6:70; Heb. "Gath-rimmon."
22:3*b*. So LXX; Heb. connects "down to this day" with "during this long time."
22:16*d*. So Vrs.; Heb. inserts "today" after "in rebellion."
22:19*c*. So by slight vowel change; Heb. "do not rebel against (?) us."
22:34*b*. So Heb. MSS and Syr.; Heb. om. "Ed" after "altar."
22:34*c*. So Vrs.; Heb. om. "they said" after "for."
23:4. So by slight changes, suggested by Vulg.; Heb. "See, I have allotted to you as a heritage for your various tribes all these nations that are left, from the Jordan, and all the nations whom I exterminated, and the Great Western Sea."
23:7*c*. So Vrs.; Heb. "nor cause to swear."
24:5*b*. So Vrs.; Heb. "as I did."
24:19*a*. So sense requires; Heb. om. "and foreign gods as well."
24:30*a*. So by transposition of two letters, and Judg. 2:9; Heb. "Timnath-serah."
24:32*c*. So Vrs.; Heb. "and they belonged."

NOTES ON THE BOOK OF JUDGES

1:14*a*. So Vrs.; Heb. "she induced him."
1:15*a*. So by slight vowel change; Heb. "a blessing."
1:15*b, c, d*. So Kethibh and Arabic, cf. Josh. 15:19 Vrs.; Qere "Gulloth."
1:16*a*. So Vrs.; Heb. om. "Hobab."
1:16*d*. So with addition of letters accidentally dropped, suggested by Vrs.; Heb. "with the people."
1:19*c*. So Heb. MSS and Vrs.; Heb. om. "he was able" after "not."
1:36*a*. So context requires, cf. Vrs.; Heb. "of the Amorites."
2:3*c*. So Vrs.; Heb. "become your sides."
2:22*c*. So Heb. MSS and Vrs.; Heb. "by walking in them."
3:2*a*. So Vrs.; Heb. "that succeeding Israelites might know."
3:3*b*. So by change of one letter; Heb. "and the Hivvites."
3:7*d*. So Heb. MSS and Vulg.; Heb. "and Asherahs."
3:22*d*. So by slight vowel change; Heb. "he went out."
5:4*c*. So Vrs.; Heb. "the heavens also dripped."
5:5*a*. So Kethibh and Vrs.; Qere "the mountains streamed."
5:8*a, b*. So by slight changes; Heb. "he chooses new gods, then was there war (?) at the gates."
5:13*d*. So LXX recensions; Heb. "went down for me."

5:14*a*. So Vrs.; Heb. "from Ephraim their root is in Amalek."
5:15*a, b*. So LXX codex; Heb. "my princes in Issachar were with Deborah, and Issachar."
5:21*d*. So by slight changes; Heb. "tread down, my soul, the might."
5:29*a*. So Vrs.; Heb. "the wisest of her princesses reply."
5:30*d*. So LXX; Heb. "for the necks of the booty."
5:31*b*. So Vrs.; Heb. "his friends."
6:4*d*. So by change of one letter; Heb. "nothing in Israel to live on, neither sheep, nor oxen, nor asses."
6:25*b*, 26*c*, 28*c*. So by slight change, suggested by Vrs.; Heb. "the second bull."
7:1*c, d*. So Vulg. and Syr. in part; Heb. "was north of him, from Gibeah-moreh."
7:3*b*. So by slight change; Heb. "and must depart(?) from Mount Gilead."
7:6*a*. So Vrs.; Heb. "with their hands to their mouths."
7:8*a*. So by change of one letter; Heb. "the people took provisions."
7:20*d*. So context requires, cf. vs. 18; Heb. inserts "a sword" before "for the LORD."
7:22*b*. So Vrs.; Heb. inserts "and" before "all through the camp."
8:16*c*. So Vrs.; Heb. "he taught."
9:6*c*. So by slight change; Heb. "the terebinth set up."
9:9*b*. So Vrs.; Heb. "which God and men honor in me."
9:26*a*, 28*a*, 30*b*, 31*b*, 35*a*. So Kethibh and Vrs.; Qere "Ebed."
9:28*c*. So by slight vowel change; Heb. "serve," imperative.
9:29*c*. So LXX; Heb. "and he said."
9:29*d*. So by slight vowel change; Heb. "make great your army."
9:31*b*. So context requires, cf. vs. 41; Heb. "at Tormah."
9:44*a*. So Vrs.; Heb. "and the companies."
9:48*a*. So Vrs.; Heb. "axes."
10:4*b*. So Vrs.; Heb. "possessed thirty saddle-asses."
10:8*b*. So LXX MSS; Heb. inserts "in that year" after "Israelites."
10:10*c*. So Heb. MSS and Vrs.; Heb. inserts "and" before "for."
10:12*a*. So LXX; Heb. "Maonites."
10:18*a*. So by slight change; Heb. "the princes of Gilead."
11:20*a*. So Vrs.; Heb. "but Sihon did not trust Israel to pass through."
11:24*a*. So by omission of one letter; Heb. "drives you out."
11:34*d*. So Vrs.; Heb. "besides him."
11:37*c*. So by omission of one letter; Heb. "and go down unto the mountains."
12:2*b, c, d*. So by slight changes, in part with LXX; Heb. "I and my people had a severe quarrel with the Ammonites; and I called you, but you would not save me from their power."
12:4*d*. So LXX MSS, cf. Syro-hexaplar; Heb. inserts "for they said, 'Fugitives of Ephraim are you Gileadites in the midst of Ephraim, in the midst of Manasseh.' " after "Ephraim."
12:7*d*. So Vrs.; Heb. "in the cities of Gilead."
13:19*c*. So Vrs.; Heb., "and performing wonders."
14:15*a*. So Vrs.; Heb. "on the seventh day."
14:15*d*. So Heb. MSS and Targum; Heb. "is it not?"
14:18*a*. So by slight change; Heb. "before the sun (?) set."
15:6*d*. So Heb. MSS and Vrs.; Heb. om. "house."

15:16*b*. So Kethibh and LXX; Qere "a heap, two heaps."
16:2*a*. So Vrs.; Heb. om. "were told."
16:13*d*,14*a*. So Vrs. suggests; Heb. om. " 'and beat them in with the pin, I should become weak, and be like any other man.' So, when he was asleep, Delilah took the seven locks of his head."
16:14*d*. So sense and grammar require; Heb. inserts "the pin" before "the loom."
16:18*b*. So Qere; Kethibh "he has told her."
16:19*c*. So Kethibh represented by Vrs.; Qere "she began to afflict him."
17:2*c*. So sense and grammar require; Heb. accidentally puts the phrase "so now I return it to you" at the end of vs. 3.
17:10*d*. So Vulg.; Heb. inserts "and the Levite went away" after "your living."
18:7*c*. So by slight change, cf. vs. 10; Heb. "there was no one to humiliate them in anything."
18:7*c*. So LXX codex; Heb. inserts "possessing authority" after "in the earth."
18:7*d*, 28*b*. So Vrs.; Heb. "with mankind."
18:17*d*. So context requires; Heb. inserts "the priest" to accompany "the six hundred men."
18:18*a*. So Vrs.; Heb. "the carved image of the ephod."
18:30*c*. So Vrs.; Heb. "Manasseh" with the letter *n* written above the line.
18:30*d*. So by change of one letter; Heb. "the land was carried off."
19:2*a*. So by slight change, suggested by Vrs.; Heb. "played the harlot against him."
19:6*a*. So by slight vowel change; Heb. "so the two of them sat down and ate."
19:8*c*. So by slight change, suggested by LXX MSS; Heb. " 'and wait until afternoon.' "
19:18*c*. So LXX; Heb. "I am now on my way to the temple of the LORD."
19:19*c*. So Heb. MSS and Vrs.; Heb. "your maidservants."
19:30. So doublet in LXX MSS; Heb. "and it would come to pass that anyone who saw it would say, 'Such a thing as this has not happened nor been seen since the day that the Israelites came up out of the land of Egypt until this day. Consider it, take counsel, and speak out.' "
20:9*d*. So LXX; Heb. om. "we will march."
20:10*c*. So LXX recensions; Heb. "to requite for their coming to Gibeah."
20:12*b*. So Vrs.; Heb. "the tribes of Benjamin."
20:15*d*, 16*a*. So Vulg. and other Vrs. in part; Heb. inserts "they mustered seven hundred picked men. Out of all this army there were seven hundred picked men" before "that were left-handed."
20:23*a*. So Vrs.; Heb. om. "to Bethel" after "went up."
20:38*c*. So Vrs.; Heb. inserts "make great (?)" before "that they should send up."
20:39*a*. So by omission of one letter; Heb. "the Israelites wheeled round."
20:42*c*. So sense requires; Heb. "from the cities."
20:43. So by slight changes, in part with LXX; Heb. "they surrounded the Benjaminites; they pursued (?) them; at a resting-place they overtook (?) them as far as a point opposite Gibeah toward the east."
20:48*b*. So Heb. MSS; Heb. "the entire city."
21:11*d*. So Vrs.; Heb. om. " 'but you are to spare the virgins.' They did so."
21:20*a*. So Qere; Kethibh "he instructed."

21:22*d*. So by insertion of one letter; Heb. "now you would be doing wrong."
21:24*a*. So grammar requires; Heb. inserts "from" before "there."

NOTES ON THE BOOK OF RUTH

1:21*b*. So Vrs.; Heb. "has testified against me."
1:22*b*. So sense requires; Heb. inserts "who returned" after "accompanied by her daughter-in-law."
2:7*d*. So by slight changes, suggested by Vrs.; Heb. "resting only a little at home."
2:18*b*. So Kethibh, Heb. MSS, and Vrs.; Qere "her mother-in-law saw."
2:23*c*. So Kethibh, Heb. MSS, and Vulg.; Qere "and she lived with."
3:5*b*. So Kethibh; Qere inserts "to me" after "you say."
3:15*d*. So Heb. MSS and Vrs.; Heb. "he went."
3:17*c*. So Kethibh; Qere inserts "to me" after "said he."
4:5*c*. So Vrs.; Heb. "from Ruth."
4:20*d*. So Heb. MSS; Heb. "Salmah."

NOTES ON THE FIRST BOOK OF SAMUEL

1:1*a*. Heb. reads "Ramathaim" a dual form that occurs only here. This is probably due to an error in copying. The reading "Zuphite" is based upon LXX; Heb. is ungrammatical.
1:1*b*. The genealogy is found twice besides, in I Chron. 6:11–13 and vss. 18–20. All agree on the first three names, and all differ on the last three names.
1:3*b*. "Eli" is supplied from LXX and is demanded by the context. Heb. has simply, "the two sons of Eli."
1:5. "However" follows LXX; Heb. makes no sense.
1:6. "Misfortune" is gained by the correction of one letter. Cf. Lucian's "to set at naught." Heb. signifies "to cause to thunder," and makes no sense here.
1:7. "she did," following Syr. and Vulg. Heb. "he did." "They went up," so Vulg.; Heb. "she went up."
1:9. "They had eaten," so LXX; Heb. "after she had eaten," but ungrammatical. Heb. adds "and after drinking," but construction entirely anomalous, and probably a later gloss.
1:10. "Very wretched," Heb. "bitter of mind."
1:12. "It happened," Heb. "and it shall be" is ungrammatical.
1:15. "Unfortunate," Heb. "hard of spirit" in the sense of obstinate; LXX, "hard of day," i.e., unfortunate.
1:18. "To the sacrificial chamber," so LXX; Heb. om. "sad," so LXX, lit. "fell," i.e., be sad; Heb. "was no more."
1:20. "And Hannah conceived," following the logical order of LXX; Heb. misplaced.
1:23. "Your," so LXX and Syr.; Heb. "his."
1:24. "Three-year-old," so LXX and Syr.; Heb. "three bulls" contrary to context and corrupted by a wrong word division. "Five pecks," Heb. "ephah." "She came," so LXX, Heb. "she brought." "Accompanied by the child," so LXX; Heb. inanely "the boy was a boy."
1:28. "Lives," so LXX, Targum and Syr.; Heb. "shall be." "Set apart," lit. "asked."

2:1. "Strength," lit. "horn." "My god," so some Vrs.; Heb. "the LORD."
2:2*b*. "Righteous," so some Vrs.; Heb. "rock."
2:3. "By him," following the Qere. The Kethibh "not" makes no suitable sense here.
2:5. "To toil" is gained by supplying one letter. Heb. is meaningless as it stands.
2:8*b*. The last two lines of the vs. are not found in LXX.
2:10. "Against them," lit. "against him." "Power," lit. "horn," cf. vs. 1.
2:11. So LXX; clause *a* in Heb. reads: "And Elkanah went to Ramah to his house," which connects with Heb. of 1:28*b*.
2:13. Heb. om. "from" owing to a wrong division of words. Heb. also has a faulty vs. division. The rendering of clause *a* is supported by some Vrs., and a few Heb. MSS. "Three-pronged fork," Heb. requires a slight adjustment of letters to be grammatical.
2:14. "For himself," so some Vrs. Heb. reads: "with it." "To sacrifice to the LORD," so LXX; Heb. merely has "came there."
2:16. "Should the man," etc., Heb. states it as a past fact, but the context demands the foregoing rendering. "No," so 17 MSS Qere and LXX; Kethibh reads: "to him."
2:18. "Linen garment," lit. "ephod."
2:20. "Reward," so LXX; Heb. has "put," which appears to be due to a copyist's omission of a letter still expressed by LXX. "Dedicated," following the suggestion of 1:28. Heb. cannot be construed as it stands. "Their place," so Syr.; Heb. has "his."
2:21. "And visited," so LXX, Heb. is unidiomatic and obviously wrong.
2:22. "All Israel," the word "all" is not in LXX.
2:23*b*. At end of vs. Heb. adds "these," but ungrammatically and probably due to dittography.
2:27. "I revealed myself," etc.; Heb. makes this an interrogative sentence calling for a negative answer, which is unintelligible at this point. This is probably an error and arose from dittography. "Subject to," so LXX, omitted in Heb.
2:29. "Look," so LXX; Heb. "kick" brought about by a slight change in the order of letters. "Eyeing enviously," so LXX; Heb. cannot be construed as it stands. "In my presence," so LXX; Heb. untenable as it stands.
2:31. "Strength," lit. "arm." "Eyeing enviously," following the suggestion of vs. 29; Heb. is untranslatable. "I will bestow," gained by the correction of one letter. Heb. has third person, which is ambiguous and less suitable, since the LORD is speaking.
2:33. "To weep out his eyes" . . . "his heart," so LXX; Heb. has "thy." "By the sword of," so LXX; Heb. is unintelligible as it stands.
3:4. "Samuel! Samuel!" so LXX; Heb. "to Samuel"; so also in vs. 6.
3:13. "And you shall tell," Heb. "and I will tell," but the context greatly favors the second person. "Were blaspheming God," so LXX; Heb. "to them," which is unintelligible and due to the dropping of one letter.
3:15. "Then he rose early in the morning," so LXX; Heb. om. probably by copyist's error.
3:21. Last sentence of vs. is from LXX; Heb. reads: "In Shiloh by the word of the LORD."
4:1*b*. First clause is from LXX, and required by context. Heb. om.

4:2. "Became general," lit. "inclined," i.e., extended, so LXX; Heb. "forsake" is impossible.

4:3*b*. "Let us take," so LXX; Heb. adds "unto us."

4:7. "have come to them," so LXX, Heb. om. "to them," probably by dittography.

4:8. "and plague"; Heb. has "in the desert," but this is against the tradition. The omission of one letter gives the foregoing reading.

4:10. "Every man for himself," lit. "man to his tent."

4:13. "beside the gate anxiously watching the road," so LXX; Heb. "by the side of the road watching," but this is inconsistent.

4:16. "camp," so LXX; Heb. "battle line."

4:18. "Through the gate opening." Text is conflate, another alternative "beside the gate."

4:19. "About to become a mother"; Heb. is unintelligible. One letter supplied gives the foregoing reading.

4:21. "They called"; Heb. "she called," but the context distinctly implies that the woman died in childbirth. Either one letter has dropped off the end or the form has been corrected to conform to vs. 22.

5:2. "Ark of God," LXX has "ark of the Lord," which may be correct. Cf. vs. 3.

5:3. "And went to the house of Dagon, they looked," so LXX; Heb. om. The clause is required. "fallen face downward," lit. "falling upon his face," so LXX; Heb. makes no sense. One letter supplied gives LXX.

5:4. "lifted up," so LXX; Heb. "take." The confusion of one letter accounts for Heb. "His body was left," so Vrs. Heb. "Only Dagon was left," which makes no sense.

5:5*b*. "But leap over it," so LXX; Heb. om.

5:10. "To us, to slay us and our," lit. "to me, to slay me and my," used of the personified city, similarly vs. 11.

6:4. "Upon you," a correction required by the context. Heb. "upon all of them," this awkward phrase is probably due to repetition of one letter in the wrong place.

6:13*b*. "to meet it," so LXX; Heb. "to see it." Heb. due to omission of one letter.

6:18*b*. "A witness is the great stone," fol. LXX and Targum; Heb. "even unto the meadow," which makes no sense. Heb. confused one letter and then put in wrong vowels of first word.

6:19. The first sentence is from LXX; Heb. om. Heb. is thus without any real reason for the slaughter, since "to look at" does not mean "to look into." "Therefore he smote among them," so LXX; Heb. repeats "he smote among the people."

7:2*b*. "sought after," fol. the Vrs., which vary but have the general sense of turning attention to. Heb. "mourn," found only here in this form.

7:3. "Ashtartes," Heb. "Ashtaroth," the Phoenician Ashtarte is nearer Heb. than the original Ishtar, and used here of local goddesses of fertility.

7:12. "Yeshana," so some Vrs.; cf. II Chron. 13:19; Heb. "Shen." "Ebenezer," i.e. "stone of help."

8:8. "to me," so LXX; Heb. om.

8:12. "hundreds," so some Vrs.; Heb. has "fifties."

8:16. "cattle," so LXX; Heb. has "young men," out of place here, and already mentioned in vs. 11.

8:21. "presence," lit. "ears of."

9:4. "they" throughout the vs., so some Vrs.; Heb. sometimes has singular.
9:8. "And you shall give," so LXX; Heb. "I will give."
9:12. "He has just now come," so LXX; Heb. "make haste for he has come to the city today."
9:15. "had communicated," etc., lit. "uncovered the ear."
9:20. "for your father's house," so LXX; Heb. adds "all."
9:24. "The fat tail," Heb. is untranslatable. The change of one letter gives the above. Cf. Exod. 29:22. "Samuel" is not in the text but is required.
9:24. "before," a correction. Heb. is untranslatable and the Vrs. give no help.
9:25. "Spread a bed for Saul," so LXX; Heb. "and he spoke with Saul," but very abrupt, and LXX is needed to complete context. "And he retired," so LXX; Heb. "and they rose up early," which is unsuitable to context. Heb. has confused two letters easily interchanged in the old Hebrew character. "He and Samuel," so LXX; Heb. adds "the two of them."
10:1*b*. "Hath not the LORD," etc., as far as "sign," so LXX; Heb. om., probably by copyist's error.
10:5. "post," so Vrs.; Heb. has pl.
10:7. "Do as occasion serves," lit. "what your hand finds."
10:13. "went home," Heb. and LXX point to "high place," but the verb and context are against it. The foregoing reading involves the necessary change of only one letter.
10:19. "no," so Vrs.; Heb. "to him," due probably to same pronunciation.
10:21. "And he caused the clan of the Mitrites to approach man by man," so LXX, as the context requires. Heb. om.
10:22. "Did the man come hither"? so LXX, as context requires. Heb. awkwardly, "Has there yet a man come thither?"
10:27*b*. "Now it happened after about a month," so LXX; Heb. "And he was like one keeping silent," very dubious. Vrs. suitably make the clause the beginning of chapter 11. Heb. is probably due to an interchange of the easily confused Hebrew letters *r* and *d*.
11:6. "Of the LORD," so some Vrs.; Heb. "of God."
11:9. "He said," so LXX; Heb. "they said."
11:12. "not," so some Vrs.; Heb. om.
11:13. "And Saul said"; LXX has "Samuel."
11:15. "Samuel anointed Saul," so LXX; Heb. "and they made Saul king." "Samuel and all the men," etc., so LXX; Heb. "Saul."
12:3. "Messiah," i.e., anointed one, which applied to all kings. "Or a pair of sandals? Testify against me," so LXX, cf. Eccles. 46:9, Heb. "that I might hide my eyes in it." The original difference was probably due to the corruption of one letter in Heb.
12:5. "They said," so Vrs.; Heb. "he said."
12:6. "Witness," so LXX; Heb. om.
12:7. "appointed," this is a correction, Heb. "made," but it gives no suitable sense.
12:7. "And let me declare to you," so LXX; Heb. om. "And the Egyptians afflicted them, then," so LXX; Heb. om.
12:8. "And he made them dwell," so Vrs.; Heb. "they made them," etc., which is contrary to the tradition of Moses and Aaron.
12:11. "Barak," so some Vrs.; Heb. "Bedan," probably a corrupt form of Barak.

12:14*b*. "Well," is not stated but implicit in the sentence.
12:15. "And your king to destroy you," so LXX; Heb. "and your fathers," obviously wrong.
13:1. Heb. reads: "Saul was a year old when he began to reign; and he reigned two years over Israel." The figures are impossible and the entire statement is lacking in LXX.
13:2. "His son," so Syr.; Heb. om. but context demands it.
13:3. "in Gibeah," so LXX and Targum; Heb. "Geba," due to loss of one letter, cf. 10:5, 14:16. "The Hebrews have revolted," so LXX; Heb. "Let the Hebrews hear," and this is transposed so that it is not what the Philistines heard, but what Saul was telling the Hebrews by the trumpet blast. LXX has every mark of originality.
13:5. "Three thousand," so LXX and Syr.; Heb. "thirty thousand."
13:7. "They also crossed the fords of the Jordan," so LXX; Heb. "and the Hebrews crossed," etc. The use of "Hebrews" by Israelites is opposed to Hebrew usage. "Were on the point of desertion," lit. "trembled from after him," so Luc.; Heb. om. "from."
13:8. "Saul had said," so LXX and Targum; Heb. om.
13:12. "Have appeased the LORD," lit. "have made pleasant the face of the LORD."
13:15. "And proceeded on his way, and the rest of the people went up after Saul to meet with the men of war, and they went from," so LXX; Heb. om. probably by accident.
13:16. "Gibeah," so LXX; Heb. "Geba."
13:18. "The hill," so LXX; Heb. "the border."
13:21. So in part with LXX; Heb. is obscure.
14:2. "threshing floor," so Syr.; Heb. "Migron," but the location is unsuitable.
14:3. "in charge of," lit. "lifting up."
14:4. "Bozez," i.e., Shining. "Seneh," i.e., Thorny.
14:6. "Philistines" is only implicit in the text.
14:7. So LXX; Heb., awkwardly, "Do all that is in your heart; incline, behold, I am with you according to your heart." Copyist's misreading of two letters and omission of a word account for the differences.
14:13. "turned back," so LXX; Heb. om., but it is necessary to the context. "wounded" is only implicit in text.
14:14*b*. Heb. is untranslatable. "Part from the post," etc., follows the clue of LXX.
14:16. "camp," so LXX; Heb. "tumult." "melted away hither and thither," so LXX; Heb. untranslatable.
14:18. "the ephod," so LXX; twice Heb. has "the ark of God," which is obviously wrong.
14:19. "While Saul was yet speaking," requires a slight change of vowels.
14:21. "even these turned," so LXX and Syr.; Heb. has different vowels and punctuation, which make it awkward and ungrammatical.
14:23. "Beth-horon," so some MSS of LXX; Heb. "Bethaven." "and all the people" etc., to end of sentence, so LXX; Heb. om.
14:24. "But Saul committed a grave error that day," so LXX; Heb. "And the men of Israel were distressed (?)."
14:25. "Now there was comb honey in the field," so LXX; Heb. is untranslatable.

14:26. "The bees had just flown away," so LXX; Heb. "and behold a stream (?) of honey."
14:27. "lightened," so some Vrs.; Heb. "saw."
14:29. "how I have been refreshed," lit. "my eyes have been lightened."
14:30. So LXX; Heb. introduces a negative that makes a disjointed sentence, with a premise without a conclusion, and a conclusion without the premises.
14:33. "hither," so LXX; Heb. "today," which is meaningless and due to confusion of one letter in Heb.
14:34. "the flesh," implicit in the text. "Each what was in his hand," so LXX; Heb. "each his oxen his hand."
14:38. "chiefs," lit. "corners."
14:41. So LXX thus giving the complete formula of casting the lot, found only here, Heb. omitted an entire clause, probably owing to repetition of a word.
14:42. "He whom the LORD," etc. as far as "son," so LXX; Heb. om.
14:47. "and Beth-rehob," so LXX; Heb. om. "was successful," lit. "was delivered," Heb. "acted impiously," either deliberately changed by a scribe opposed to Saul, or a copyist's error.
14:49. "Ishbaal," so many MSS of LXX. Cf. I Chron., 8:33; Heb. "Ishvi," i.e., "man of Yahweh," to avoid the later offensive word "Baal."
15:1. "Words of the LORD," so LXX; Heb. "to the voice of the words of," etc.
15:3. "utterly destroy," lit. "put under the ban."
15:6. "to the Israelites," so LXX; Heb. adds "all."
15:18. "you have consumed them," so some Vrs.; Heb. untranslatable.
15:23. "and the iniquity of the teraphim is arrogance," so in general Symmachus; Heb. is unintelligible.
15:32. "trembling" so LXX; Heb. "delicately (?)," difference due to vowels. "Death is bitter," so LXX; Heb. "the bitterness of death has turned." Difference probably due to dittography.
16:5. "Rejoice with me today," so LXX; Heb. "come with me to the sacrifice."
16:7. "The LORD does not see as," so LXX; Heb. om.
16:15. "LORD," so some Vrs.; Heb. "God."
16:16. So LXX; Heb. "Let our lord, now, command, thy servants are before you, let them seek," etc. "evil spirit," so LXX; Heb. adds "from God."
16:20. "ten loaves," based on 17:17; Heb. "an ass of bread."
16:23. "evil spirit," so Vrs.; Heb. om. "evil." "ten feet," Heb. "six cubits and a span."
17:5. "two hundred pounds," Heb. "five thousand shekels."
17:7. "twenty-four pounds," Heb. "six hundred shekels."
17:12–31 are not found in LXX.
17:12. "in years," so Vrs.; Heb. "going among men."
17:31. "and they took him and brought him before Saul," so Luc.; Heb. "and he took him."
17:32. "my lord's courage," so LXX; Heb. "let no man's courage."
17:38. "and equipped him with a coat of mail," not in LXX.
17:39. "he girded David," so LXX.
17:40. "in his bag," so LXX; Heb. "in the shepherd's bag which he had."
17:41. "your dead body and the dead of the camp," so LXX; Heb. "the dead of the camp."

17:50. This vs. not in LXX.
17:51. "and drew it out of its sheath" is not in LXX.
18:3. "with David," text has "and David," but context requires "with."
18:6. So LXX; Heb. is in disorder, although adapted to apply to Saul.
18:8. "And what can he have more but the kingdom" is not in LXX.
18:11. "listed up," so some Vrs.; Kethibh permits this but not Qere.
18:12. "because the LORD," etc., to end, not in LXX.
18:16. "before the people," so LXX; Heb. "before them."
18:18. "What are my kinsfolk," so LXX; Heb. inserts "my life."
18:21*b*. "you shall this day be my son-in-law," etc., to end, is not in LXX. "with two," this cannot mean "a second time" (RV) and is very dubious.
18:26. "and the days had not expired," not in LXX.
18:27. "one hundred," so LXX; Heb. "two hundred." "gave them in full," so LXX; some Vrs.; Heb. "they gave."
18:28. "all Israel loved him," so LXX; Heb. "Michal."
18:30. "was very highly esteemed," lit. "was very precious."
19:11. "and that night," so LXX; Heb. joins this to vs. 10, but ungrammatically.
19:13. "the household god," Heb. "teraphim."
19:20. "they saw," so Vrs., Heb. "he saw." "an assemblage," so LXX; Heb. probably only a corrupt form of LXX.
19:22. "Then Saul's anger was aroused," so LXX; Heb. om. "the cistern of the threshing floor which is on the bare height," so LXX; Heb. "the great cistern that is in Secu," but ungrammatical and probably a corruption. "and they said," so context requires, Heb. "he said."
19:23. "from there," so LXX; Heb. "there."
20:3. "replied," so some Vrs.; Heb. "say."
20:4. "desire," so some Vrs.; Heb. "say."
20:6. "until evening," so LXX and Luc.; Heb. adds "the third," but ungrammatically.
20:12. "a witness" so Syr.; Heb. om.
20:13. "to do you harm," the verb is lacking in the text and has probably fallen out. The clause after the adjuration is according to usage stated, not as a part of the oath, but factatively, and so has no negative.
20:16. "the name of Jonathan shall not be cut off from," so LXX; Heb. "and Jonathan made a covenant with the house of David," which throws both vss. 15 and 16 into disorder.
20:17. "And Jonathan took oath again to David," so LXX; Heb. "and Jonathan made David swear again."
20:19. "be missed," so LXX; Heb. "go down," which gives no sense. "that stone heap," so LXX; Heb. untranslatable.
20:25. "Jonathan sat opposite," so LXX and Luc.; Heb. "stood," one letter has fallen out of Heb.
20:26. "been cleansed," so LXX and Kethibh. Qere is a mere repetition, "clean."
20:29. "and my brothers have" so LXX and Luc.; Heb. "and he my brother has."
20:30. "renegade girl," so LXX; Heb. very doubtful and uncertain, probably due to corruption of one letter.
21:6. "weapons be holy," this is the sense required but Heb. is ungrammatical.
21:7. "holy bread," bread is om. in text.

21:13. "he drummed," so LXX; Heb. "scratched."
22:3. "dwell," so Syr. Vulg.; Heb. "go forth," incongruously.
22:4. "left them," so Vrs. and Kethibh. Qere, "brought them."
22:5. "Mizpeh," so Syr.; Heb. "stronghold," which is wrong geographically; difference due to change in two letters.
22:6. "on the high place," so LXX; Heb. "Ramah."
22:8. "sympathizes," so LXX; Heb. "is sick." "as an enemy," so LXX; Heb. "to be in want," due to change of one letter.
22:10. "God," so some Vrs.; Heb. "the LORD."
22:13. "as an enemy," cf. vs. 8 note.
22:14. "commander," so some Vrs.; Heb. "turned aside," incongruously, due to different letters having approximately the same sound.
22:18. "the ephod," so LXX; Heb. has "linen ephod."
22:22. "guilty," so some Vrs.; Heb. untranslatable, owing to copyist's change of one letter.
22:23. The pronouns "my" and "your" have evidently changed places in the text.
23:7. "sold," so LXX; Heb. "alienated" (!).
23:14. "LORD," so LXX; Heb. "God."
23:23. "with evidence," very doubtful and harsh, lit. "according to being established." This clause after "know and see" is not in LXX.
23:25. "which is in," so LXX; Heb. "and dwelt."
24:7. "persuaded," so LXX; Heb. "tore," unsuitably.
24:11. "gave you," text adds "today," probably an error.
24:18. "and you have shown me exceptional kindness," this involves the addition of one letter; Heb. "you have told," which is very weak and questionable.
24:19. "safely," lit. "in a good way."
25:1*b*. "Maon," so LXX; Heb. "Paran."
25:6. "to my brother," following suggestion of Vulg.; Heb. makes no sense.
25:18. "three and a third bushels," Heb. "five measures."
25:20. "defile," lit. "secret, hidden place."
25:21. "to David," so LXX; Heb. "to the enemies of," which entirely misses the point.
25:23. "on her face before David," Heb. unidiomatic.
26:4. "straight on," lit. "unto his front," gained by correcting one letter, Heb. makes no sense.
26:8. "his own spear," gained by making slight change in word division, Heb. "spear and in earth."
26:14. "that calls," so LXX; Heb. adds "to the king."
26:16. "worthy of death," lit. "sons of death."
26:20. "my life," so LXX; Heb. "a flea."
26:23. "my hand," so some Vrs.; Heb. om. "my."
27:7. "a year," Heb. "days."
27:8. "Telem," so 12 MSS of LXX; Heb. "from of old," incongruously.
27:10. "against whom," so some Vrs.; some Heb. MSS, Syr. and Targum "where."
28:1. "armed camps," lit. "camps for the army."
28:2. "now," so some Vrs.; Heb. "thou," by change of one letter. "body-guard," lit. "keeper of my head."
28:3. "his own city," so some Vrs.; Heb. "and in his city."

28:16. "your adversary," so possibly Symmachus, or with LXX and Syr. "on the side of your neighbor"; Heb. untranslatable, probably due either to transposition or change of one letter.

29:3. "two years," so Luc.; LXX "a second year"; Heb. impossibly, "these days or these years." "to me," so Vrs.; Heb. om.

24:4. "fray," LXX "camp."

24:10. "and go," etc., as far as "sight," so LXX; Heb. om.

24:12. "and two clusters of raisins," not in LXX.

29:13. "three days ago," so some Vrs.; Heb. om. "days."

29:17. "to exterminate them," lit. "to cause to devote them"; Heb. "to their morrow," is impossible. A slight rearrangement of letters and one letter added gives the above.

29:20. "they took," Heb. "David took," but some Vrs. om. "David." If then we read "and they drove them before them," as above, "took" should have the same subject and be plural. Heb. adds superfluously "that cattle," for which LXX has "the spoil." These words were probably added after the pron. suf. "him" preserved in Vulg. was lost from Heb.

29:21. "he halted," etc., so some Vrs.; Heb. "they." "they saluted," so required by vs. 22; Heb. "David saluted."

29:22. "with us," so some Vrs.; Heb. "with me."

30:23. "after," so LXX; Heb. om.

30:29. "Carmel," so LXX; Heb. "Racal," probably by error.

30:30. "Beersheba," Heb. "Borashan," probably a corruption.

31:3. "archers," Heb. adds "men." "and he was grievously wounded in the abdomen," so LXX; Heb. "and he was greatly distressed by the archers," due to confusion of archers and abdomen, and a different vowel pointing of verb. The second "run me through," not found in the parallel in Chronicles.

31:6. So "and all his men," not in LXX nor in Chronicles.

31:9. "to their idols," so LXX; Heb. "to the house of their idols," due to scribal error.

31:10. "Ashtarte," so LXX; Heb. "Ashtaroth." "impaled," Heb. is ungrammatical.

31:11. "they burnt them there" is not in Chronicles, and may be a corruption for "they lamented over them there."

NOTES ON THE SECOND BOOK OF SAMUEL

1:4. "have fallen," so some Vrs.; Heb. adds "are dead."

1:9. "confusion," meaning very uncertain.

1:10. "because my life is yet in me" so LXX; Heb. "is yet whole in me."

1:18. This vs. in Heb. is in disorder, clause *b* should come first, while "and he said" should come last. The word rendered "bow" is not in LXX. "To instruct the Judahites" may cover up the beginning of the poem.

1:19. "thy beauty," "thy" is implicit, and refers to Saul and Jonathan.

1:21. "of Gilboa," so some Vrs.; Heb. "in Gilboa." "fall," so some Vrs.; Heb. "be upon you." "fields of death," so LXX; Heb. "fields of offerings," probably due to corruption.

1:25*b*. "by thy death am I mortally wounded," Heb. "on thy heights are the slain,"

gives no sense, but correcting Heb. by some MSS of LXX we get the foregoing. Heb. is due to the loss of one letter and the insertion of wrong vowels.

2:3. "the men," so LXX; Heb. "his men David brought up," not in LXX.

2:4. "saying that," etc., the rel. particle "that" being read according to the order of LXX and 1:4; Heb. displaced and contrary to Heb. usage.

2:8. "Ishbaal" (man of Baal) so some Vrs.; Heb. "Ishbosheth" (man of shame).

2:9. "Ashurites," so Heb.; some Vrs. "Geshurites."

2:13. "from Hebron," so LXX; Heb. om. "pool of Gibeon," Heb. adds "together."

2:15. "Ishbaal," so LXX.

2:16. "sides," LXX shows that it read the consonants for "sides"; Heb. "adversaries."

2:22. "look your brother Joab in the face," lit. "lift up my face to Joab."

2:23. "with a backward thrust of the spear," lit. "with the after part of the spear."

2:24. "Giah," uncertain, perhaps, to be connected with "way" following, so LXX.

2:27. "the Lord," so some Vrs.; Heb. "God."

2:29. "Bithron," i.e., "Ravine."

2:31. "three hundred and sixty," so LXX; Heb. adds "they died."

3:1. "grew more strenuous," so LXX; Heb. "was prolonged."

3:7. "Ishbaal the son of Saul," so LXX; Heb. om., but it is needed.

3:8. "that today," so LXX. Heb. adds "to Judah."

3:12. "to Hebron," so Luc.; Heb. "in his stead, saying, whose is the land?"

3:15. "from her husband," so LXX; Heb. "from a man."

3:18. "I will save," so Vrs.; Heb. "to save."

3:24–25. "is gone? Do you not know"; so some Vrs.; Heb. "gone along. You know."

3:27. "side," so LXX; Heb. "midst."

3:29. "distaff," i.e., like a woman.

3:36. "for," Heb. "like," adding one letter gives "for."

4:1. "Ishbaal," so Vrs.; Heb. om. "listless," i.e., having lost courage.

4:2. "Ishbaal," Heb. om.

4:4. "Meribaal," cf. I Chron. 8:34, 9:40, and LXX.

4:6. So LXX.; Heb. is untranslatable.

4:10. So read by omitting a superfluous word in Heb. which otherwise makes the vs. untranslatable.

5:8. The word *sinnor* is uncertain but may refer to the underground shaft leading to the Virgin's Spring. This vs. is hopelessly corrupt, the rendering given rests upon a conjectural emendation, and a slight rearrangement.

5:10. "Lord of armies," so LXX; Heb. "God of," etc.

5:12. "that his kingdom had been exalted," so some Vrs.; Heb. "that he had exalted his kingdom."

5:16. "Baaliada," so I Chron. 14:7, cf. LXX.

5:20. "like the bursting of a dam," lit. "like the breaking forth of waters."

5:25. "from Gibeon as far as Gezer," Heb. "from Geba as you go to Gezer."

6:1. "mustered," so LXX; Heb. "added."

6:3. "guiding the cart," so LXX; Heb. adds "new."

6:4. "Uzzah was walking," this seems to have fallen out of the text. "Ahio," so LXX; Heb. om.

6:5. "with all their might and with songs," so I Chron., cf. LXX; Heb. "with all cypress woods."

6:6. "jostled," Heb. is of uncertain meaning. "because he put out his hand to the ark," so I Chron.; Heb. is untranslatable.

6:19. *eshpar*, the meaning is unknown.

7:7. "judges," so I Chron.; Heb. has "tribes," due to change of one letter.

7:15. "him who was before you," so some Vrs. and I Chron. 17:13; Heb. "Saul, whom I put away."

7:19. "unto a far distant time," lit. "unto afar off." "and hast made me see the generations of men," this is an emendation. Heb. "this is the law of men," which makes no sense.

7:23. So in part with LXX; Heb. "And what one nation in the earth is like thy people, like Israel, in that GOD went to redeem for himself a people and to make for himself a name, and to do for you the great thing and terrible things for thy land because of thy people whom thou didst redeem for thyself from Egypt, nations and its gods."

8:2. "one full line to put to death and one full line to save alive," so some Vrs.; Heb. "two lines to put to death and one full line," etc.

8:4. "a thousand chariots and seven thousand cavalry," so LXX and I Chron. 18:4.

8:8. "Tabah, cf. LXX "Tibhath"; Heb. "Betah."

8:10. "Hadoram," so LXX and I Chron.; Heb. "Joram," so in vs. 11.

8:12. "Edom," so some Vrs. Heb. MSS and I Chron.; Heb. "Aram."

8:17. "Abiathar son of Ahimelech," so Syr.; Heb. "Ahimelech son of Abiathar."

9:11. "ate at David's table," so LXX; Heb. "eats at my table."

10:5. "about the men," so LXX; Heb. om.

10:6. "with a thousand men and Ishtob with," Heb. has omitted "with" twice.

10:8. "of the city," so LXX, MSS and I Chron.; Heb. "of the gate."

10:16. "Hadadezer," so many MSS; Heb. "Hadarezer," and so regularly.

10:18. "destroyed," lit. "slew," the vs. is very suspicious, "slew" does not apply to chariots, and the absence of footmen, as well as the abnormally high numbers of horsemen, points to errors in transmission.

11:1. "at the return of spring," lit. "at the return of the year." "kings," so Vrs.; Heb. "messengers."

11:11. "as the LORD lives," Heb. "as you live." "LORD" has been supplied to avoid tautology.

11:12. "on the morrow," so some Vrs.; Heb. does not connect this with the following vs.

11:21. "Jerubbaal," so Luc.; Heb. "Jerubbesheth."

11:22. "even all the details" to end, so LXX; Heb. om.

11:23. "to fight us," lit. "unto us." "fought them back," lit. "were upon them."

12:1. "the prophet," so 3 MSS and some Vrs.; Heb. om.

12:6. "seven-fold," so LXX; Heb. "four-fold."

12:8. "the LORD," so Luc.; Heb. inserts "the word of."

12:12. "in the open light of day," lit. "before the sun."

12:14. "scorned the LORD," Heb. supplies "enemies" before "LORD," probably a later scribal addition. "the LORD," so some Vrs.; Heb. "God." "in sackcloth," so Luc.; Heb. om.

12:17. "eat," Heb. misspelled.

12:18. "How desperate it will make him," lit. "and he will do evil."
12:21. "while the child," etc., so some Vrs.; Heb. "because," etc.
12:24. "and she conceived," so LXX; Heb. om.
12:25. "through," lit. "by the hand of." "Jedediah," i.e., Beloved of the LORD. "according to the command of," so some MSS of LXX; Heb. "for the sake of."
12:27. "city of the water supply," correcting according to vs. 27, Heb. has "city of the kingdom," probably corrupt.
12:30. "crown of Milcom," the image of the Ammonite god. "in it," so some Vrs., I Chron. 20:2; Heb. om.
12:31: "labor," a correction of one letter; Heb. "pass over," which makes no sense
13:8. "fried," lit. "boiled," perhaps in oil.
13:18. "formerly," Heb. "mantles," ungrammatical and due to copyist's error involving one letter.
13:21. "but he did not reprove Amnon his son, because he loved him, for he was his first-born," so LXX; Heb. om.
13:27. "and Absalom made a feast like a royal feast," so some Vrs.; Heb. om.
13:31. "who were standing by him tore their garments," so LXX; Heb. crudely, "standing by torn of garments."
13:34*b*. So LXX; Heb. "from the way behind him from the side of the mountain." In Heb. the vs. begins, "And Absalom fled." This was probably copied here by a scribe from vs. 37.
13:39. "spirit of," so Luc.; Heb. om.
14:7. "that they may destroy," so Syr.; Heb. "that we may destroy."
14:14. "a person should," etc., changing the order and punctuation slightly. "not to keep in banishment," lit. "not to banish further from him," probably the verb form should be changed by one letter.
14:16. "who seeks," so some Vrs.; Heb. om. "the LORD," so some Vrs.; Heb. "God."
14:21. 21 MSS "you have done"; Heb. "I have done."
14:26. "his hair," lit. "the hair of his head."
14:30. "borders mine," lit. "unto my hand." "go and set it," etc., to end of vs., so LXX; Heb. om.
14:33. "and fell," so LXX; Heb. om.
15:7. "four years," so some Vrs.; Heb. "forty years," clearly an error. "If the LORD will indeed bring me back," so some Vrs.; Heb. untranslatable.
15:8. "in Hebron," so Luc.; Heb. om.
15:12. "and called," so Luc.; Heb. om.
15:17. "attendants," so LXX; Heb. "the people."
15:18*a*. "the people," so LXX; Heb. "his servants." "all the men of Ittai the Gittite," so LXX; Heb. "all the Gittites."
15:19. "from your place," so Vrs.; Heb. "to your place."
15:23. "stood," required by context; Heb. "passed over," due to confusion of one letter. "before him by way of the olive tree which is in the desert," so Luc.; Heb. ungrammatical, "before the way the desert."
15:24. "and Abiathar," this correction is required by the context, cf. vs. 29; Heb. "and all the Levites," but Levites are unknown to the older narrative. "halted,"

by the change of one letter from Heb. which has "caused to pour out," and makes no sense.

15:25. "and Abiathar," not in Heb. but probably left out by later scribe, cf. vs. 29. "and let it remain in its place," so LXX; Heb. om.

15:27. "and Abiathar," so LXX; Heb. om. and adds "are you a seer," incongruously, and due to scribal errors.

15:31. "it was told David," so LXX; Heb. "David told."

16:1. "Meribbaal," Heb. "Mephibosheth," and so regularly.

16:2. "why have you these," lit. "what are these to you."

16:13. "continued to curse," etc.; in Heb. the two verbs require the elimination of one letter each. After "stones," Heb. adds "opposite him," probably added by a scribe.

16:14. "at the Jordan," so Luc.; Heb. om.

16:15. "the men of Israel," so LXX; Heb. prefixes "the people of."

16:18. "his," so Qere Vrs.; Kethibh "not."

17:3. "as the bride to her husband, only the life of one man," so LXX; Heb. gives no sense.

17:19. "dried fruit," following the meaning of some Vrs.; the Heb. word is otherwise unknown.

17:20. "source of the water courses," lit. "the going forth of the waters." The Heb. form before "waters" is unknown and probably a corruption, hence it is necessary to correct two letters to get an intelligible form.

17:25. "Ishmaelite," so LXX, I Chron. 2:17. "Jesse," so Luc.; Heb. "Nahash."

17:28. "brought couches," so LXX; Heb. reads: "lying down." "rugs," so LXX; Heb. om. but adds "parched grain" at end of vs.; LXX om.

17:29. "calves," so Luc.; Heb. untranslatable.

18:2. "divided," so Luc.; Heb. "sent out." "you are equal to," so LXX, Sym.; Heb. makes no sense, owing to change of one letter.

18:7. "on that day," Heb. adds "there." "men," at end, so LXX; Heb. om.

18:9. "was left hanging," so Vrs.; Heb. "was given," by change of one letter.

18:12. "for my sake," so Vrs.; Heb. "who?" which makes no sense.

18:14. "Not so; I would assuage his wrath"; so by slight change; Heb. "I cannot dally thus before you."

18:19. "to Joab," so Luc.; Heb. om.

18:23. "and he said," so some Vrs.; Heb. om.

18:26. "the gate," so some Vrs.; Heb. "the porter."

18:28. "drew near," so Luc.; Heb. "called," due to change of one letter.

18:29. "when Joab sent your servant," Heb. is untranslatable and has doublet readings. The change of one letter makes this clear and permits the foregoing reading.

19:11. "and the word of all Israel came to the king," so many MSS of LXX and some Vrs.; Heb. has transposed this by mistake to 12*b*.

19:15. "Amasa," so Luc.; Heb. om.

19:18. Slight changes in letters, order of words and punctuation are necessary to make sense of this vs.

19:19. "take it to heart," the order of words in Heb. is ungrammatical.

19:22. "do you not know," so Luc.; Heb. "do I not know?"

19:24. "Meribbaal," Heb. "Mephibosheth."

19:25. "from Jerusalem," so LXX; Heb. "to Jerusalem."

19:26. "to him saddle me," so some Vrs.; Heb. om. "to him," and reads "let me saddle me."
19:28. "from whose hand," so Luc.; Heb. "and how is there yet to me justice?" "and he cried out," so Luc.; Heb. "and to cry out."
19:31. "at the Jordan," so 5 MSS; Heb. "with."
19:33. "your old age," so LXX; Heb. om.
19:35. "what he eats or what he," lit. "what I eat or what I."
19:39. "stood still," so Luc.; Heb. "passed over," due to misreading of one letter. "first-born," so LXX; Heb. "in David," which makes no sense.
20:3. "living as widows," so LXX; Heb. is obscure.
20:6. "from us," so Luc.; Heb. "our eyes."
20:7. "Abishai," so LXX; Heb. "men of."
20:8. "a sword under," "sword" has fallen out of the text. "and outside his clothing," this reading calls for a slight rearrangement of the phrase.
20:14. "Bichrites," favored by LXX; Heb. "Birites." "after him," so LXX; Heb. has an extra word not in LXX.
20:22. "advised," so LXX; Heb. om.
21:5. "to destroy us," Heb. ungrammatical. "hung," so Sym.; Heb. uncertain of meaning, cf. vs. 9.
21:6. "in Gibeon," fol. LXX; Heb. "Gibeah." "the mountain of," fol. LXX; Heb. "Saul the chosen of," difference probably due to misreading of last letter of Gibeon.
21:8. "Merab," so 2 MSS, Luc., Syr.; Heb. "Michal."
21:10. "barley," so LXX; Heb. om.
21:14. "by the side of," obtained by omitting one letter, Heb. "in the side in."
21:15. "and they encamped in Gob," transposed from vs. 16, and reading "Gob" in place of "Nob," cf. vs. 18.
21:16. "Then arose Dodo," correcting Heb. "and David was weary," which makes no suitable sense. "giants," a collective term for prehistoric peoples. "he had a new girdle," slightly correcting the text; Heb. makes no sense and is ungrammatical.
22:7. "cry," so LXX, Syr.; Heb. repeats "call."
22:11. "sped," so many MSS; Heb. "was seen," by change of one easily confused letter.
22:12. "his encircling pavilions," lit. "his circuits pavilions."
22:38. "and destroy," Heb. wrongly vocalized with perfect force.
22:40. "girded," Heb. "scattered," makes no sense, due to omission of one silent letter preserved in Ps. 18.
22:41. "hast made turn," lit. "give," so Ps. 18.; Heb. inserts "rock of," which is overloaded and clumsy.
23:8. "Ishbaal the Hachmonite," so Luc.; Heb. "Yoshebbashshebeth the Tachmonite."
23:9. "Pasdammim," following Chron.; Heb. ungrammatical. "withdrew," lit. "went up."
23:11. "the slain" is only implicit in the text.
23:13. "thirty"; Heb. adds "head," which is lacking in some Vrs. and makes no sense. "rock," so some Vrs. and Chronicles; Heb. "harvest," but ungrammatical. "camp," so Chronicles; Heb. "life of."

23:17. "It is the blood," so Vrs., Heb. has sign of question.
23:18. "chief of the thirty," so Syr.; Heb. "the three." "among the thirty," so Syr.; Heb. "the three."
23:19. "indeed," so Chronicles; Heb. untranslatable.
23:20. "a valiant man," so some Vrs.; Heb. "son of a living (?) man." "sons of Ariel," so LXX; Heb. om. "sons of."
23:21. "a formidable looking man," lit. "a man of appearance" following Chronicles. Heb. untranslatable.
23:22. "thirty," required by context; Heb. has "three."
23:23. "body guard," so Luc.; Heb. "subjects" (?), difference due to change of one letter.
23:27. "Sibbecai," so LXX, and Chronicles; Heb. "sons of."
23:29. "Heled," so some MSS and Vrs.; Heb. "Heleb."
23:32. "Abiel," supported by Vrs.; Heb. "Abialbon." "Joshua the Gunite," following Luc.; Heb. "sons of J."
23:33. "the son of," has fallen out of Heb.
24:2. "and the commanders," so Luc. and I Chron. 21:2; Heb. om.
24:4. "from the," so Syr.; Heb. "before."
24:5. "began from," so Luc.; Heb. "encamped in," due to change of one letter.
24:6. "The Hittites to Kadesh," so Luc.; Heb. untranslatable, due to copyist's errors. "and from Dan they went around," correcting Heb. with help of LXX. Heb. untranslatable.
24:10. "after," so Luc.; Heb. "afterward," due to difference of one letter.
24:13. "three years," etc., so LXX; Heb. "seven."
24:15. clause *a* according to LXX; Heb. "and the LORD gave a plague in Israel from the morning to the time of a season." "and slew," correcting the vowels of Heb. which reads: "and died."
24:23. "servant of my LORD," Heb. has "Araunah" instead, which is against Heb. usage.

NOTES ON THE FIRST BOOK OF KINGS

1:5. "restrained," so LXX; Heb. "troubled," difference due to change of one letter.
1:6. "was born," Heb. is ungrammatical.
1:9. "En rogel," i.e., "spring of the treader," referring to method of washing garments. "and all the men of," following 10 MSS.
1:18. "and you," so Vrs., and 200 MSS; Heb. "and now."
1:20. "and now," so 120 MSS and Targum.
1:25. "and to Joab the commander of," so Luc.; Heb. "the commanders."
1:28. "before him," so some Vrs.; Heb. "before the king."
1:36. clause *b* according to LXX; Heb. has "so may the LORD the god of my lord the king say."
1:48. "of my offspring," so some Vrs.; Heb. om.
2:4. Heb. adds "saying" after "fail you."
2:5. "avenged," so Luc.; Heb. "put blood of war in peace." "innocent blood," so LXX; Heb. "blood of war."
2:16. "refuse me," lit., "turn aside my face."
2:22. "on his side are," so some Vrs.; Heb. om. and adds "to him" instead.

2:26. "ark of the LORD," Heb. adds "LORD" superfluously, against some Vrs.
2:29. "Solomon sent," etc., to end of sentence, so LXX; Heb. om.
3:4. "in righteousness and," so LXX; Heb. om.
4:19. clause *b* thus, following the Vulgate. Heb. makes poor sense, "and one officer who in the land."
4:21. "even unto," so some Vrs.; Heb. om.
4:32. "five thousand," so some Vrs.; Heb. "one thousand and five."
5:11. "160,000 gals.," so Vrs.; Heb. "twenty" cors, but the cor was a dry measure.
6:2. i.e. "twenty cubits," so Vrs.; Heb. om. cubits.
6:3. "the temple," so Vrs.; Heb. "temple of the house."
6:6. "supports should not be inset," Heb. om.
6:8. "lower," so some Vrs.; Heb. has "middle," but inconsistently.
6:9. After "house" Heb. adds two words ungrammatically, "panels (?) and rows," probably a gloss.
6:15, 16. "rafters," so LXX; Heb. "walls."
6:17. "before the inner room," so Vrs.; Heb. "before me."
6:20. Heb. inserts "before" at the beginning of the vs. which makes no sense. R.V. is mistranslated "made," so LXX and Luc.; Heb. "overlaid."
6:21. so Luc.; Heb. inserts and reads: "and Solomon overlaid the house within with rare gold." This is apparently a gloss taken from vs. 22.
6:22. so LXX and Luc.; Heb. adds "and all the altar which belonged to the inner room he overlaid with gold," which merely repeats vs. 21.
6:31. "and door posts," so V. and O.L.; Heb. om. "and."
6:34. "leaves of the other door," so Vrs.
7:2. "three rows," so LXX; Heb. has "four" but cf. vs. 4.
7:3. "and the number of the columns," so LXX; Heb. om. "windows," so LXX; Heb. "posts."
7:5. "door was over against door," so LXX; Heb. "window over against window," which is mere repetition of vs. 4.
7:6. "cornice," following suggestion of Vulg.; Heb. word unknown.
7:7. "rafters," so some Vrs.; Heb. "floor."
7:8. "made," Heb. is syntactically indefensible.
7:12. so clause *b* with the aid of LXX; Heb. om. "around" and last "court of."
7:15. "cast," so LXX; Heb. "formed"; "for the porch of the temple," so some Vrs.; Heb. om. "The thickness of the column," to the end of vs., so Vrs.; Heb. om.
7:17. "a net . . . and a net," so LXX and Luc.; Heb. "seven."
7:18. Heb. om. "bronze pomegranates" and adds "round about top of columns," following 2 MSS; Heb. has "pomegranates" for "columns."
7:26. In LXX this vs. precedes vs. 25.
7:30. "corners," following vs. 34; Heb. has "feet."
7:31. "shoulderpiece," Heb. "capital."
7:40. "pots," so some Vrs.; Heb. "lavers."
7:42. "top," so Vrs.; Heb. "before."
7:47. before vs. 46, so LXX and Luc.
7:46. Heb. has "the king cast"; LXX and Luc. "he cast."
7:47. So LXX; Heb. has "and Solomon made to rest all these vessels," etc., which is bad sense.

7:48. so Luc.; Heb. "and Solomon made," etc.
8:12, 13. so substantially LXX; Heb. "then Solomon said, 'The LORD said he would dwell in thick darkness. I have surely built thee a lofty house, a dwelling for thy habitation forever.' "
8:16. "but I have chosen Jerusalem that my name might be there," so LXX; Heb. om.
8:27. "But can God dwell with man," so some Vrs.; Heb. "But will God in very deed dwell," etc., but unidiomatically.
8:35. "afflict," so some Vrs.; Heb. "answer."
8:37. "in any of," so Syr.; Heb. "in the land of his gates."
8:65. "seven days," so Vrs.; Heb. adds "and seven days even fourteen days," but against the context, cf. vs. 66.
8:66. "But on the eighth day," so Vrs.; Heb. om., but due to previous gloss.
9:1. "work," so some Vrs.; Heb. "desire."
9:8. "ruins," so Syr.; Heb. "most high," which is contrary to context of vs. 1.
9:18. "of Judah," this is not in Heb., but has probably fallen out.
9:22. "officers of third rank," such officers were a regular part of the Assyrian military service.
9:25. "before the LORD," so some Vrs.; Heb. adds "with it" which is ungrammatical.
10:8. "wives," so Vrs.; Heb. "men," which is redundant. "besides that which came from," so by slight change.
10:15. Heb. "besides the men of the spies," which makes no suitable sense. "Arabians," so Vrs.; Heb. "a mixture."
10:19. "and heads of calves," so LXX; Heb. "and a round top."
10:28. "Kuë," following suggestion of LXX.
11:1. so Vrs.; Heb. "and King Solomon loved many foreign women even the daughter of Pharaoh," etc.
11:7. "god of," so LXX; Heb. has "abomination."
11:24. after "band" Heb. inserts an irrelevant gloss: "when David slew them."
11:25. "did," so Vrs.; Heb. om. "Edom," so some Vrs.; Heb. "Aram."
11:33. "he has forsaken," so Vrs.; Heb. "they."
11:35. "I will certainly pardon," so Vrs.; Heb. "I will make him a prince."
12:28. "to the people," so LXX; Heb. "to them."
12:30. "to Israel," so Luc.; Heb. om.
13:11. "sons," so Vrs.; Heb. "son."
13:12. "pointed out," so Vrs.; Heb. "saw."
13:17. "was declared," so some Vrs.; Heb. "the word."
13:23. "and once more he departed," so Vrs.; Heb. "for the prophet who had brought him back."
13:29. Heb. adds after "and he brought it," "and he came," and after "city," "of the old prophet."
13:33. "Whomsoever he would," etc., with the aid of Vrs.; Heb. is impossible.
14:2. "that I should be king," so Vrs.; Heb. "spoke of me for king." Vrs. more idiomatic.
14:14*b*. So by slight change; Heb. "this is the day; and what? Even now."
14:15. "Ashtarte," so some Vrs.; Heb. "Asherim."
15:30. "and by his provocation," so LXX; Heb. om. "and."

16:21. "was divided"; Heb. adds "into half."
16:27. "his prowess"; Heb. adds "which he did."
17:1. "Tishbe," so LXX; Heb. "sojourners."
17:12. "nothing," so some Vrs.; Heb. "a cake," a word found only once besides.
17:15. "day after day," gained by redivision of consonants. Heb. has "days," which is harsh and incomplete.
18:5. "and let us go through," so LXX; Heb. om. "cattle shall not be cut off from us," so Luc.; Heb. untranslatable.
18:26. "they had made," so Vrs.; Heb. "he made."
18:43. The last sentence is omitted in Heb.; LXX has it.
19:1. "and how that he had slain," so Vrs.; Heb. "and all that he had slain."
19:2. "as surely as you are Elijah and I am Jezebel," so LXX and Luc.; Heb. om. "so may God do," so LXX; Heb. "so may gods do."
19:10. "forsaken thee," so Vrs.; Heb. "forsaken thy covenant."
20:3. "your children," Heb. adds "the goodly ones," not in LXX.
20:17. "and they sent to," following lead of LXX; Heb. and some MSS of LXX "sent."
20:21. "captured," so LXX; Heb. "smote."
20:27. "small flocks," following Vrs.; Heb. word unknown. Heb. repeats "and he said" after "king of Israel."
20:33. "caught it from him," so Vrs.; Heb. untranslatable due to wrong word division.
20:34. "said Ahab," is not in Heb., but is required for accuracy.
21:1. Heb. prefixes: "and it came to pass after these things," which is very ill fitting.
21:4. "covered," so LXX; Heb. "turned."
21:10. "cursed," lit. "blessed," but probably used euphemistically for an unspeakable crime.
21:13. "against Naboth"; Heb. inserts "him" before "Naboth."
21:20. "to no purpose," so LXX; Heb. om. by error.
21:23. "district," so some Vrs.; Heb. "rampart."
22:6. "LORD." Heb. has Heb. word for "lord." "surely," so LXX; Heb. om.
22:10. So with context; Heb. "clothed in his clothes at the threshing-floor at the entrance."
22:13. "have spoken good." so LXX; Heb. "the words of the prophet are good."
22:19. "Micaiah," Heb. om.
22:24. "where is the spirit," etc., so LXX; Heb. is clumsy and anomalous grammatically "where passed by the spirit of the LORD from me to speak with you."
22:32. "surrounded," so LXX and Luc.; Heb. "turned aside."
22:34. "fight," lit. "camp."
22:38. "in his blood," so LXX and Luc.; Heb. om. and is incomplete.
22:47. The last clause in Heb. reads: "a deputy was king." Vss. 47–48 are differently divided in Heb.
22:48. "made," so many MSS and LXX; Heb. "hasten."

NOTES ON THE SECOND BOOK OF KINGS

1:12. "with him," so several Heb. MSS and Vrs.; Heb. om. "with" due to pointing.
1:17. "his brother," so LXX; Heb. om.

2:9. "a two-fold share," lit. "a share of two (persons)," i.e., the especial share of a first-born son.
2:19. "is abortive," lit. "casts her young."
3:17. "your army," so Luc.; Heb. "cattle."
3:24. "and they went forward," etc., so LXX and Luc.; Heb. untranslatable.
3:25. "and they harried," etc., so Luc.; Heb. "until in Kir-hareseth they left the stones thereof."
3:27. "their own," so Vrs.; Heb. om.
4:5. "vessels" is not in Heb., but is required.
4:8. "afterward" is supplied from the context.
4:19. "his father," supplied from context.
6:8. Words in quotations following the lead of some Vrs.; Heb. dubious.
6:15. The vs. as read is restored from the help of the Vrs. and context. Heb. is confused and harsh.
6:22. "not," so Luc., as context requires; Heb. om.
6:27. "to her," so Syr.; Heb. "let not," very difficult if not impossible.
6:33. "the king," so read according to the context requirements; Heb. "messenger."
6:13. This vs. has been freely reconstructed with the aid of the Vrs. to meet the demands of the context. Heb. is obscure and confused.
6:14. "mounted men," so LXX; Heb. "chariots of horses."
6:17. after "spoke" Heb. inserts "which spoke," but it is not in some Vrs.
8:6. "an official," lit. "eunuch."
8:10. "to him," so Vrs.; Heb. "not."
8:13. "dead," so LXX; Heb. om.
8:16. after "Israel" Heb. adds "and Jehoshaphat king of Judah."
8:19. "before him," emended from Heb. "for his sons," which is disjointed.
8:21. "together with," by adding one letter to the Heb., which is self contradictory as it stands.
8:26. "granddaughter," lit. "daughter."
9:6. "the servant" is supplied from the context.
9:13. "stairway," due to a slight emendation of the Heb., which is dubious and uncertain.
9:17. "dust cloud," so LXX; Heb. "multitude."
9:21. "They had made ready," so some Vrs.; Heb. "he," etc.
25. "side by side," punctuating the Heb. differently. Heb. is inexplicable.
9:27. "and they wounded him," so some Vrs.; Heb. om.
9:36, 37. "confines," lit. "portion."
10:1. "the city," so some Vrs.; Heb. "Jezreel." "those who had charge of the descendants of Ahab," so Luc.; Heb. om. "descendants of."
10:2. "cities," so Vrs.; Heb. "city."
10:13. "to greet," lit. "for the welfare." Probably a word has fallen out of the text.
10:15. "Then Jehu said," is supplied from context. "in accord with my heart," so some Vrs.; Heb. om. "with my heart."
10:16. "he caused him," etc., so Vrs.; Heb. "they," etc.
10:25. "inner room," a correction. Heb. has "city," which is certainly wrong. "guards," lit. "runners."

10:26. "the Asherah," so Vrs.; Heb. "pillars" which were of stone. This was brought out and burnt.
10:32. "to be angry with," so Targum; Vulg. "to loathe," Heb. "to cut off."
11:2. "put him," lacking in Heb., but supplied from Chronicles.
11:4. "the guards," lit. "runners."
11:6. This vs. is probably a gloss; it seriously interrupts vss. 5 and 7 and confuses.
11:6. "house of the king," following a scholium of Field; Heb. untranslatable.
11:7. "to keep the watch," reading a participle in place of the finite verb to correspond with vs. 5.
11:11. "side," lit. "shoulder."
11:13. Heb. inserts "the guards" before "the people." Manifestly a gloss and omitted by Chron.
11:15. "appointed over the army," following a slightly different vocalization from Heb.
12:4. "property," this is not in Heb., but seems to be implied from the reference to "persons" following. "assessment," so Luc.; Heb. "current."
12:9. "doorpost," this is an emendation; Heb. "altar."
12:10. "counted and tied up in bags," so Pesh.; Heb. reverses the order.
13:20. "at the coming in of the year," so LXX; Heb. gives no sense.
13:23. "until now" is not in the Hexapla and may be a later gloss.
14:9. "It has turned your head," lit. "your heart has lifted you up." "borrow unnecessary trouble," lit. "wage war with trouble."
14:22. "Amaziah" supplied from context.
14:23. "and reigned," so some Vrs.; Heb. om.
14:28. the vs. as it stands in Heb. is corrupt and contradictory; the rendering adopted requires the change of only two words and a different arrangement.
15:8. "reigned"; Heb. om.
15:10. "Ibleam," so Luc.; Heb. makes no sense.
15:11. "Tappuah," so Luc.; Heb. "Tiphsah," but this was on the Euphrates. The clause after the semicolon is defective in Heb. It can be restored from LXX and Pesh.
15:19. "In his days," so LXX.; Heb. " all his days," with a different vs. division. "Pul," i.e., Tiglath Pileser III. "a thousand talents," i.e., over $2,000,000.
15:20. "fifty shekels," i.e., about $33.50.
15:23. "and reigned" is supplied from the context.
15:25. After "house of the king," Heb. inserts "Argob and Aryeh," probably by mistake from place names in vs. 29.
15:27. "and reigned" is supplied from the context.
15:34. Heb. repeats "made" once too many times.
16:5. "to overcome him," lit. "to wage successful war."
16:6. "The Edomites," so Heb. margin and some Vrs. This carries with it "Edom" for "Syria" throughout the vs. Heb. "Rezin king of Syria" for "Syria."
16:18. The vs. is hopelessly obscure. "The foundation of the seat," so LXX; Heb. "something covered in of the Sabbath," "from the house," "from" is not in Heb.
17:1. "and reigned," is supplied from the context.
17:4. "Sewe" from Assyr. "Sib'u." Heb. "So."
17:8. Heb. adds "and the kings of Israel whom they made," probably a marginal gloss.

17:27. "I carried away," so some Vrs.; Heb. "you carried away." "and let him go," so Vrs.; Heb. "and let them go."

18:16. "the gold," supplied from context.

18:17. Heb. repeats "and came up" after "Jerusalem"; Vrs. om. "treaders," so named from the method of washing clothes.

18:23. After "repulse" Heb. inserts "satrap," but ungrammatically and probably a gloss.

18:34. "where are the gods of Samaria," so Luc.; Heb. om.

19:26. "desert downs," due to a slight correction of one word. "Before me is your rising up," following a different punctuation and involving the change of one letter in the last word.

20:4. "courtyard," so Qere and Vrs.; Kethibh "city."

20:7. The direct quotation as in Vrs.; Heb. "Let him take a cake of figs, and they took and placed it on the boil and he recovered."

20:12. "Merodach-baladan," so Vrs.; Heb. "Berodach-baladan," representing Assyrian "Marduk-apal-iddin." "eunuchs," an emendation which accords with the suffixes in vs. 13 Heb. "letters."

20:13. "Hezekiah was glad," so Vrs.; Heb. "and Hez. hearkened."

21:26. "in the grave of his father," so Luc.; Heb. "in his grave."

22:13. "therein," so Luc.; Heb. om.

23:4. "second priest," so Targum; Heb. "priests." "limekilns," so Luc.; Heb. "fields," a word elsewhere used only in poetry.

23:5. "heavenly mansions," referring to certain fixed stars and planets.

23:7. "tunics," so Luc., LXX; Heb. "houses."

23:9. "Satyrs," reading the vowels of LXX and Luc.

23:12. "upper chamber of Ahaz," may be a later gloss. "and beat them down there," making a different word division from the Heb. which has "beat down from there." Another versional reading is "banish."

23:13. "Ashtarte," Heb. regularly "Ashtoreth."

23:15. "shattered its stones," so LXX and Luc.; Heb. has the impossible: "he burned the high place."

23:34. "brought," so LXX and Luc.; Heb. "came."

25:3. "fourth," supplied from Jer. 30:4.

25:4. "the king," so Luc.; Heb. om. "fled," supplied from Vulgate and Jer. 52:7.

NOTES ON THE FIRST BOOK OF CHRONICLES

2:6. "Darda," so Vrs. and MSS; Heb. "Dara."

2:7. "son of," Heb. "sons of."

2:18. "daughter of," is a correction. Otherwise "Jerioth" is a second wife which is contrary to the context.

2:24. "Caleb sought offspring of Ephrathah the wife of Hezron his father." LXX presupposes this text; Heb. quite incongruously has instead "in Caleb Ephrathah and the wife of Hezron Abijah!"

2:31. "son of," so some Vrs.; Heb. "sons of."

2:42. Heb. inserts after "last," "and the sons of Mareshah," which makes no sense.

2:50. "sons of Hur," so LXX; Heb. "son of."

3:17. Heb. adds "his son" at the end, but not found in LXX.
3:21. "his son," with Vrs.; Heb. has "sons of" each time, and is disjointed and obscure. "his son" at the end is supplied from LXX.
4:3. "sons of," so LXX; Heb. "father of," which is incongruous.
4:17. "And Jether was the father of," so LXX; Heb. "and she conceived Miriam," etc.
4:22. "and returned to Bethlehem," so LXX and Vulg.; Heb. "Jashubilehem," a proper name.
5:6. "Tiglath-pileser," Heb. "Tilgath-pilneser"; this was Tiglath-pileser III, 745–728 B.C.
5:16. "Sirion," so LXX; Heb. "Sharon."
6:28. "Joel and the second Abiah," so Luc. and Syr.; Heb. om. "Joel," reads "second" as a proper name "Vashni" and adds "and Abiah."
6:61. "Returned," from Josh. 21:5. Heb. reads "family" for "families" and om. "Ephraim and Dan" which makes no sense.
6:66. So Luc. and Vulg.; Heb. "from the families" and instead of "allotted" in Joshua 21:20 has "of their border."
6:70. "families," so Josh. 21:26; Heb. "family."
7:15. This vs. is corrected to harmonize with its context. Heb. "and Machir took a wife of Shuppim and Huppim and the name of his sister was Ma'acah and the name of the second Zelophehad."
7:34. "his brother," by a slightly different word division Heb. has "Ahi," a proper name.
7:35. "The sons of," so Seb. and some Vrs.; Heb. "son of."
8:8. This vs. is hopelessly corrupt; the reading suggested is made by slightly correcting the current text.
8:29. "Jeuel," supplied from 9:35; Heb. om.
8:30. "Ner," so LXX; Heb. om.
8:32. "together," lit. "with their kinsmen."
8:33. "Abner," Heb. "Kish," but cf. 9:36, I Sam. 14:51.
9:2. "Nethinim," i.e., temple servants, elsewhere mentioned only in Ezra, Nehemiah.
9:33. "dwelling," of the temple, "and from other service," must be supplied from the context.
10:7. "Israel had fled," so LXX; Heb. om. "Israel."
10:11. "the inhabitants," so LXX; Heb. om.
11:11. "whom he slew," lit. "slain."
11:20*a*, *b*. "thirty," so Syr.; Heb. "three." "whom he slew," lit. "slain."
11:21. "thirty," required from context; Heb. "three." Heb. adds "among the two," very questionable.
11:24. "like," changing one letter; Heb. "with."
12:19. "Amasai," required by context; Heb. "Abishai."
13:5. "The river of Egypt"; Heb. has "the Nile."
15:13. "ready," supplied from context.
15:15. Heb. adds "upon them," probably a gloss, not in LXX.
15:18. "Uzziel," so LXX; Heb. "the son of Jaaziel."
16:3. "portion of meat." The Hebrew word is unknown and this meaning is derived entirely from the context.
16:5 "Then Uzziel," so LXX; Heb. "Jeiel."

16:42. "to make music," so LXX; Heb. "those making music."
17:5. "to dwelling," is not in text.
17:17. The rendering rests on some emendation; Heb. is corrupt.
17:19. the vs. is corrupt.
17:21. "other," so LXX; Heb. "one."
17:25. "courage," this has to be supplied from II Samuel.
18:6. "garrisons," so Vrs.; Heb. om.
18:10. "he had with him" is supplied from II Samuel.
19:8. "and the trained warriors," Heb. "of the trained warriors," but the trained warriors were distinct from the army.
19:17. After "upon them" Heb. inserts "he drew up to them."
19:18. "horsemen," Heb. "chariots," which is manifestly wrong.
20:2. "a talent," i.e., about $500.00.
20:3. "put them to," so II Sam. 12:31; Heb. "sawed them with."
21:12. "overtaking you," so Luc. and Targum; Heb. om. one letter.
23:29. "sacred bread," lit. "bread of the rows," i.e., lined up in a row before the Deity.
24:23. "Sons of Hebron," so some MSS and Luc.; Heb. om.
24:26. "Uzziah," so LXX; Heb. "Jaaziah." "Bani," so LXX; Heb. "Beno"; so also in vs. 27.
26:16. "to Hosah"; Heb. "to Shuppim and," which is probably due to a dittography. "That goes out," so Vulg. instead of taking "Shallecheth" as a proper name.
26:22. Heb. inserts at the beginning: "the sons of Jehieli" but this is not in Luc. and cf. 23:8.
26:23. Heb. "and before Shubael," which is confusing.
27:4. "and Mikloth the leader" is obscure and out of place.
28:18. "that spread," etc., with LXX.
28:21. "Now behold," etc., to "and" restored from LXX, om. accidentally in Heb.
29:7. "ten thousand darics," not quite $56,000 in value.

NOTES ON THE SECOND BOOK OF CHRONICLES

1:13. "from the high place," so LXX and Vulg.; Heb. "to," etc.
2:10. 400,000 bushels, Heb. "20,000 cors."
2:10. 400,000 gallons, Heb. "20,000 baths."
6:28. "one of their gates," so LXX; Heb. "the land of their gates."
8:15. "from the commandments," so LXX, Vulg.; Heb. om. "from."
8:16. "by Solomon," so LXX; Heb. reads "the house of the LORD was completed."
9:7. "wives," so Vrs.; Heb. has "men," followed by "servants," which seems awkward.
9:13. "The traffic of the," an emendation; Heb. "from the men of those who turn."
9:28. "were brought," so LXX; Heb. "those bringing."
10:5. "go away," so LXX; Heb. om.
10:16. "saw," so LXX; Heb. om.
11:18. "and of Abihail," so LXX; Heb. om. conj.
11:23. "and to all," so some forms of LXX; Heb. om. "and."

12:10. "guard," lit. "runners."
18:9. before "at the entrance," Heb. inserts "threshing floor," perhaps a gloss.
18:12. "spoken," so LXX; Heb. om.
18:29. "I will disguise," etc., so Vrs.; Heb. has imperative.
20:1. "Meunim," so LXX; Heb. "some of the Ammonites."
20:25. "Cattle," so LXX; Heb. "away then."
21:20. "lamented," lit. "desired."
22:2. "daughter," really "granddaughter."
23:18. "and Levites," so Vrs.; Heb. om. "and."
25:6. "one hundred talents," i.e., a little less than five tons.
25:8. "will not," etc., the negative has to be supplied, the vs. is very corrupt.
25:20. "of the enemy," so Vulg.; Heb. om.
26:5. "fear," so Vrs. and some Heb. MSS; Heb. "visions."
26:6. Heb. adds "in Ashdod" after "cities"; this is manifestly wrong and probably a gloss.
27:5. "a hundred talents," i.e., nearly five tons.
28:20. "Tiglath-pileser"; Heb. "Tilgath-pilneser."
29:18. "and the altar," so Vulg.; Heb. om. "and."
29:21. "with all their might," a slight correction; Heb. "with instruments of strength."
30:22. "the offerings of," is a correction to meet the requirements of the context.
32:5. "raised up towers on it," so Vulg.; Heb. "raised up" or "went up upon the towers."
32:22. "All their enemies," so several MSS; Heb. om. "their enemies." "and gave them rest," so LXX and Vulg.; Heb. "guided them."
32:28. "and for flocks," so LXX and Vulg.; Heb. "flocks for inclosures."
33:20. "In the garden of," so LXX; Heb. om. "the garden of."
34:22. "mentioned," so LXX; Heb. om.
34:32. "to adhere," lit. "to stand"; "to the covenant" is supplied from II Kings 23:3.
35:21. "I come," so LXX; Heb. "thou." "To fight," so LXX. "another house," so Vulg.; Heb. "to the house of my way."

NOTES ON THE BOOK OF EZRA

1:3. "Who desires to go," so LXX; Heb. om.
1:5. "clans," lit. "fathers."
1:6. "supplied them," lit. "strengthened their hands."
1:9. "censers" (?), meaning uncertain, used only here.
1:10. "two thousand," the numeral is supplied with the aid of LXX but it varies in Greek. Heb. has "double," very incongruous.
3:3. "for fear was upon them," Heb. has "for in fear upon them."
4:7. The last clause after semicolon is not in LXX and perhaps added later.
4:9. The first clause is a doublet to vs. 8*a*.
4:10. "Ashurbanipal," Aramaic "Asnappar."
4:15. "The Jews," supplied from I Esd. 2:23; Aramaic om. subject.
5:1. Aramaic adds "prophet" awkwardly after Haggai; it is not in I Esd. 6.
5:3. "sanctuary," deriving the word from Assyrian.

5:4. "And who are the builders who are doing this work," so I Esd. 1:4; Aramaic om.
6:2. "Ecbatana," Aramaic "Achmetha."
6:16. "returned exiles," lit. "children of captivity."
7:1. "went up," so LXX; Heb. om.
7:12. "Heartiest greetings," lit. "perfect peace," but "peace" has fallen out of the Heb., yet can be supplied from I Esd. 8:9.
7:14. "sent by," lit. "sent from before."
7:22. "A thousand bushels," Heb. "one hundred cors"; "eight hundred gallons," Heb. "one hundred baths."
8:3. "the son of Shecaniah," Heb. "of the sons of Shecaniah."
8:10. "Bani," supplied from I Esd. 8:10, "Banias."
8:19. "and Jeshaiah," so LXX; Heb. "and with him." "Their kinsmen," so Luc. of I Esd. 8:48.
8:27. "a thousand darics," i.e., over $5,000. "two vessels." Luc. has "twelve," I Esd. 8:57 has "ten."
8:35. "At that time," with what follows; so LXX. Heb. with the preceding.
9:1. "from their abominations," so LXX; Heb. "according to," etc.
10:15. "opposed," lit. "stood against"; "supported," lit. "helped."
10:24. "and Zaccur," so LXX and I Esd. 9:24; Heb. om.
10:34. "Joel," so Luc.; Heb. "Uel."
10:38. "of the sons of Binnui," so LXX; Heb. "and Bani and Binnui."
10:44. Clause *b*, following the LXX. Heb. is hopelessly corrupt.

NOTES ON THE BOOK OF NEHEMIAH

1:6. "ears," so Luc.; Heb. "ear."
2:1. "wine was served," Heb. "wine was before him"; LXX "wine was before me." "formerly," this is a slight correction to bring it into harmony with the context. Heb. "before him."
2:18. "took courage," lit. "strengthened their hands."
3:1. "and to the tower of Hananel," Heb. om. "and."
3:2. "next to them," Heb. "him," lit. "upon his hand."
3:8. "next to them," Heb. "him."
3:11. "even to," so LXX; Heb. "and."
3:15. "Siloah," Heb. "Shelah."
3:17. "including" is supplied. One or more words may have fallen out of Heb.
3:18. "Benuni," so LXX; Heb. "Bavvai."
3:22. "The Plain," i.e., circuit of the Jordan Valley.
3:23. "after them," Heb. "him."
3:25. "repaired" is not in Heb.
3:29. "after them," Heb. "him."
3:30. "after him," Heb. "after me."
3:31. "after him," Heb. "after me."
4:12. "where they dwell they will come up against us," so with help of LXX; Heb. "you will turn against us!"
4:16. "supported," lit. "were behind."
4:17. "were also armed," so LXX; Heb. "carried loads."

4:23. "in his hand," following a slight correction, Heb. "the waters."
5:2. "give in pledge," based on the addition of one letter to Heb. Heb. is not straightforward and R.V. is not a legitimate translation.
5:4. Heb. adds here at end of vs. "our fields and our vineyards," a repetition from vs. 3.
5:15. "each day," so Vulg.; Heb. "after."
5:18. "a skin of wine," so in 2 MSS, used collectively; Heb. "with all wine."
6:6. Heb. adds "according to these words," which makes no sense and was probably introduced by mistake from vs. 7.
6:9. "then," so LXX; Heb. "now."
6:13. Heb. has at the beginning: "in order that he being hired." Luc. om.
7:3. "while," a slight correction; Heb. "until."
7:36, 37. "men of," so I Esd. 5:12; Heb. "children."
7:68. This vs. is not in Heb. and was probably added later.
8:7. "and the Levites," I Esd. 9:48 om. "and."
8:13. "in order to," etc., so LXX; Heb. prefixes "and."
9:4. "Bani," repeated twice, varies in form in Vrs. showing corruption.
9:5. "Your God," LXX; "our God"; "which is exalted," so LXX; Heb. om. "which."
9:6. "And Ezra said," so LXX; Heb. om. "and the heaven of heavens," so Luc.; Heb. om. "and."
9:19. "the way in which," so Vrs.; Heb. prefixes "and."
9:22. "their territory," the expression is very uncertain. "the land of Sihon king of," so Luc.; Heb. repeats "land of" before "king of Heshbon."
9:28. "they shall live," so LXX; Heb. adds "in them."
10:1. "document," Heb. "documents."
10:10. "Hodaviah," so LXX; Heb. "Hodijah," but cf. vs. 13. "Shekaniah," so 17 MSS and some Vrs.; Heb. "Shebaniah," cf. vs. 13.
10:37. "best product," etc., lit. "the best of our kneading troughs and our gifts." The last word is lacking in LXX.
11:8. "able bodied warriors," is an emendation; Heb. "Gabbai Sallai" which shows itself to be a corruption.
11:14. "his kinsmen," so LXX; Heb. "their."
11:17. "Zabdi," LXX and Luc. "Zikri."
11:22. "guild of," lit. "sons of."
11:30. "settled temporarily," lit. "encamped."
11:36. "to Judah and to Benjamin," so Luc.; Heb. "Judah to Benjamin."
12:24. "Binnui," so LXX; Heb. "the son of."
12:25. "Porters keeping watch," "porters" has been transposed in Heb.
12:27. "with all gladness," so 4 MSS; Heb. "and gladness."
12:31. "and the one went," correcting the corrupt Heb.
12:38. "to the left" has one letter dropped out of the text, cf. vs. 31; Heb. "to the front."
12:44*b*. "chiefs," so with LXX by change of one letter; Heb. "fields." "portions of thanksgiving," so some MSS and Vulg.; Heb. "portions of the law."
13:7. "court of," so LXX; Heb. "courts."
13:15. "loaded on," Heb. "and loaded."

13:19. "that," so LXX; Heb. om.
13:29. Luc. om. the first "priesthood and" to advantage.

NOTES ON THE BOOK OF ESTHER

1:3. "commanders of the," is supplied according to the demands of the context.
1:6. The kinds of stone are of uncertain meaning.
1:22. "Whatever seems proper to him," is due to a correction of one consonant; Heb. "According to the language of his people"; LXX om.; Vrs. vary.
3:9. "pay," lit. "weigh." "the accounting," lit. "the work," i.e., of weighing the money.
4:3. "many lay in sackcloth and ashes," lit. "sackcloth and ashes were spread for many."
5:1. "apartment," lit. "house."
7:7. "and went," is supplied from the context.
9:17. "and the fourteenth they rested," based on a slight change of order of Heb. which reads: "and rest on the fourteenth."
9:18. "they rested and," slightly changing the order of Heb.

NOTES ON THE BOOK OF JOB

5:5*b*, *c*. Text is here unintelligible; the translation is conjectural.
6:7*b*. An unintelligible text.
6:20*c*. So LXX and 2 Heb. MSS; Heb. "to myself."
7:13*a*. So Vrs.; Heb. is untranslatable.
7:18*a*. So by slight corrections; Heb. "the paths of their course wind about."
7:20*a*. So Vrs.; Heb. "he trusted."
7:21*a*. So context and Vrs.; Heb. "For now you have become to him."
10:8*b*. So Vrs.; Heb. "Together round about, yet thou dost destroy me."
10:15*c*. So context; Heb. "my misery."
10:20*a*. So LXX; Heb. "Are not my days few? Let him cease."
11:6*b*. So context; Heb. "For (it is) two-fold in insight."
11:11*b*. So LXX; Heb. "gives no heed."
12:18. So Vrs.; Heb. "looses the instruction of kings."
13:15*a*. So Kethibh; Qere "I will hope for him."
15:23*a*. So Heb.; better perhaps with LXX: "he is destined for food for the vulture."
15:29*b*. So Vulg.; Heb. is unintelligible.
15:30*c*. So in part LXX; Heb. "and he will depart with the breath of his mouth."
16:11*a*. So Vrs.; Heb. "to a child."
17:15*b*. So LXX; Heb. "my hope."
17:16*a*. So LXX; Heb. "bars of Sheol."
17:16*b*. So LXX; Heb. "Or together upon dust (is there) rest?"
18:13*a*. So by slight change; Heb. "it eats the limbs of his skin."
19:11*a*. So Kethibh; Qere "He has kindled his anger against me."
19:20*b*. So in part LXX; Heb. literally says, "My bone cleaves to my skin and my flesh, And I am escaped with the skin of my teeth."
19:26*a*. So with slight change; Heb. "they have torn off this."
19:27*c*. Literally, "My kidneys fall in my loins."

19:28*a*. So many Heb. MSS and the Vrs.; Heb. "in me."
20:17*a*. So by slight change; Heb. "gaze upon meadows, rivers, valleys of."
20:20*a*. So context; Heb. "peace in his body."
20:22*b*. So Vrs.; Heb. "force of one in trouble."
20:23*c*. So Vulg.; Heb. "upon him in his flesh (?)."
21:13*a*. So vowels and Vrs.; cons. text, "They wear out," etc.
21:24*a*. Conjectural rendering; word for "vessels" is unknown.
21:27*b*. So by slight correction; Heb. "you deal violently against me."
22:17*b*. So Vrs.; Heb. "do for them."
22:29*a*. So by slight change; Heb. "For they abased and you said, pride."
22:30*b*. So Vrs.; Heb. "your hands."
23:2*b*. So Vrs.; Heb. "my hand, etc."
23:9*a*. So Syr., Heb. "On the left in his working," etc.
23:9*b*. So Vrs.; Heb. "He turns," etc.
23:12*b*. So Vrs.; Heb. "up more than my law," etc.
23:13*a*. So context; Heb. "But he is in one and," etc.
23:17*a*. So one Heb. MS; others read "not overcome."
24:9. This vs. seems out of place in a description of the righteous poor.
24:9*b*. So context; Heb., "and they take a pledge upon the poor."
24:12*c*. So two Heb. MSS and Syr.; Heb. "God does not impute folly."
24:18–20, 24. These vss. break the connection, and look like the comments of a pious editor.
24:18*a*. So with two slight changes; Heb. "Swift is he upon the face of the water."
24:18*c*. So with two corrections; Heb. "He turns not to the way of the vineyards."
27:18*a*. So Vrs.; Heb. "like a moth."
30:12*b*. is omitted; Heb. "they send forth my feet," which yields no sense and is apparently an erroneous repetition of two words in vs. 11.
27:19*a*. So Vrs.; Heb. "but is not gathered." So with LXX; Heb. "the length of it."
30:3*c*. So by slight change; Heb. "On the eve of," etc.
30:11*a*. So Kethibh; Qere, "his bowstring."
30:18*a*. So LXX; Heb. "my clothing is disfigured."
30:20*b*. So Vulg. and one MS; other MSS om. "not."
31:18. So partly Vrs.; Heb. "he grew up for me as for a father and from my mother's body I led her."
31:33*a*. So with context; Heb. "like men."
32:3*b*. So with original text; Heb. scribal correction "put Job in the wrong."
32:10*a*. So Vrs.; Heb. "the many."
32:13*b*. So with LXX; Heb. "his arguments."
33:10*a*. So Syr.; Heb. "finds frustrations."
33:17*a*. So Vrs.; Heb. "That man may put aside work."
33:18*b*. So context; Heb. "passing with the missile."
34:6*b*. Literally "is my arrow."
34:14. So partly following some Heb. MSS and the LXX; Heb. "If he were to set his heart upon himself, his spirit and breath to gather to himself."
34:23*a*. So with context; Heb. "For he no longer considers a man."

34:26. So with context; Heb. "Instead of the wicked he stops them, in the place of those who see."

34:29*c*, 30. The text and meaning here are very uncertain. This rendering involves three slight corrections of the text. Heb. "Both upon a nation and upon a man also That a godless man reign not, On account of the snares of the people."

34:31*b*. So with context; Heb. "I have borne, I," etc.

35:3*a*. Heb. "profit you" in indirect discourse.

36:12*a*. Cf. Job 33:9; Heb. "pass away by a missile."

36:13*b*. So by slight change; Heb. "when he has bound them."

36:14*b*. Literally, "ends with male temple-prostitutes."

36:16–20. The text of this passage is so poorly preserved that translation can be little more than conjectural.

36:16*c*. So with omission of three letters, due to copyist's error, which mean "the rest of (your table)."

36:30*a*. So some Vrs.; Heb. "his light."

36:30*b*. So by slight change; Heb. "covers the roots of the sea."

36:32*b*. So by slight change; Heb. "the assailant."

36:33*a*. So by slight change; Heb. "His friend [or "his shouting"] declares," etc.

37:6*b*. So some MSS and Syr.; Heb. "And the downpour of rain and the downpour [is] the rains of his strength."

37:15*a*. So LXX; Heb. "when God lays upon them."

38:8*a*. So Vulg.; Heb. "And he enclosed."

38:10*a*. Cf. Vrs.; Heb. "When I broke," etc.

38:11*b*. So Vrs.; Heb. "Here he sets," etc.

38:14*b*. So by slight change; Heb. "And they stand forth," etc.

39:13*b*. So Heb.; but text is very dubious.

39:19*b*. So Targum; Heb. "with thunder."

39:24*b*. So by slight change; Heb. "And does not believe when," etc.

40:15*a*. Heb. "Behold the great beast," etc.

41:2*b*, 3. So Heb.; LXX reads: "Who then can stand before him? /Who has ever come against him and succeeded? /Under the whole heavens, not one!"

41:5*b*. So by slight change; Heb. "his double bridle" (or "bit").

41:7*a*. So Vrs.; Heb. "His pride," etc.

41:12*b*. Or with Vrs. "and steaming."

41:26*a*. So by slight change; Heb. "He sees all that is high."

42:3*a*. A misplaced question.

42:4. A misplaced couplet.

NOTES ON THE PSALMS

9 and 10. These two psalms were originally one. They formed an acrostic poem, with a four-line stanza for each letter of the Hebrew alphabet in order. The original fourth stanza has disappeared, and the alphabetic structure ceases at 10:1, to be resumed at 10:12.

9:9. So by slight vowel change; Heb. "they" for "behold."

10:6*b*. So by slight vowel change; Heb. "which" for "my steps."

11:6*a*. So with some Greek MSS; Heb. "snares and fire."

12:7*a*. So with Vrs.; Heb. "them" for "us."

12:7*b*. So with some MSS; Heb. "him" for "us."
16:2*b*. So with Vrs.; Heb. "My welfare is not upon thee."
16:3*b*. So by slight change; Heb. "all" for "no."
16:4*a*. So by slight changes; Heb. "Their troubles will be many; they buy another (?)."
16:7*b*. Heb., lit. "my kidneys" for "my thoughts."
16:9*a*. Lit. "my liver;" so by slight vowel change; Heb. "my glory."
17:3*d*. So with Heb. consonants and in part with LXX; Heb. vowels, "Thou dost not find; I have thought."
17:4*b*. So by slight change; Heb. "I have kept the ways of the violent."
17:11*a*. So by slight change; Heb. "our steps," etc.
17:14*b*. So by slight change; Heb. "portion is from the world."
18. This psalm is a duplicate of II Sam., chap. 22.
18:12*b*. So by slight change; Heb. "waters" for "heavens."
18:16*a*. So in II Sam. 22:16; Heb. here, "waters."
18:30*a*. So by slight change; Heb. "run a troop."
18:36*c*. So by slight change; Heb. "thy humility."
18:43*b*. So in II Sam. 22:43; Heb. here, "I pour them out," etc.
19:4*a*. So with Vrs.; Heb., "their line."
20:3*b*. Literally, "regard as fat" for "accept."
20:7*a*. So with LXX; Heb. "Some call upon," etc.
20:9*b*. So with LXX; Heb. "May the king answer us," etc.
22:3. So by slight change; Heb. "and thou art holy, inhabiting the praises of Israel."
22:8*a*. So by slight change; Heb. "Roll thou upon the LORD."
22:16*c*. So partly with Vrs.; Heb. "Like a lion are my hands and my feet."
22:27*b*. So LXX; Heb. "before thee."
22:29*a*. So by slight change; Heb. "All the fat ones of the earth shall eat and worship."
24:6*b*. So with LXX; Heb. om. "the God of."
25:17*a*. So by slight vowel change; Heb. "They have enlarged," etc.
26:2*b*. Literally, "Examine my kidneys," etc.
27:13*a*. Some Heb. MSS read, "Had I not believed," etc.
28:8*a*. So with some Heb. MSS and Vrs.; Heb. "The LORD is their strength and refuge."
29:9*a*. So by slight change; Heb. "brings travail upon the hinds."
31:6*a*. Some MSS and the Vrs. read, "Thou hatest."
31:10*c*. So with Vrs.; Heb. "through my guilt."
31:11*b*. So by slight change; Heb. "and to my neighbors exceedingly."
32:6*b*. So by slight change; Heb. "in the time of finding, only," etc.
32:7*b*. So by slight change; Heb. "with shouts of deliverance."
34. An acrostic psalm in two-line stanzas, which begin with the letters of the alphabet taken in order.
34:5. So with some Vrs.; Heb. "They looked at him and were jubilant and their faces were not abashed."
35:7*b*. So with Syr.; Heb. puts "pit" immediately before "net."
35:16*a*. So with LXX; Heb. "With the profanities of those who mock for a cake (?)."

35:17*b*. So by slight change; Heb. "from their destruction."
36:1*b*. So by slight change; Heb. "An oracle of transgression to the wicked [is] within my heart."
37. An alphabetical acrostic, in four-line stanzas, the first lines of the stanzas beginning with the letters of the Hebrew alphabet in their order.
37:19*b*. So by slight changes; Heb. "like the precious (=fat?) of lambs."
37:21. So with LXX; Heb. "those blessed of him" and "those cursed of him."
37:22. So by slight changes; Heb. "From the LORD a man's steps are established, and he decides his way."
37:34*b*. So with LXX; Heb. "stripping himself like a green tree."
37:36*a*. So with LXX; Heb. "Watch the blameless one and look upon the upright."
38:18*a*. So by slight change; Heb. "For I tell my guilt."
39:1*d*. So with LXX; Heb. "I will watch a muzzle," etc.
39:11*b*. So with LXX; Heb. "Thou dost consume his treasure like a moth."
40:17. So with Ps. 70:5; Heb. here, "May the Lord give thought to me."
41:9*b*. So by transposition and slight change; Heb. "has enlarged a heel against me."
42:4*b*. So with LXX; Heb. "that I went with the crowd, I drew them forth to the house of God."
44:5. So with LXX; Heb. "order" as imperative.
45:3*b*. So with Vrs.; Heb. repeats "and your majesty."
45:5. So by transposition; Heb. "Your arrows are sharpened; peoples will fall under you; in the midst of the king's foes."
49:12*a*. So following vs. 20*a*.
49:14*c*. So by slight change with context; Heb. "The upright will rule over them."
49:18*b*. Heb. "They will congratulate you."
49:18*d*. Heb. "They will never again see light."
49:20*a*. So by change of one letter; Heb. "man in honor," etc.
50:1*b*. Or by change of one letter, "and the earth feared," etc.
51:6. The Heb. as it stands is unintelligible. This translation involves a new pointing for one word and the omission of another word as a mistaken gloss.
52:1*b*. So Heb.; by transposition of one word and a slight change of vowels, we get "against the pious all day long."
52:9*b*. So by slight change; Heb. "and will await thy name, for it is good before thy saints."
55:19*c*. On the plural form of the pronominal suffix serving as a singular, cf. Gesenius-Kautzsch, *Grammar*, §103 f., note 3.
58:1. Heb. text is very ambiguous; "gods" has also been rendered "indeed," "congregation," and "in silence."
58:2*b*. So with Vrs.; Heb. "measure (?) out violence."
58:7. So by transposition of one word and redistribution of consonants; Heb. "one who treads his arrows as though they were cut off."
59:15*b*. So with LXX; Heb. "They stay all night."
60:5–12. These vss. reappear as Ps. 108:6–13.
60:8*c*. So in Ps. 108:9, Heb. here, "Over me shout in triumph, O Philistia."
61:2*c*. So by slight change of vowels; Heb. "Thou wilt lead me."
61:5*b*. So by slight change; Heb. "hast granted the inheritance."

65:5*d*. So by slight change; Heb. "the sea of far-off ones."
66:12*c*. So with Vrs.; Heb. "to abundance."
66:17*b*. So by slight changes; Heb. "It was raised under my tongue."
68:6*a*. So by slight change; Heb. "God makes the desolate inhabit a house."
68:17*b*. So by new division of letters; Heb. "The Lord in them Sinai in the holiness."
68:21*b*. So by slight change; Heb. "the hairy skull."
68:24*a*. So with Vrs.; Heb. "may crush in blood."
68:27*a*. So by change of vowels; Heb. "bless ye God."
68:29*a*. So with Vrs. and some Heb. MSS; Heb. "Thy God commanded thy strength."
68:30*c*. So by slight change; Heb. "trampling upon those delighting in silver."
68:31*a*. So with Vrs.; Heb. "Let princes come," etc.
68:35. So by change of two vowels; Heb. "It is Israel's God who gives strength and power to the people. Blessed be God."
69:11*a*. So with Vrs.; Heb. "When I wept myself with fasting."
69:23. So with some Vrs.; Heb. "And to prosperous ones (?) a trap."
69:27*b*. So with LXX; Heb. "and of the pain of thy victims they tell."
69:33. So by slight changes of vowels; Heb. "The humble will see; those who seek for God will be glad; and your heart will revive."
70. This psalm is a duplicate, with slight textual changes, of Ps. 40:13–17.
70:1. "Be pleased" is supplied from Ps. 40:13.
70:3*a*. So with Ps. 40:15; Heb. here, "May they return."
71:1–3. A duplicate, with slight variations, of Ps. 31:1–3.
71:3*a*. So with Ps. 31:2*b*; Heb. here, "a rock of habitation."
71:6*c*. So by slight changes; Heb. "my praise."
71:15*c*. So in part, with Vrs.; Heb. "For I know not number (?)."
72:5*a*. So with LXX; Heb. "May they fear thee," etc.
73:4. So by different division of letters; Heb., "pangs to their death and healthy," etc.
73:10. So by slight change in last word of first line and different division of consonants in second line; Heb. "Therefore his people return hither,/ And waters of fulness are drawn off for them."
73:20*b*. So with LXX; Heb. "in the city thou wilt despise, etc."
73:21*b*. Literally, "I was pierced in my kidneys."
73:24*b*. So by different division of consonants and repointing of the first two Hebrew words; Heb. "and afterward thou dost take me gloriously."
74:5*a*. So by slight change; Heb. "as one brings in" for "in the passage."
74:8*a*. So by slight change; Heb. "their progeny" for "We will Hellenize them."
74:11*b*. So by slight change; Heb. "and thy right hand from within thy bosom consume."
75:1*b*. So by redivision of consonants and with support of Vrs.; Heb. "and near is thy name."
75:9*a*. So with LXX; Heb. "I will declare forever."
75:10*a*. So by change of one consonant, Heb. "I will break off."
76:4*a*. So by transposition of two consonants in first word; Heb. "Glorious (?) art thou."
76:4*a*. So by slight change; Heb. "mightier than the mountains of prey."

78:48*a*. So with LXX; Heb. "to the hail."
80:14. So as in vss. 3, 7, 19; Heb. "O God of hosts—repeat please," i.e., ditto.
80:16*a*. So by change of one letter in first word; Heb. is unintelligible.
84:7*b*. So with some Vrs.; Heb. "He appears unto God in Zion."
85:8*c*. So with LXX; Heb. "May they not return to folly."
86:11*c*. So with Vrs.; Heb. "Make my heart one to fear, etc."
87:4*a*. So by slight vowel changes; Heb. "on account of those knowing me; behold," etc.
87:7*a*. So by slight change; Heb. "like men dancing."
87:7*b*. So by change of vowels: Heb. "All my springs are in thee."
88:1*a*. So by slight vowel change; Heb. "O GOD, God of my deliverance, by day," etc.
89:33*a*. So by change of one consonant, with some manuscripts and some Vrs.; Heb. "I will not break off," etc.
89:37*b*. So by slight vowel change; Heb. "and be a faithful witness in the skies."
89:47*a*. So by slight change; Heb. "Remember, I, what is life."
89:50*a*. So by slight change; Heb. "How I carry in my bosom all great ones, peoples."
90:9*b*. So with Vrs.; Heb. "We bring our years to a close like a sigh (?)."
96:1. This psalm is copied in I Chron. 16:23–33.
97:3*b*. So by slight change; Heb. "around his foes."
97:10*a*. So by slight changes; Heb. "Thay who love the LORD hate evil."
99:3*b*. So by slight change of vowel; Heb. connects with vs. 4, reading, "The strength of the king, who loves justice."
100:3*b*. So with the vowel text; consonantal text reads, "He made us and not we ourselves."
102:3*a*. So with some Heb. MSS and Vrs.; Heb., "in smoke."
104:25. So by slight change and with context; Heb. "there like ships."
105:22*a*. So with LXX; Heb. "That he might bind," etc.
105:28*b*. So with LXX; Heb. "They did not rebel against his words."
105:40*a*. So with Vrs.; Heb. "He asked," etc.
106:7*c*. So by slight change; Heb. "against the sea, at the sea of reeds."
106:27*a*. With Ezek. 20:23; Heb. here, "would let their descendants perish" (lit., "fall").
107:3*c*. So according to context, with slight change; Heb. "from the sea."
108:1–5. A duplicate of 57:7–11.
108:4*a*. So with 57:10*a*; Heb. here, "great from upon the heavens."
108:6–13. A duplicate of 60:5–12.
109:4*b*. So according to context, with slight changes; Heb. "And I . . . prayer."
109:10*b*. So with LXX; Heb. "May they search," etc.
109:28*b*. So with LXX; Heb. "They rose up and were ashamed," etc.
110:6*a*. So with Vrs.; Heb. "It is full of corpses."
111. An acrostic psalm, the lines beginning with the letters of the Hebrew alphabet taken in order.
112. An acrostic psalm, the successive lines beginning with the letters of the Hebrew alphabet taken in order.
118:12*b*. So with Vrs.; Heb. "They will be quenched like," etc.

118:13*a*. So with LXX; Heb. "Thou didst thrust hard at me that I might fall."

119. This acrostic psalm has twenty-two strophes, one for each letter of the Hebrew alphabet, each containing sixteen lines. Each alphabetical letter opens the first and each succeeding alternate line of its strophe.

119:30*b*. So with change of one consonant in last word; Heb. "I have set."

119:122*a*. So with context and by change of two consonants; Heb. "Pledge thy servant," etc.

119:160*b*. So with Vrs. and some Heb. MSS; Heb. "judgment."

119:161*b*. So with vowels and Vrs.; Heb. consonants, "thy words."

127:2*d*. So by slight vowel change and with Vrs.; Heb. "his loved one."

135:15–20. These vss. are a duplicate with modifications of Ps. 115:4–6*a* and 8–11.

137:3*c*. So by change of one consonant; Heb. is unintelligible.

137:5*d*. So by transposition of one consonant; Heb. "May my right hand forget."

138:2*c*. So with LXX; Heb. "magnified thy word over all thy name."

138:3*b*. So with Vrs.; Heb. "Thou didst make power restless in me."

139:11*a*. So by slight change; Heb. "pant after me (?)" or "erase me (?)."

139:14*a*. So with Vrs.; Heb. "I am fearfully wonderful."

139:16*a*. So by transposition of the word "days" from the last line of this verse; Heb. is unintelligible:

> Thy eyes saw my unshapen mass;
> And in thy book they were all written;
> Days were formed, and there was not one among them.

139:18*b*. So by slight change of vowels in one word; Heb. "When I awake, I am still with thee."

139:20*a*. So with consonants; vowels, "who declare thee [for an evil plan]."

139:20*b*. So with some Vrs.; Heb. "who take thy cities in vain."

139:24*a*. So with LXX; Heb. "way of grief."

140:9*a*. So in part with LXX; Heb. om. negative and is difficult; lit., "Those encompassing me will be high as to the head."

141:5. This verse interrupts the connection between vss. 4 and 6, and fits in better after vs. 3.

141:6, 7. These verses have been very poorly preserved. The rendering given here involves the transposition of the word "rock" from vs. 6 to vs. 7 and four simple corrections of errors. Heb. as it stands reads:

> Their chieftains will be hurled down by the sides of the rock;
> And they will hear my words that they are pleasant;
> Like one cleaving and splitting in the land,
> Our bones, etc.

143:10*c*. So with Syr. and some Heb. MSS; Heb. "a level land."

144:1–7*a*. These vss. are based upon and condensed from parts of Ps. 18.

144:2*a*. So by change and transposition of one consonant; Heb. "my grace and my fortress."

144:2*d*. So with Vrs. and vowel text; Heb. "my people under me."

145. An alphabetic acrostic, each letter of the alphabet in turn starting a group of two lines; but the *nun*-couplet is missing.

145:5. So with LXX; Heb. "The splendor of thy glorious majesty,/ And the things of thy wonders I will tell."

NOTES ON THE BOOK OF PROVERBS

1:11*a*. Heb. "for blood."
1:19*a*. So LXX; Heb. "So are the ways."
2:9*b*. So LXX; Heb. "And equity, every good course."
2:18*a*. Heb. "For she sinks down to death, her house."
3:8*a*. So Vrs.; Heb. "your navel."
3:10*a*. So LXX; Heb. "with plenty."
3:21. Heb. transposes the two lines.
3:24*a*. So LXX; Heb. "When you lie down."
3:27*a*. So LXX; Heb. "from its lords."
3:34*a*. So Vrs.; Heb. "If it be for scoffers, he scoffs."
3:35*b*. Heb. "But as for fools, one lifts up shame."
4:1*a*. Heb. "O sons."
4:3*a*, *b*. So LXX; Heb. "When I was a son to my father,/ Tender and only before my mother."
4:5*a*, *b*. Heb. transposes the two lines.
4:7*a*. Heb. "The beginning of wisdom, get wisdom."
4:23*a*. So Vrs.; Heb. "Above all vigilance."
5:1*a*, *b*. Heb. "my wisdom . . . my reason."
5:2*a*, *b*. Heb. "That you may keep vile counsels,/ And that your lips may preserve knowledge."
5:6*a*. So Vrs.; Heb. "Lest she tread a level path."
5:7*a*. So Vrs.; Heb. "O sons."
5:9*a*. So Vrs.; Heb. "your glory."
5:9*b*. So Targum; Heb. "to a cruel one."
6:2*a*. So LXX; Heb. "by the words of your mouth."
6:5*a*. So LXX; Heb. "from a hand."
6:14*a*, *b*. Heb. "In whose mind is perversity, who plots mischief at all times,/ Sows discord."
6:22. The reference is to Wisdom.
6:30*a*. So MSS; official text "Men do not despise a theif."
7:10. So LXX; Heb. "a woman."
7:22*a*. So LXX; Heb. "suddenly."
7:23*a*. So Vrs., in part; Heb. "Or like fetters for the discipline of a fool." The lines have been slightly transposed.
7:24*a*. So LXX; Heb. "O sons."
8:2*b*. So LXX; Heb. "the house of the streets."
8:10*a*. So MSS and Vrs.; Heb. "my instruction."
8:14*b*. So Vrs.; Heb. "I am reason."
8:16*b*. So LXX; Heb. "And nobles, all governors of the earth."
9:1*b*. So LXX; Heb. "has hewn."
9:7*b*. Heb. "it is his stain."
9:9*a*. So Vrs.; Heb. "Give to a wise man."
9:13*a*, *b*. So Vrs., in part; Heb. "A foolish woman is boisterous,/ She is simplicity, and knows not what."
10:4*a*. So Vrs.; Heb. "He becomes poor who deals with a slack hand."

10:6*b*. So LXX, in part; Heb. "But the mouth of the wicked is filled with violence" (from 11*b*).
10:9*b*. Heb. "will be known."
10:10*b*. So LXX; Heb. "But a prating fool will fall (from 8*b*).
10:14*a*. Heb. "repress knowledge."
10:16*b*. Heb. "to sin."
10:18*a*. So LXX; Heb. "He who covers hatred is of lying lips."
10:23*b*. Heb. "it is wisdom."
10:29*a*. So Vrs.; Heb. "The way of the LORD is a stronghold to perfection."
10:32*a*. Heb. "know good will."
11:16*b*. So LXX; Heb. "ruthless men."
11:19*a*. MSS and Vrs. "The son of righteousness"; Heb. "So righteousness."
11:19*b*. So Vrs.; Heb. "to his death."
11:25*b*. MSS "will give himself rain"; Heb. corrupt.
11:27*a*. Heb. "will seek favor."
11:28*a*. Heb. "will fall."
11:30*a*. So LXX; Heb. "of a righteous man."
11:30*b*. So LXX, in part; Heb. "But a wise man destroys men."
12:9*a*. So Vrs.; Heb. "with a servant to work for him."
12:11*b*. Heb. "is devoid of sense."
12:12*a*. Heb. "The wicked man desires the net of evil."
12:12*b*. So LXX; Heb. "will give."
12:13*a*. So LXX; Heb. "is a snare of the bad man."
12:14*a*. Heb. "will a man."
12:17*a*. Heb. "He utters."
12:25*a*. Heb. "let him sink it."
12:26*a*. Heb. "The righteous man will search out his friend."
12:27*b*. So Vrs., in part; Heb. "But precious wealth of a man is diligent."
12:28*b*. So MSS and Vrs., in part; Heb. "But the path of a way—let it not be for death!"
13:1*a*. So MSS and Vrs.; Heb. "A wise son a father's instruction."
13:2*a*. Heb. "a man."
13:6*b*. Heb. "sin."
13:8*b*. Heb. "listens to no rebuke" (from 1*b*).
13:9*a*. So LXX; Heb. "will rejoice."
13:10*a*. Heb. "Through pride."
13:10*b*. Heb. "with those who take advice."
13:11*a*. So Vrs.; Heb. "from a vapor."
13:15*b*. Heb. "faithless conduct is enduring."
13:16*a*. So Vrs.; Heb. "Every sensible man."
13:21*b*. So LXX; Heb. "will requite the righteous."
14:3*a*. Heb. "is a sprig of pride."
14:9*a*. So LXX, in part; Heb. "A guilt-offering mocks fools."
14:13*b*. Heb. "And its end, joy may be sorrow."
14:14*b*. Heb. "from upon him."
14:17*b*. So LXX; Heb. "A man of evil designs will be hated."
14:19*b*. Heb. om. the verb.

14:24*a, b.* So LXX, in part; Heb. "The crown of wise men is their riches;/ And the folly of fools is folly."
14:25*b.* Heb. "is deceit."
14:29*b.* Heb. "exalts folly."
14:32*b.* So Vrs.; Heb. "in his death."
14:33*b.* Heb. "But it is known in the heart of fools."
14:34*b.* So LXX; Heb. "But sin is peoples' kindness."
15:2*a.* Heb. "makes knowledge good."
15:6*b.* So LXX; Heb. "But in the income of the wicked is a thing troubled."
15:19*a.* So LXX, in part; Heb. "The way of the sluggard is like a hedge of thorns."
15:26*b.* So LXX; Heb. "But pleasant words are pure."
15:33*a.* Heb. "is instruction in wisdom."
16:11*a.* So Vrs.; Heb. "Balance and honest scales belong to the LORD."
16:13*a.* So MSS and Vrs.; Heb. "kings."
16:16*a.* Heb. "How much better it is."
16:27*a.* Heb. "A knavish man digs evil."
17:1*b.* Heb. "the feastings of strife."
17:4*b.* Heb. "Falsehood."
17:10*a.* Heb. "A rebuke sinks deeper into a man of intelligence."
17:11*a.* So Vrs.; Heb. "Only rebellion."
17:19*b.* Heb. "who builds his gate high."
17:26*b.* Heb. "for their uprightness."
18:3*a.* Heb. "With the wicked man."
18:10*a.* Lit. "The name of the LORD."
18:11*b.* Heb. "And like a high wall in his imagination."
18:15*b.* So LXX; Heb. "knowledge."
18:19*a, b.* So Vrs., in part; Heb. "A brother sinned against (?) is more than a fortified city;/ And disputes are like the bar of a castle."
18:24*a.* So MSS and Vrs., in part; Heb. "A man of friends is to be crushed."
19:1*b.* So MSS and Vrs., in part; Heb. "in his speech, . . . a fool."
19:7*c.* Heb. "He who pursues words, they are not."
19:11*a.* So Vrs.; Heb. "A man's good sense makes him forbearing."
19:16*b.* Heb. "who despises his ways."
19:27*b.* Cf. LXX; Heb. "To wander."
20:2*b.* So Vrs.; Heb. "is angry with him."
20:11*b.* Heb. "pure or straight."
20:16*b.* So Syr.; Heb. "for others."
20:18*a.* Heb. "Plans are formed."
20:26*b.* Heb. "And turns the wheel upon them."
20:28*b.* So LXX; Heb. "by kindness."
20:30*a.* So LXX; Heb. "Bruises of a blow."
21:6*a.* So Vrs.; Heb. "He gains."
21:6*b.* So LXX; Heb. "Is a bubble chased, those seeking death."
21:8*a.* So LXX; Heb. "Crooked is the way of a man, and strange."
21:9*b.* Heb. "Than a quarrelsome wife and a house in common."
21:12*a.* Heb. "The righteousness has regard for the household of the wicked."
21:26*a.* So LXX; Heb. "He is desirous of desires."

21:28*b*. Heb. "But a man who hears will speak for ever."
22:1*a*. So Vrs.; Heb. "A name."
22:4*a*. Heb. "is the fear of the LORD."
22:5*a*. So Vrs.; Heb. "Thorns, snares."
22:8*b*. So LXX, in part; Heb. "The rod of his wrath will fail."
22:11*a*. So Vrs.; Heb. om. "the LORD."
22:12*a*. Heb. "guard knowledge."
22:17*b*. So LXX; Heb. "to know me."
22:27*b*. So Vrs.; Heb. "Why should one take your bed."
23:5*b*. Heb. "For it certainly makes itself wings."
23:10*a*. Heb. "the ancient landmark."
23:17*b*. Heb. "But in the fear of the LORD always."
23:18*a*. So Vrs.; Heb. "But there will be a future."
23:28*b*. Heb. "And faithless men she adds among men."
23:34*b*. So LXX, in part; Heb: "Asleep at the head of a rope (?)."
23:35*b*. Heb. only "When shall I awake."
24:5*a*, *b*. So Vrs.; Heb. "A wise man is in strength,/ And a man of knowledge strengthens might."
24:7*a*. Heb. "Wisdom is corals to a fool."
24:9*a*. So Vrs.; Heb. "of folly."
24:11*b*. Heb. "And will you hold back?"
24:21*b*. So LXX; Heb. "Meddle not with those who repeat (a thing)."
24:28*b*. So LXX; Heb. "And do you deceive with your lips?"
25:4*b*. So LXX; Heb. "And a vessel comes out for the smith."
25:8*a*. So Symm.; Heb. "Go not out hastily to discuss."
25:9*b*. So Vulg.; Heb. "the secret of another."
25:12*b*. Cf. LXX; Heb. "a wise reprover."
25:15*a*. Heb. "a ruler is persuaded."
25:18*a*. So LXX; Heb. "Like a hammerer."
25:20*a*. So LXX, in part; Heb. "Like one adorning himself with a garment on a cold day, vinegar upon soda."
25:24*b*. Heb. "Than a quarrelsome wife and a house in common."
25:27*b*. So LXX, in part; Heb. "And the investigation of their glory is glory."
26:8*a*. Heb. "Like the stowing away of a gem."
26:10*b*. Heb. "And he who hires a fool, and he who hires passers-by."
26:17*b*. So Vrs.; Heb. "who gets excited over."
26:18*a*. Heb. "Like a stupefied man."
26:18*b*. Heb. "Firebrands, arrows, and death."
26:23*b*. So LXX; Heb. "glowing lips."
26:28*a*. Heb. "hates those who are crushed by it."
27:6*b*. So Vulg.; Heb. "suppliant."
27:9*b*. Heb. "And the sweetness of his friend from counsel of soul."
27:13*b*. Heb. "for an adulterous woman."
27:23*b*. So LXX; Heb. "to herds."
27:24*b*. So Vrs., in part; Heb. "Or does a crown to all generations?"
28:3*a*. So LXX; Heb. "A poor man, and an oppressor of the needy."
28:16*a*. So Vrs.; Heb. "and one who is great in oppressions."
28:18*b*. So Syr.; Heb. "into one."

28:23*a*. Heb. "after me."
29:6*a, b*. Heb. "In a bad man's sin lies a snare;/ But a righteous man sings with joy."
29:10*b*. Heb. "And upright men—they seek his life."
29:11*b*. So LXX, in part; Heb. "a wise man stills it behind."
30:1*a*. Heb. "the prophetic utterance" for "from Massa."
30:1*b, c*. So MSS; Heb. "To Ithiel, to Ithiel and Ucal."
30:15*b*. Heb. only, "Give, give!"
30:17*b*. So LXX; Heb. "scorns to obey (?) a mother."
30:31*b*. Heb. "And a king alqum (?) with him."
30:32*b*. Heb. only, "Or if you have schemed."
31:1*a*. So Vrs.; Heb. "Lemuel a king, a prophetic utterance."
31:3*b*. Heb. "Your ways to ruin kings."
31:4*a*. Heb. "Lemoel."
31:4*c*. Heb. "For princes—where is strong drink?"
31:8*b*. Heb. "of all the sons of passing by."
31:21*b*. Heb. "in scarlet."

NOTES ON THE BOOK OF ECCLESIASTES

1:1. "Koheleth," a difficult word, without precise English equivalent. It probably means an official of an assembly.
3:11. "To refrain," so by regrouping of consonants; Heb. is unintelligible. Usual rendering "eternity" is not warranted.
3:12*b*. "To enjoy himself," so with context; Heb. "to do good."
3:15*b*. "Youth," Heb. adds "the second," which really belongs with vs. 10.
5:6. "Vows," so with context; Heb. "words."
5:8. "Ruthless," so by slight change, with context; Heb. "the land."
9:1*b*. "My mind considered," so with LXX; Heb. unintelligible.
9:2. "Futility," so with Vrs.; Heb. "everything."
9:5. "Remembrance," so with context; Heb. "reward."
10:1. So in part with Vrs. and with context; Heb. "Dead flies make the perfumer's ointment stink, bubble up; more precious than wisdom, than honor, is a little folly."
10:15*a*. So by new division of words; Heb. is ungrammatical and untranslatable.
11:5*b*. "Into," so with some Heb. MSS; Heb. "like."
12:11. "Sledge," so by slight change of vowels; Heb. "owners of (collections)."

NOTES ON THE SONG OF SONGS

1:2*a*. So by change of one letter; Heb. "let him kiss me."
1:2*b*. So by change of one letter; Heb. "his mouth."
1:4*b*. So Syr.; Heb. "let the king bring me into his chamber."
1:6*c*. So Theodotion in Syro-hexaplar; Heb. "my mother's sons have burned me."
1:12*b*. So by change of one letter; Heb. "my nard."
1:13*a*. The Hebrew word translated "beloved" means literally "uncle, relative," but in this book is a term of endearment.
2:4*a*. So Heb. consonantal text and Vrs.; Heb. as vocalized, "let him bring."
2:4*b*. So Kethibh and Vrs.; Qere "his banner."

3:1*d*. So Vrs.; Heb. om. "I called him, but he did not answer me."
3:10*c*. So by slight change; Heb. "with love."
3:10*d*. So by deletion of one letter; Heb. inserts "from" before "maidens of Jerusalem."
3:11*a*. So LXX; Heb. inserts "O maidens of Zion" after "gaze."
4:8*a, b*. So Kethibh and Vrs.; Qere "with me from Lebanon."
4:12*a*. So Heb. MSS and Vrs.; Heb. "a fountain enclosed."
5:4*b*. "My heart," literally "my bowels."
5:13*b*. So LXX; Heb. "towers of perfumes."
6:12. Text and translation uncertain. The Hebrew word translated "lover" means literally "relative," but like similar words in this book is here a term of endearment.
7:4*b*. So by transfer from vs. 5*a* and change of one letter; Heb. has "your head upon you is like Carmel" at the beginning of vs. 5.
7:6*b*. So Syr.; Heb. "in delights."
7:9*c*. So by slight change; Heb. "for my beloved."
7:9*d*. So Vrs.; Heb. "the lips of the sleepers."
8:2*b*. So Vrs.; Heb. "that you might teach me."

NOTES ON THE BOOK OF ISAIAH

1:7*c*. Heb. "of strangers."
1:8*b*. Heb. "like a besieged city."
1:12*a*. So MS; Heb. "to appear my face."
1:13*d*. So LXX; Heb. "guilt" for "fasting."
1:25*b*. Heb. "like lye."
1:29*a*. So MSS; Heb. "For they."
1:31*b*. So Vrs.; Heb. "his maker."
2:6*a*. So Vrs.; Heb. "thou hast forsaken thy people."
2:6*c*. Heb. only, "are full of the east."
2:12*c*. So LXX; Heb. "and it will be brought low."
2:16*b*. So LXX; Heb. "pleasant imagery."
2:20*b*. So Vrs.; Heb. "For the digging of pits" (?).
2:20*d*. So Vrs.; Heb. "they made."
3:10*a*. Heb. "Say (plur.), O righteous one!"
3:13*b*. So Vrs.; Heb. "peoples."
3:26*a*. Heb. "her gates."
4:5, 6. So LXX, in part; Heb. "for over all glory is a canopy. And a bower will be a shade," etc.
5:4*b*. So MSS and Vrs.; Heb. "in it."
5:9*a*. Heb. only, "In my ears the LORD of hosts."
5:13*c*. Heb. "men of hunger."
5:14*c*. Heb. "her rank, and her rabble, and her mob."
5:15–16. An insertion from 2:9 ff.
5:17*b*. So LXX; Heb. "fat strangers."
5:26*a*. Heb. "nations."
6:11*f*. So Vrs.; Heb. "be wasted."
6:13*e*. An explanatory clause, not found in LXX.

7:6*b*. So LXX; Heb. "Tabeal," that is, "No good," Tabeel meaning "God is good."
7:8*c*. A later interpretation of vs. 9*a*.
7:11*b*. So Vrs.; Heb. "ask it deep."
8:2*a*. So Vrs.; Heb. "And let me get."
8:6*c*. Heb. "And rejoice in Rezin."
8:9*a*. So Vrs., in part; Heb. "Raise an uproar (?), you peoples, and be dumbfounded."
8:12*a, b*. Heb. "a conspiracy" for "holy."
8:22*b*. So LXX; Heb. "into murk they are driven."
9:4*b*. Heb. "the staff."
9:5*b*. Heb. "rolled in blood."
9:9*c*. Heb. om. "Who have spoken."
9:11*a*. Heb. "the adversaries of Rezin."
9:17*a*. Heb. "will not rejoice in."
9:20*c*. So Vrs.; Heb. "the flesh of his arm."
10:5*b*. Heb. inserts "it is in their hand" after "staff."
10:12*b*. So LXX; Heb. "I will punish."
10:13*d*. Heb. "That I may remove."
10:13*f, g*. So Vrs., in part; Heb. "That I may bring down inhabitants like a mighty one."
10:15*c*. So MSS; Heb. "those who wield it."
10:25*b*. Heb. "shall be upon their destruction."
10:27*b, c*. Heb. "and his yoke from your neck,/ And a yoke will be destroyed from the face of oil."
10:29*a, b*. So LXX, in part; Heb. "They have crossed the Pass,/ Geba is our bivouac."
10:30*b*. So Vrs., in part; Heb. "O poor Anathoth!"
11:4*c*. Heb. "the earth" for "the ruthless."
11:6*c*. So Vrs.; Heb. "and the fatling together."
11:7*a*. Heb. "will graze."
11:11*a*. So LXX, in part; Heb. "add his hand a second time."
11:15*a*. So Vrs.; Heb. "will utterly destroy."
11:15*b*. Heb. attaches this line to the end of the following.
12:1*d, e*. So Vrs.; Heb. "Let thine anger turn back, and comfort me."
12:2*c*. So MSS and Vrs.; Heb. "For Jah the LORD is my strength and a song."
13:4*c, d*. So Targum; Heb. "kingdoms of nations."
13:10*a*. Heb. om. the verb.
13:13*a*. So LXX; Heb. "I shall cause the heavens to tremble."
13:21*b*. So LXX; Heb. "their houses."
13:22*a*. So Vrs.; Heb. "in his widows."
14:2*a*. Heb. "And peoples will take them."
14:4*c*. So Vrs.; Heb. "the exactress of gold" (?).
14:6*d*. So Vrs.; Heb. "With persecution."
14:12*b*. So Vrs.; Heb. "Wail!" for "O Lucifer."
14:12*d*. So LXX; Heb. "on the nations."
14:17*c, d*. Heb. "Who opened not his prisoners home."
14:19*b*. So Vrs.; Heb. "a hateful branch."

14:30*a*. Heb. "The first-born of the poor shall feed."
14:30*c*. So Vrs.; Heb. "your root."
14:30*d*. So Vulg.; Heb. "he."
15:1*b*, *d*. So Vrs.; Heb. "in the night when."
15:2*a*. So Vrs., in part; Heb. "He has gone up to Bajith and to Dibon."
15:3*b*. Heb. only, "On her roofs."
15:4*c*. So Vrs., in part; Heb. "the armed men of Moab shout."
15:9*a*. "Dimon," probably an alliterative synonym for Dibon.
16:1*a*, *b*. Heb. "Send a lamb, O ruler of a land."
16:4*a*. So Vrs.; Heb. "my outcasts, O Moab."
16:4*c*. Heb. "Spoliation."
16:4*d*. So Vrs.; Heb. "have vanished."
16:7*c*. So vs. 11*c* (cf. Jer. 48:31*c*); Heb. here "Kir-hareseth."
16:7*d*. Heb. "you moan."
16:10*f*. So LXX; Heb. "I have stilled."
16:11*d*. Om. in Heb.
17:1*c*, 2*a*. So LXX, in part; Heb. "The cities of Aroer are deserted."
17:3*c*. So LXX; Heb. om. the verb.
17:5*a*. So Vrs.; Heb. "a reaping."
17:6*c*. So LXX; Heb. "on her boughs, a fruit tree."
17:9*a*, *b*. So LXX; Heb. "On that day will his cities of refuge be like the deserting of the wooded height and the summit."
17:11*c*. Heb. "will be a heap on a day of inheritance."
18:7*a*. So Vrs.; Heb. "of a people."
19:7*a*. So LXX, in part; Heb. "Bare places are on the Nile, on the brink of the Nile."
19:9*b*. So Vrs.; Heb. "who are carded."
19:12*c*. So Vrs.; Heb. "And know."
19:14*a*. So LXX; Heb. "within her."
19:18*b*. So MSS and Vrs.; Heb. "The city of destruction."
19:20*c*. Heb. "a deliverer and a champion, he will save them."
19:25*a*. So LXX; Heb. "whom."
21:1*b*. Negeb, the rolling pasture-land in the south of Judah.
21:8*b*. Heb. "A lion!"
21:14*b*. So Vrs.; Heb. "They have welcomed."
22:3*c*. So LXX; Heb. "All of you who were found."
22:6*a*. Heb. adds the unrelated words, "with chariot, mankind, horsemen."
22:19*b*. So Vrs.; Heb. "he will pull."
23:1*c*. So vs. 14; Heb. here, "For it has been spoiled from a house."
23:2, 3. Heb. unintelligible.
23:4*a*. Heb. "O Zidon, for the sea has said."
23:5*a*. Heb. "like the news of Tyre."
23:9*c*, *d*. Heb. "Of all the glory, to dishonor/ All the honored of the earth."
24:3*b*. So LXX; Heb. "And it."
24:4*c*. Heb. "The height of the people of the earth languishes."
24:23*d*. Heb. attaches "and in Jerusalem" to the previous line, and then reads only "And before his elders, glory."
25:2*c*, 5*b*. So LXX; Heb. "strangers" for "the proud."

25:4*d*. Heb. "a storm of a wall."
25:5*a*. Heb. reads the second phrase after 5*b*.
25:5*c*. Heb. "he stills."
25:8*a*. Heb. "He has destroyed."
25:12*a*. Heb. "thy walls."
26:7*a*. Heb. "to the righteous," with "upright" as a note after "even."
26:16*a*, *b*. So LXX, in part; Heb. "they sought thee; They melted a charm (?), thy chastening was on them."
26:19*a*. Heb. "my bodies."
26:19*b*. So Vrs.; Heb. "Awake and sing for joy, you who dwell in the dust!"
27:2*a*. Heb. om. "will it be said."
27:2*b*. So MSS and Vrs.; Heb. "vineyard of foaming wine."
27:6*a*. Heb. "Those who come" for "On that day."
27:7*b*. So Vrs.; Heb. "those who were slain by them."
27:8*a*. Heb. "didst thou proceed."
28:1*c*. Heb. adds "those prostrated by wine."
28:3*b*. The verb in Heb. is plural.
28:4*c*. So Vrs.; Heb. "her early fig."
28:15*c*. So Vrs.; Heb. "a seer."
28:16*b*. So Vrs.; Heb. "I—he has laid."
28:16*e*. Heb. "shall not make haste."
28:18*a*. So Vrs.; Heb. "will be expiated."
28:18*b*. So Vrs.; Heb. "your vision."
28:24*a*. So MSS and Vrs.; Heb. adds "to sow."
28:25*c*. So Vrs.; Heb. "Wheat in a row (?) and barley in a proper place (?)."
28:28*c*, *d*. Heb. "But when he has rolled his wagon-wheel and horsemen over it,/ He does not crush it."
29:1*a*. "Altar-hearth," a metaphor applied to Jerusalem.
29:5*a*. Heb. "your strangers."
29:7*b*. Heb. "their host."
29:10*b*. Heb. inserts the explanatory words, "the prophets" and "the seers."
29:13*b*. Heb. attaches "with their mouth" to the next line.
29:13*d*. So Vrs.; Heb. "they have put their thoughts far from me."
29:22*b*. Heb. "Concerning the house of Jacob."
30:6*c*. Heb. "and lion from them."
30:7*b*. Lit. "Rahab are they, a sitting still."
30:8*d*. So Vrs.; Heb. "Forever, forever."
30:12*c*. Heb. "in violence."
30:14*a*. So LXX; Heb. "And he will break it."
30:19*a*. Heb. "you will dwell."
30:20*c*, *d*. So MSS; Heb. "teachers."
30:21*a*. So Vrs.; Heb. "when you trust or turn to left."
30:24*c*. So Vrs.; Heb. "is winnowing."
30:27*a*. Lit. "the name of the LORD."
30:28*d*. Heb. om. "to place."
30:32*a*. So MSS; Heb. "rod of foundation."
30:32*d*. Lit. "with battles of waving."
32:1*b*. So Vrs.; Heb. "And as for princes, they."

32:3*a*. Heb. "will not see."
32:6*b*. So Vrs.; Heb. "will do."
32:12*a*. Heb. "Beating" (masc.).
32:13*b*. Heb. "Because."
32:19*a*. Heb. "And it will hail (?) in the coming down of the forest."
33:2*c*. So MSS and Vrs.; Heb. "their arm."
33:4*a*. Heb. "your spoil will be gathered (like) the gathering of locusts."
33:6*a*. Heb. "Your fortune."
33:6*c*. Heb. "his treasure."
33:7*a*. Heb. "their Erels."
33:8*b*. Heb. "cities" for "its witnesses."
33:20*a*. Heb. "Behold."
33:21*b*. Heb. "a majestic one, the LORD."
33:23*c*. Heb. "Then will prey of spoil be shared."
34:4*a*. Heb. "all the host of heaven."
34:7*a*. Heb. "with them" for "with fatlings."
34:9*a*. Heb. "her rivers."
34:11*c*. Heb. "And he."
34:12*a*, *b*. So LXX; Heb. only, "Her nobles."
34:13*d*. So LXX; Heb. "Grass for ostriches."
34:15*b*. Heb. "hatch in her shadow."
34:15*d*. So the variant reading inserted after 16*b*; Heb. here, "Each her mate."
34:16*c*. So MSS and Vrs.; Heb. "my mouth."
35:2*a*. Heb. attaches "like the crocus" to the preceding line.
35:7*c*, *d*. Heb. only, "In the haunt of jackals her lying down,/ Grass for reeds and rushes."
35:8*a*. So MSS and Vrs.; Heb. adds "and a way."
35:8*d*. Heb. "for them."
36:5*b*. So MSS. and II Kings 18:40; Heb. here, "I have said that," etc.
36:19*c*. So Vrs. of II Kings 18:34; Heb. here om. "Where are the gods . . . Samaria?"
37:9*a*. Heb. "And he heard news."
37:18. So MSS and II Kings 19:17, in part; Heb. here, "have dried up all the lands."
37:20*b*. So II Kings 19:19; Heb. here om. "God."
37:24, 25. So LXX; Heb. "That I may cut . . . pierce . . . dry up."
37:24*g*. So II Kings 19:23; Heb. here "height" for "retreat."
37:25*b*. So II Kings 19:24; Heb. here om. "foreign."
37:27*f*. So II Kings 19:26; Heb. here "And a field of corn before." etc.
37:28*a*. Heb. only, "I know your sitting."
37:29*b*. Heb. "your careless ease" for "your rioting."
38:7*a*. Heb. only, "And this is," etc.
38:9*a*. Heb. "A writing."
38:11*a*. So MSS; Heb. "Jah Jah."
38:11*d*. So MSS; Heb. "of cessation."
38:12*b*. Heb. "my shepherd's."
38:12*c*. Heb. "I have rolled up."
38:12*e*, 13*c*. Heb. "thou givest me."

38:13*a*. Heb. "I liken."
38:14*d*. Heb. "violence is done to me."
38:15*a*. Heb. "or can he say to me."
38:17*b*. So Vrs.; Heb. "thou hast become attached to me."
38:18*b*. So Vrs.; Heb. "thy faithfulness."
39:1*a*. So LXX; Heb. "a letter and a present."
40:6*b*. So Vrs.; Heb. "he will say."
40:6*d*. So Vrs.; Heb. "its kindness."
40:10*a*. So Vrs.; Heb. "as a mighty one."
40:11*b*, *c*. Heb. "he gathers the lambs, And carries them."
40:15*c*. Heb. "he weighs the coast-lands like a grain."
40:19*c*. Heb. "And silver links a goldsmith."
40:20*a*. So Vrs., in part; Heb. "He who is impoverished with respect to a temple-offering."
40:21*c*. Heb. "Have you not understood the foundations."
40:26*e*. So Vrs.; Heb. "and because he is strong in power."
41:1*b*. Heb. "renew their strength" (from 40:31*a*).
41:14*b*. So LXX, in part; Heb. "You men of Israel."
41:14*d*. Goel, "Redeemer," lit. "the nearest of kin," intrusted with the duties of support, defense, vindication, and the like.
41:21*c*. Lit. "strong things," the reference being to the heathen gods.
41:22*a*. So Vrs.; Heb. "Let them bring near."
41:22*e*, *f*. Heb. transposes the two clauses.
41:24*b*. Heb. "is of an ephah."
41:25*c*. Heb. "shall come rulers."
41:27*a*. Heb. "First to Zion, behold, behold them!"
41:28*a*. Heb. "That I might see, and there was no one."
41:29*a*. Heb. "wickedness" for "nought."
42:4*a*. So MS and Vrs.; Heb. "nor run."
42:6*b*, *c*. So Vrs.; Heb. "That I may grasp . . . keep . . . make."
42:10*c*. Heb. "Those who go down to the sea."
42:11*a*. So Vrs.; Heb. "lift up" for "rejoice."
42:15*c*. Heb. "into coast-lands."
42:19*d*. Heb. "blind" for "deaf."
42:20*b*. So MSS and Vrs.; Heb. "he hears not."
42:24*c*. Heb. "we sinned."
42:25*a*. So Vrs.; Heb. "a glow, his anger."
43:4*c*. Heb. "Mankind."
43:9*d*. Heb. "announce former things to us."
43:10*b*. Heb. "My servant."
43:10*c*. Heb. "you may know."
43:12*d*. So Vrs., in part; Heb. only, "I am God."
43:14*e*, *f*. Heb. only, "And the Chaldeans on their ships of joyful shouting."
43:22*b*. So Vrs.; Heb. "For you have wearied yourself."
43:28*a*, *b*. So LXX; Heb. "That I might profane the princes of the sanctuary,/ And give up Jacob."
44:4*a*. So LXX; Heb. "grow up among grass."
44:5*b*. So Symm.; Heb. "shall call on the name of Jacob."

44:7*c*. Heb. "Since I appointed the ancient people, and the things to come."
44:8*d*. Heb. "Is there a God apart from me? Yes, there is no Rock."
44:12*a*. Heb. inserts "an axe and" after "iron."
44:14*b*. So LXX; Heb. "a pine" for "the LORD."
44:16*a*, *b*. So Vrs.; Heb. "on its half he eats flesh, roasts roast, till he is satisfied."
44:26*a*. So Vrs.; Heb. "his servant."
44:28*c*, *d*. So Vrs.; Heb. "And saying, . . . And the foundations of the temple shall be laid."
45:8*c*, *d*. Heb. "Let the earth open,/And let them bring forth salvation."
45:9*b*. Heb. "A pot with earthen pots."
45:9*d*. So Vrs., in part; Heb. "Or your work, 'How handless he is!' "
45:11*c*. Heb. "Ask me of the things to come concerning my children."
45:15*a*. So MSS of Vulg.; Heb. "thou art a God who hides himself."
45:16*a*, *b*. So LXX; Heb. "are all of them,/ Together the makers."
45:21*a*, *b*. Heb. transposes the two lines.
45:24*a*. So Vrs.; Heb. " 'Only in the LORD,' one has said to me."
46:1*b*, *c*. So Vrs., in part; Heb. "to beasts and to cattle,/ The things borne by you are laid as a load for the weary."
46:4*c*. Heb. "I have done."
46:8*a*. So Syr.; Heb. "and show yourselves men" (?).
46:11*a*. Heb. "a bird of prey."
46:12*a*. So LXX; Heb. "strong-hearted."
47:3*c*, 4*a*. So LXX; Heb. "Vengeance will I take, and will not be appeased by any man./ Our Redeemer," etc.
47:5*a*. Heb. transposes the two phrases.
47:10*a*. Heb. "your wickedness."
47:11*f*. Heb. only, "shall not know."
48:1*c*. Cf. Vrs.; Heb. "the waters of Judah."
48:3*b*. So Vrs.; Heb. "that I might announce them."
48:6*a*, *b*. Heb. "You heard; see all of it!/ And you—will you not show it?"
48:7*b*. So Vrs.; Heb. "and you have not heard."
48:11*b*. So Vrs.; Heb. "it" for "my name."
48:14*b*. So MSS; Heb. "among them."
48:14*c*. Heb. "the LORD—his lover would perform."
48:14*d*. So LXX; Heb. "and his arm the Chaldeans."
48:15*b*. So Vrs.; Heb. "and he will make his way prosperous."
48:16*d*, *e*. Heb. "And now has the Lord GOD sent me and his spirit."
48:19*b*. So LXX; Heb. "The offspring of your bowels like its bowels."
48:19*c*. So LXX; Heb. "his name."
49:5*e*. Heb. "That I may be honored."
49:7*c*. So LXX, in part; Heb. "the despiser of men, the abhorrer of people."
49:8*d*. So Vrs.; Heb. "That I may keep you, and make you."
49:9*c*. So LXX; Heb. om. "all."
49:11*a*, *b*. So Vrs.; Heb. "my mountains . . . my highways."
49:17*a*. So Vrs.; Heb. "your children."
49:19*a*, *b*. Heb. om. the verbs.
49:24*b*. So Vrs.; Heb. "a righteous man's."
50:1*g*. Heb. "your transgressions."

50:11*b*. So Vrs.; Heb. "gird brands round them."
51:1*d*. Heb. inserts "hole" after "quarry."
51:2*d*. So Vrs.; Heb. "That I might bless him, and multiply him."
51:4*a*, *b*. So MSS and Syr.; Heb. "O my people, O my nation."
51:5*a*. So LXX; Heb. attaches "I will bring in a moment" to previous vs., and begins this verse with "My deliverance is near."
51:6*e*. Heb. "like so."
51:12*b*. Cf. Vrs.; Heb. "Who are you? and you were afraid."
51:16*c*. So Syr.; Heb. "planted."
51:17*f*, 22*f*. So Vrs.; Heb. inserts "cup" after "bowl."
51:19*d*. So Vrs.; Heb. "Who—I will comfort you?"
52:2*b*. Heb. "Sit down, O Jerusalem."
52:6*b*. Heb. "Therefore on that day."
52:14*a*. So Vrs.; Heb. "at thee."
53:2*a*. Heb. "before him."
53:8*b*. Heb. "his generation."
53:8*d*. So LXX, in part; Heb. "For the transgression of my people a stroke was to him."
53:9*b*. So LXX, in part; Heb. "And with the rich in his death."
53:11*b*. So MS; Heb. "Through his knowledge."
54:2*b*. So Vrs.; Heb. "And let them stretch."
54:9*a*. So MSS and Vrs.; Heb. "the waters of Noah."
54:11*b*. So LXX; Heb. "in antimony."
56:5*c*. So Vrs.; Heb. "give him."
56:10*a*. Heb. "his watchmen."
57:2*b*. Heb. "They rest upon their beds."
57:3*c*. So Vrs.; Heb. "and you committed harlotry."
57:5*d*. So LXX; Heb. "Under."
57:8*h*. So LXX; Heb. om. the line.
57:11*e*. So Vrs.; Heb. "and from everlasting."
57:13*a*, *b*. So LXX, in part; Heb. "and they shall not avail you" (at the close of vs. 12). "When you cry for help, those whom you have gathered shall save you."
57:17*a*, *b*. So LXX; Heb. "Because of the sin of their covetousness I was angry, so as to smite them, hiding my face, so as to be angry."
57:18*a*. The phrase "says the LORD," is taken from vs. 19, where "says the LORD, and I will heal them" is the corrected variant.
58:10*a*. So MSS and Vrs.; Heb. "your soul."
58:11*c*. Heb. "strengthen" (?).
58:13*b*. So LXX; Heb. "To do."
59:8*d*. So Vrs.; Heb. "in it."
59:18*a*, *b*. So LXX; Heb. "According to deserts, according shall he pay,/ Wrath to his enemies, recompense to his foes;/ To the coast-lands shall he make recompense."
59:19*a*. So MSS; Heb. "may fear."
59:20*b*. So LXX; Heb. "And for those who turn from transgression in Jacob."
59:21*a*. Heb. "my covenant regarding them."
60:9*a*. Heb. "For the coast-lands shall wait for me."
60:11*d*. Heb. "led by them."

60:19*b*. So Vrs.; Heb. "the moon for brightness."
61:1*f*. So MSS and Vrs.; Heb. "opening of eyes" (?).
61:3*c*, *d*. Heb. "Oil of joy instead of mourning,/ A garment of praise," etc.
61:7*a*. Heb. "your shame."
61:7*b*. Heb. "contempt shall they rejoice in (?) as their lot."
61:8*b*. So MSS and Vrs.; Heb. "robbery with burnt-offering."
61:10*e*. So Vrs.; Heb. "officiates as priest his crown."
62:5*b*. Heb. "your sons."
63:1*a*, *b*. So LXX, in part; Heb. "Who is this that comes from Edom,/ In crimson garments from Bozrah?"
63:1*e*, *f*. So Vrs.; Heb. "have spoken in deliverance,/ Mighty to save."
63:2*a*. So Vrs.; Heb. "Why red as to thy clothing?"
63:3–6. So Vrs.; Heb. "That I might tread, trample, besprinkle," etc.
63:6*b*. So MSS and Vrs.; Heb. "make them drunk."
63:9*a–c*. So LXX; Heb. "In all their distress he was distressed;/ And the angel of his presence saved them."
63:11*a*. Heb. "And one recalled."
63:11*b*. Heb. "Moses his people."
63:11*c*. So MSS and Vrs.; Heb. "brought them up."
63:14*b*. So Vrs.; Heb. "give them rest."
63:15*e*. Heb. "Which have restrained themselves toward me."
63:18*a*. So LXX, in part; Heb. "For a little while have they possessed thy holy people" (?).
64:2. Heb. repeats at the close, "come down,/ That the mountains might quake at thy presence" (from 63:19).
64:3*b*. Heb. "We have not given ear."
64:4*a*, *b*. So Vrs.; Heb. "the man who rejoices (?) and does right,/ Those who remember thee in thy ways."
64:4*d*. So Vrs., in part; Heb. "On those of old, that we might be saved."
64:6*d*. So Vrs.; Heb. "hast melted us by the power of our sins."
65:1*a*. So MSS and Vrs.; Heb. "asked not."
65:1*d*. So Vrs.; Heb. "was not called by thy name."
65:5*b*. Heb. "for I am holier than you."
65:6*b*. Heb. adds "And I will requite on their bosom" (cf. 7*f*.).
65:7*a*. So Vrs.; Heb. "your."
65:7*f*. Heb. only, "On their bosom."
65:18*a*. So Vrs.; Heb. "But rejoice and exult."
65:20*d*. Heb. "the sinner, being a hundred years old."
66:2*b*. So Vrs.; Heb. "came into being."
66:3*c*. Heb. om. "sheds."
66:5*f*. So LXX; Heb. "be glorious."
66:9*b*. So MSS and Vrs.; Heb. "Will say."
66:12*d*. So LXX; Heb. "And you will suckle."
66:15*a*. So MSS and Vrs.; Heb. "in fire."
66:18*b*. So Vrs.; Heb. "And I—their works and their thoughts—has come" (fem.).
66:19*c*. So Vrs., in part; Heb. "Pul and Lydia, those who draw the bow."

NOTES ON THE BOOK OF JEREMIAH

1:11, 12. There is a play of words on *shaked*, "almond-tree," and *shoked*, "watching."
1:14*b*. So LXX; Heb. "be opened" for "boil."
1:15*a*. So LXX; Heb. "all the families of the kingdoms."
1:18*a*. So MSS and Vrs.; Heb. "bronze walls."
2:10*c*. Heb. "Lo! there has been," etc.
2:12*b*. So Vrs., in part; Heb. "Be shocked, be waste, exceedingly."
2:16. Heb. "feed on" for "break."
2:20*a*. So Vrs.; Heb. "I broke . . . I burst."
2:21*c*, *d*. Heb. "changed to me into the rank shoots of a foreign vine."
2:30*b*. So Vrs.; Heb. "They took."
2:30*c*. So Vrs.; Heb. "Your sword."
2:31*a*, *b*. So Vrs., in part; Heb. "O you generation, see the word of the LORD!"
2:31*d*. Heb. "a land of thick darkness" (?).
2:34*a*. So Vrs.; Heb. "your skirts."
2:34*c*. Heb. "did I find them."
2:36*a*, *b*. So Vrs.; Heb. "Why do you go away so much to change your course?"
3:1*a*. So MSS and Vrs.; Heb. prefixes "Saying."
3:1*c*. So LXX; Heb. "Can he return to her again?"
3:1*d*. So Vrs.; Heb. "that land."
3:6*b*. So Vrs.; Heb. "she is going."
3:8*a*. So Vulg.; Heb. inserts "and I saw" after "Judah saw."
3:20*a*. So Vrs.; Heb. "through her lover."
3:23*a*, *b*. So Vrs., in part; Heb. "Truly in vain from the hills, tumult, the mountains."
3:24*a*. "The shameful thing:" that is, Baal.
4:3*a*. So MSS and Vrs.; Heb. om. "the citizens of."
4:4*b*. So MSS and Vrs.; Heb. "foreskins."
4:10*a*. So Vrs.; Heb. "And I said."
4:13*a*. So Vrs.; Heb. "like clouds."
4:16*a*. Heb. "the nations."
4:16*c*. Heb. "Watchers."
4:19*e*. Heb. "For you have heard, O my soul."
4:28*c*, *d*. So LXX; Heb. reads "I have purposed" after "I have spoken."
4:29*c*. So Vrs.; Heb. "city" for "land."
4:29*c*. So LXX; Heb. om. "They crawl into caves."
5:7*a*. Heb. om. "is the oracle of the LORD."
5:8*a*. So Vrs.; Heb. "pampered horses, rising early in the morning."
5:10*b*. Heb. "make not a full end."
5:13*c*. Heb. om. the line.
5:14*b*. Heb. "you have spoken."
5:19*a*. Heb. "when you ask."
5:19*b*. So Syr.; Heb. om. "Thus says the LORD."
5:22*e*. Heb. "They may toss."
6:2*a*, *b*. So LXX, in part; Heb. "The fair and luxuriant one have I silenced/ The daughter of Zion."

6:6*d*. So LXX, in part; Heb. "she is the city to be punished."
6:9*b*. So Vrs.; Heb. "They shall glean out."
6:12*b*. Heb. "and their wives."
6:14*a*. So MSS and Vrs. (cf. 8:11); Heb. om. "the daughter of."
6:17*a*. Heb. "over you."
6:18*a*. Heb. "hear, O nations, and know, O congregation."
6:27*a*. So LXX, in part; Heb. "an assayer, a fortress."
6:29*d*. So Vrs.; Heb. "The wicked ones are not drawn out."
7:2*a*. So 26:2; Heb. here "gate" for "court."
7:18*a*. So Vrs.; Heb. "work of the heavens."
7:24*b*. Heb. "followed the counsels, the stubbornness."
7:25*a*. Heb. "though I sent to you all my servants the prophets by day."
7:31*a*. So Vrs.; Heb. "high places."
7:32*a*. Heb. "it shall no longer be called 'Topheth,' nor, 'The valley,'" etc.
8:3*b*. So Vrs.; Heb. inserts "that are left" after "places."
8:4*b*. So Vrs.; Heb. "If they fall."
8:5*a*. So LXX; Heb. "Why, then, has she fallen, this people, Jerusalem."
8:13*a*. So LXX, in part; Heb. "I will utterly consume them."
8:13*f*. Heb. "And I gave them those who shall pass over them" (?).
8:18*a*. So Vrs.; Heb. "If I could comfort myself against sorrow."
8:19*b*. Heb. "From a land of distant ones."
9:3*b*, *c*. So Vrs., in part; Heb. "Their bow, falsehood, and not through truth."
9:6*a*. So LXX, in part; Heb. "Your dwelling is in the midst of fraud on fraud."
9:7*d*. So Vrs.; Heb. "In face of the daughter of my people."
9:10*a*. So Vrs.; Heb. "will I raise."
9:15*b*. So LXX; Heb. "I will feed them, this people."
9:17*c*. Heb. "that they may come and make haste."
9:19*d*. So Vrs.; Heb. "Our dwellings have cast us out."
9:22*a*. So Vrs.; Heb. prefixes, "Speak, 'Thus says the LORD.'"
9:25*b*. Heb. "are uncircumcised in their uncircumcision."
9:26*a*. Heb. inserts "Judah" after "Egypt."
9:26*b*. So Vrs.; Heb. om. "in the flesh."
10:2*b*. So Vrs.; Heb. "Learn not to the way."
10:4*b*. So Targum; Heb. "fasten them."
10:4*c*. So LXX; Heb. om. "And set it up."
10:8*b*. So Vrs.; Heb. "The instruction of their idols."
10:9*b*. So Targum; Heb. "from Uphaz."
10:9*c*. Heb. "and the hands of the goldsmith."
10:11. An Aramaic note, intended to be read after vs. 9.
10:18*e*. So Vrs.; Heb. "So that they may find."
10:23*b*. Heb. "and to control."
10:25*c*. So MSS and Vrs.; Heb. repeats, "and have devoured him."
11:2*a*. So Targum; Heb. "speak to the men."
11:4*b*. So Vrs.; Heb. "do them according to all that I command you."
11:14*b*. So MSS and Vrs.; Heb. "on behalf of their trouble."
11:15*b*. So Vrs.; Heb. "Her doing," etc.
11:15*c*, *d*. So LXX; Heb. "The many, and the holy flesh they make to pass from you./ When you do evil, then you rejoice."

11:16*b*. So LXX; Heb. "Fair with fruit of appearance."
11:16*d*. So Vrs.; Heb. "And his branches are marred" (?).
11:18*b*. So Vrs.; Heb. "Then thou didst show me their doings."
11:19*c*. So Vrs.; Heb. om. "saying."
11:19*d*. Heb. "with its bread."
11:20*b*. Literally, "the kidneys and the heart."
12:2*d*. Literally, "far from their kidneys."
12:4*b*. So LXX; Heb. "the herbs of all the field."
12:4*e*. So Vrs.; Heb. "He sees not our latter end."
12:5*c*. Heb. "if you are trustful."
12:8*c*. Heb. "with her voice."
12:9*d*. So Vrs.; Heb. "Come to devour."
12:13*c*. Heb. "your harvests."
13:11*c*. So LXX; Heb. "a people and an honor."
13:18*c*. So Vrs.; Heb. "there has come down your head-parts."
13:24*a*. Heb. "will scatter them."
14:1. So Vrs.; Heb. "Which was the word of the LORD to Jeremiah concerning the droughts."
14:4*a*. So Vrs.; Heb. "Because of the ground that is dismayed."
14:9*a*. So Vrs.; Heb. "like a man astonished."
14:14*e*. Heb. "a divination and an emptiness."
15:7*d*. So LXX; Heb. "Because they have turned not from their ways."
15:11*a*. So Vrs., in part; Heb. "The LORD said, 'If I have not released you.'" (?).
15:12*a*, *b*. Heb. "Can iron be broken, iron from the north, and bronze?"
15:13*b*. So Vrs., in part; Heb. "Without price, and through all your sins, and through all your borders."
15:14*a*. So MSS and Vrs. (cf. 17:4*c*); Heb. "I will make your enemies pass over."
15:14*d*. So MSS and Vrs. (cf. 17:4*f*.); Heb. om. "forever."
15:15*d*. Heb. "take me not away."
15:16*a*. So LXX; Heb. "Thy words were found, and I ate them."
16:7*a*. So MSS and LXX; Heb. "They shall not break for them in mourning."
16:7*c*. So LXX; Heb. "give them."
16:13*b*. So Vrs.; Heb. "that I will show you no favor."
16:15*a*. So MSS and Vrs.; Heb. "he had driven them."
16:15*b*. So LXX (cf. 23:8*b*); Heb. "and I will bring them back on their own land."
16:18*a*. So LXX; Heb. "And first," etc.
17:1*e*–2*b*. So MSS and Vrs., in part; Heb. "And to the horns of your altars, when their sons remember their altars and their sacred poles on a green tree, on the high hills."
17:3*b*. So MSS and Vrs.; Heb. om. "and."
17:3*c*. So Syr.; Heb. "Your high places, with sin, through all your borders."
17:4*a*. So Vrs., in part; Heb. "And you shall loosen, and with you, from your heritage."
17:10*b*. Literally, "of the kidneys."
17:10*c*. So MSS and Vrs.; Heb. "And to give."
17:13*c*. Heb. "shall be written."
17:16*a*. So Vrs., in part; Heb. "I did not hasten from being a shepherd after thee."

17:19*b*, *c*. Heb. reads "the gate of the children of the people" for "the Benjamin Gate," and om. the last clause.
17:25*a*. Heb. "kings and princes that sit," etc.
17:26*b*. Cf. 33:11*b*; Heb. here "and bringers of thank-offering."
17:27*a*. Heb. "going through the gates."
18:14*a*, *b*. Heb. "Does the snow of Lebanon vanish from the rock of the field."
18:14*c*, *d*. Heb. "Does the strange cold flowing water run dry?"
18:15*c*. So Vrs.; Heb. "And they make them to stumble in their ways."
18:18*e*. So Syr.; Heb. "through a tongue."
18:19*b*. So Vrs.; Heb. "to the voice to those who oppose me."
18:23*e*. So Syr.; Heb. "be made to stumble."
19:1*b*. So LXX; Heb. om. "take with you," and reads "of the elders of the people and the elders of the priests."
19:3*a*. So LXX; Heb. "you kings of Judah."
19:4*b*. So LXX; Heb. "nor the kings of Judah have known, and have filled."
19:5*a*. So Vrs.; Heb. "the high places of Baal."
19:12*a*, *b*. So LXX; Heb. om. "For" and reads "and to turn."
19:13*b*. So Syr.; Heb. "which are defiled."
20:9*f*. So Vrs.; Heb. only, "I cannot."
20:10*d*. Heb. om. "Say."
20:12*a*. So MSS and Vrs.; Heb. "the righteous."
20:12*b*. Literally, "the kidneys and the heart."
20:17*a*. So Vrs.; Heb. "from the womb."
21:6*a*. So LXX; Heb. "of a great pestilence shall they die."
21:7*a*. So MSS and Vrs.; Heb. "and the people and those who are left."
21:7*c*. So Vrs.; Heb. "he shall smite them."
22:4*b*. So Vrs.; Heb. "he, his servants, and his people."
22:6*e*. Heb. "Uninhabited cities."
22:7*a*. So Vrs.; Heb. "I will sanctify," etc.
22:10*a*. So Vrs.; Heb. "a dead man."
22:13*d*. So Vrs.; Heb. "his doing."
22:14*c*. So Vrs.; Heb. "my windows."
22:14*d*. Heb. "And it is panelled."
22:18*c*. Heb. "or 'Ah sister!' "
22:20*d*. Heb. "are broken."
22:22*a*. Heb. "your shepherds."
22:22*d*. So LXX; Heb. "because of all your wickedness."
22:23*b*. So Vrs.; Heb. "How gracious shall you be" (?).
22:27. Heb. "they" for "you."
22:30*c*. Heb. "days" for "sons."
23:4*b*. Heb. "visited" for "troubled."
23:8*b*. So LXX; Heb. "to which I had driven them, and they shall dwell," etc.
23:9*g*. So Vrs.; Heb. "before his holy words."
23:10*b*. So MSS and Vrs.; Heb. "For because of swearing the land mourns."
23:14*f*. Heb. "And her citizens."
23:17*a*. So Vrs.; Heb. "Who despise me, The LORD has spoken."
23:22*b*, *c*. So LXX; Heb. "Then would they cause my people to hear my words, /And would turn them," etc.

23:25*c*, 26*a*. So Vrs., in part; Heb. "I have dreamed, I have dreamed. How long shall this be? Is it in the mind of the prophets," etc.
23:28*b*. So LXX; Heb. "a dream."
23:33*b*. So Vrs.; Heb. "What is the burden?"
24:8*a*. So Vrs.; Heb. "for thus says."
25:9*a*. So LXX; Heb. "'all the families of the north,' is the oracle of the LORD, 'and Nebuchadrezzar king of Babylon, my servant.'"
25:9*b*. So LXX; Heb. "and everlasting desolations."
25:14*a*. Heb. "mighty nations and great kings have served with them."
25:15*a*. So Vrs.; Heb. "For thus."
25:26*b*. So Vrs.; Heb. "all the kingdoms of the earth," etc.
25:26*c*. Heb. om. "And the LORD said to me." Sheshach: a cypher for Babylon.
25:34*d*. So LXX; Heb. "And you shall be dashed in pieces, and shall fall like a precious vessel."
25:38*a*. Heb. "He has left his covert like a lion."
25:38*c*. So MSS and Vrs., in part; Heb. "Because of the glow of the dove" (?).
26:2*a*. So Vrs.; Heb. "all the cities of Judah."
26:8*b*. Heb. inserts "and all the people" after "prophets."
26:10*b*. So MSS and Vrs.; Heb. "the new gate of the LORD."
26:12*a*. So LXX; Heb. "all the princes."
26:18*f*. Heb. "high places."
26:19*b*. So Vrs.; Heb. "he" for "they."
26:22. So LXX; Heb. repeats "to Egypt" at close.
27:1*a*. So MSS (cf. vs. 3); Heb. "the reign of Jehoiakim."
27:3*a*. So Vrs.; Heb. "send them."
27:3*b*. So LXX; Heb. "through ambassadors those who have come."
27:7*b*. Heb. "mighty nations and great kings shall serve with him."
27:8*c*. So Vrs.; Heb. "until I have finished it in his hand."
27:9*a*. So LXX; Heb. "your dreams" for "your dreamers."
28:8*b*. So MSS and Vulg.; Heb. "evil" for "famine."
28:13*b*. So LXX; Heb. "you shall replace them."
28:16*b*. So Vrs.; Heb. "the year you are a dead man."
29:1*a*. So LXX; Heb. "the rest of the elders."
29:6*c*. So LXX; Heb. "increase there."
29:7*a*. So LXX; Heb. "of the city."
29:8*b*. So Vrs.; Heb. "your dreams which you cause to be dreamed."
29:12*a*. So Targum; Heb. "and you shall go" for "and I will answer you."
29:15. So Vrs.; Heb. "to Babylon."
29:16–20. Are om. in LXX. The vss. interrupt the context between vss. 15 and 21.
29:17*b*. So Vrs.; Heb. "the horrible figs."
29:19*b*. So Syr.; Heb. "you did not listen."
29:25*b*. So LXX; Heb. "to all the people that are in Jerusalem, and to Zephaniah the son of Maaseiah, the priest, and to all the priests, saying."
29:26*a*. So Vrs.; Heb. "to be overseers."
29:32*b*. So LXX; Heb. "and he shall not see."
30:5*a*. So LXX; Heb. "For thus."
30:5*b*. Heb. "We hear."
30:7*b*. So Vrs.; Heb. "Whence is like it?"

30:8*b, c.* So Vrs.; Heb. "I will break his yoke from your neck,/ And will burst your bonds."
30:8*d.* So LXX; Heb. "And aliens shall no more serve with them."
30:12*b.* So Vrs.; Heb. "It is incurable for your wound."
30:13*a.* Heb. "There is none to take up your cause for your wound."
30:18*b.* Heb. "I am restoring the fortune of the tents of Jacob."
31:3*a.* So LXX; Heb. "to me."
31:4*c.* So LXX; Heb. "shall you deck yourself with your timbrels."
31:5*c.* So LXX; Heb. "and shall profane it."
31:6*a.* Heb. "the watchmen."
31:6*b.* So LXX; Heb. "the hill."
31:7*c.* Heb. "of the nations."
31:7*e.* So Vrs.; Heb. "O LORD, save thy people."
31:9*a.* So Vrs.; Heb. "With weeping shall they go."
31:11*b.* So LXX; Heb. "And shall redeem him."
31:13*b.* So Vrs.; Heb. "And the young men and the old together."
31:19*a.* So Vrs.; Heb. "Since I returned."
31:24*c.* So Vrs.; Heb. "and they shall wander with flocks."
31:32*b.* So Vrs.; Heb. "and I lorded it over them."
31:39*a.* So LXX; Heb. "And the measuring line shall yet go."
31:40*a.* Heb. "And all the valley of dead bodies and ashes."
32:2*b.* Heb. "the guard-court which was the palace."
32:12*a.* So LXX; Heb. "the deed of purchase" for "them."
32:12*b.* So MSS and Vrs.; Heb. "my uncle."
32:14*a.* So Vrs.; Heb. "and that which is sealed."
32:30*b.* So Vrs., in part; Heb. "for the children of Israel have been doing," etc.
32:39*a.* So Vrs.; Heb. "one heart and one way."
33:2*a.* So LXX; Heb. "the LORD who made it, the LORD who formed it."
33:4*b*, 5*a.* So LXX, in part; Heb. "to form bulwarks and a sword, coming to fight against the Chaldeans."
33:6*a.* Heb. "will bring her."
33:9*a.* So LXX, in part; Heb. "And she shall be to me for a name of joy."
33:9*a.* Heb. "bring to them."
33:10*b.* So LXX; Heb. "abandoned by man, inhabitant, and beast."
33:24*b.* Heb. "and they spurn my people so as to be no longer a nation before them."
34:2*b.* So LXX; Heb. "Go and say to Zedekiah."
34:5*a.* So Vrs.; Heb. "with the burnings of your fathers."
34:8*b.* So Vrs.; Heb. "to make them a proclamation."
34:12. So Vrs.; Heb. inserts "from the LORD," after "Jeremiah."
34:14*a.* So LXX; Heb. "seven years."
34:18*b.* Heb. "the calf which they cut in two."
35:5*a.* So LXX; Heb. "bowls."
36:9*a.* Heb. om. "the first day of the month."
36:15*b.* So LXX; Heb. "Sit down, and read it."
36:22. So LXX; Heb. "with the brazier burning before him."
36:23*a.* So LXX; Heb. "the king cut it up."
36:28*a.* So Vrs.; Heb. "all the first words."

37:7*b*. So LXX; Heb. "to its land, Egypt."
37:10*b*. Heb. connects "in their several tents" with "they would rise up."
37:11. So LXX; Heb. "will raise."
37:15*a*. So Vrs.; Heb. "will beat him and put him in prison."
37:16. So Vrs.; Heb. prefixes "For."
37:17*d*. So LXX; Heb. repeats "And he said" after "There is."
38:2*b*. So Syr.; Heb. adds "and shall live."
38:3*a*. So LXX; Heb. om. "For."
38:4*a*. So LXX; Heb. "the princes said."
38:6*a*. So Vrs.; Heb. "the cistern, Malchiah."
38:10*b*. Heb. "thirty men."
38:11*a*. Heb. "went to the palace, to under the treasury."
38:22*d*. So Vulg.; Heb. "Your feet are sunk."
38:23*b*. So MSS and Vrs.; Heb. "this city you shall burn with fire."
39:3*a*. So vs. 13; Heb. here, "Nergal-sharezer, Samgar-nebo, Sarsechim the chief eunuch, Nergal-sharezer the chief councillor."
39:4*c*. So MSS and Vrs.; Heb. "and he made for."
39:9*b*. So 52:15; here, "together with the rest of the people that were left."
39:13, 14. Heb. "So Nebuzaradan . . . sent, and Nebushazban . . . and all the chief officials of the king of Babylon, and they sent and took," etc.
40:4*a*. So MSS and Vrs.; Heb. "upon your hand."
40:5*a*. So LXX; Heb. "He would still not go back; and go back."
40:7*c*. Heb. "and of the poorest."
40:8*a*. So MSS and Vrs.; Heb. "Johanan and Jonathan the sons of."
40:9*b*. So LXX and II Kings 25:24; Heb. "afraid of serving the Chaldeans."
41:1*a*. So LXX and II Kings 25:25; Heb. inserts "and the chiefs of the king" after "royal family."
41:3*a*. So LXX; Heb. inserts "with Gedaliah" after "with him."
41:6*a*. So LXX; Heb. "weeping as he went."
41:7*b*. So Syr.; Heb. om. "and cast them."
41:9*a*. So LXX; Heb. "by the hand of Gedaliah" for "a great cistern."
41:16*a*. Heb. "whom he had carried captive from Ishmael."
41:16*b*. Heb. inserts "men of war" after "men."
42:1*a*. So LXX (cf. 43:2*a*); Heb. "Jezaniah" for "Azariah."
42:10*a*. So Vrs.; Heb. "If returning you stay."
42:12*b*. So Vrs.; Heb. "and he shall restore you to your own land."
42:19*a*. So Vrs.; Heb. "The LORD has spoken to you."
42:20*a*. So LXX; Heb. "you will deceive yourselves."
42:21*b*. So LXX; Heb. "and in regard to anything."
43:2*a*. Heb. "and all the proud men, saying to Jeremiah."
43:10*b*. So Vrs.; Heb. "and I will set . . . I have buried."
43:12*a*. So Vrs.; Heb. "I will kindle."
43:12*b*. So LXX; Heb. "he shall wrap himself in . . . wraps himself in."
44:8*b*. Heb. inserts "in order to cut yourselves off" after "settle."
44:9*a*. So LXX; Heb. "the crimes of the kings of Judah, and the crimes of their wives."
44:14*a*. So LXX; Heb. "and to return."
44:19*a*. So Vrs.; Heb. om. "The women also said."

44:25*c*. Heb. "vows" for "word."
45:4*d*. An explanatory gloss, om. in LXX.
46:1*a*. Heb. "Which was the word of the LORD to Jeremiah."
46:4*c*. Heb. "Scour your spears."
46:8*d*. So LXX; Heb. "I will destroy a city and its inhabitants."
46:9*b*. So LXX; Heb. "Let the warriors march."
46:9*d*. Heb. "that handle, that bend."
46:12*a*. So LXX; Heb. "your shame."
46:14*a*, *b*. So LXX; Heb. "Tell it in Egypt, and publish it in Migdol,/ And publish it in Memphis and Daphne."
46:15*a*. So LXX; Heb. "Why has your bull-god been prostrated, not held his ground?"
46:16*a*, *b*. So LXX, in part; Heb. "He makes many a stumbler,/ They also fall one against another, and say."
46:17*a*. So Vrs.; Heb. "They call there Pharaoh," etc.
46:20*a*. So MSS and Vrs.; Heb. "A heifer fair of fairness."
46:20*b*. So MSS and Vrs.; Heb. "has come, has come."
46:22*a*, *b*. So LXX, in part; Heb. "Her voice goes like a serpent,/ As they go in force."
46:25*c*. So LXX; Heb. inserts "and Egypt, and her gods, and her kings, and Pharaoh" after "Pharaoh."
47:1*a*. Heb. "Which was the word of the LORD to Jeremiah," etc.
47:5*d*. So LXX; Heb. "remnant of their valley."
47:7*a*. So Vrs.; Heb. "can you be at peace."
48:4*b*. So LXX; Heb. "Her little ones send out the cry."
48:5*d*. So Vrs., in part, and Isa. 15:5; Heb. here, "The distresses of the cry of ruin they hear."
48:6*b*. So Vrs.; Heb. "like Aroer in the desert."
48:8*d*. So Vrs.; Heb. "Which the LORD has said."
48:12*c*. So Vrs.; Heb. "their jars."
48:15*a*. Cf. vs. 18*c*; Heb. here, "Moab is spoiled, and one has gone up to her cities."
48:18*a*. Cf. Vrs.; Heb. "sit in thirst."
48:20*a*. Cf. vs. 1*d*; Heb. here, "for she is discomfited."
48:26*b*. So LXX; Heb. "has clapped on his vomit."
48:30*b*. Heb. "And it is baseless, his boastings have done what is baseless."
48:31*c*. So MSS; Heb. "He moans."
48:32*c*. Heb. adds "as far as the sea."
48:33*b*. So LXX; Heb. "From the garden-land and from the land of Moab."
48:33*d*. So Vrs.; Heb. "No shout treads them."
48:33*e*, *f*. Heb. "The shout is no shout."
48:34*a*. So Isa. 15:4; Heb. here, "From the cry of Heshbon as far as Elealeh."
48:34*c*. So LXX; Heb. "Horonaim Eglath-shelishiyyah."
48:35*b*. So LXX; Heb. "that offers up the high place."
48:36*c*. Cf. Isa. 15:7; Heb. here, "the gain of (what) they had gotten have perished."
48:37*b*. So LXX; Heb. "they (fem.) are gashed." So MSS and Vrs.; Heb. "and on loins."

48:39*a*. Heb. "How is she discomfited, wail you, How Moab turns," etc.
48:44*c*, *d*. So Vrs.; Heb. "For I will bring upon her, upon Moab, their year," etc.
48:45*d*. So Vrs.; Heb. "from between Sihon."
49:1*d*, 3*f*. So Vrs.; Heb. "their king" for "Milcom."
49:3*b*. Heb. "For Ai has been spoiled."
49:3*e*. Heb. "run to and fro among the sheepfolds."
49:4*a*, *b*. So Vrs., in part; Heb. "of valleys, (that) your valley flows,/ O backsliding daughter."
49:4*c*. So MSS and Vrs.; Heb. om. "and saying."
49:7*c*. So LXX; Heb. "of the sons."
49:8*a*. Heb. "Flee, be turned, make deep to dwell."
49:8*d*. So Vrs.; Heb. "The time (that) I reckon with him."
49:10*c*. So Vrs.; Heb. "And he shall conceal himself, he cannot."
49:10*d*. So LXX; Heb. "His race is spoiled, and his brothers and neighbors."
49:10*e*. So LXX, in part; Heb. "And he is not."
49:20*c*. So LXX; Heb. "shall drag them away."
49:21*b*. So MSS and Targum; Heb. "her crying."
49:23*d*. So LXX and MSS, in part; Heb. "there is turmoil in the sea."
49:25*a*. Heb. "not forlorn."
49:25*b*. So Vrs.; Heb. "My joyous town."
49:30*d*. So MSS and Vrs.; Heb. "against them."
50:5*c*. So LXX; Heb. "Come!"
50:14*c*. So MSS and LXX; Heb. unintelligible.
50:21*a*, *b*. Merathaim and Pekod: two districts in Babylonia, the names suggesting "Double rebellion" and "Punishment."
50:29*a*. Heb. "many" for "archers."
50:31*c*. So MSS and Vrs.; Heb. "the time (that) I have reckoned with you."
50:37*a*. So Vrs.; Heb. "his."
50:38*a*. So Vrs.; Heb. "A drought."
50:38*c*. So Vrs.; Heb. "upon terrors."
50:45*c*. See note on 49:20*c*.
50:45*d*. So Vrs. (cf. 49:20*d*); Heb. "the fold."
50:46*b*. So Syr.; Heb. "the cry."
51:1*c*. Leb-kamai, "The heart of those who rise against me," a cypher for Chaldea.
51:2*a*. So Vrs.; Heb. "strangers" for "winnowers."
51:2*c*. So LXX; Heb. "For they are against her on every side."
51:3*a*, *b*. So LXX; Heb. prefixes "To."
51:5*a*–*d*. The couplets have been transposed.
51:11*b*. So Vrs.; Heb. "kings."
51:13*c*. Heb. "the cubit of your ill-gotten gains."
51:19*c*. So MSS and Vrs.; Heb. "And the tribe."
51:20*a*. Heb. "weapons."
51:28*b*. So Vrs.; Heb. "the kings of the Medes, her governors, and all her deputies."
51:32*b*. Heb. "the pools."
51:39*a*. So Syr.; Heb. "When they are heated, I will prepare them a feast."
51:39*b*. So Vrs.; Heb. "till they exult."
51:41*a*. Sheshach, a cypher for Babylon.

51:43*c*, *d*. So Vrs.; Heb. "A land—no man dwells in them, no mortal passes through them."
51:46*a*. So Vrs.; Heb. "And lest you be down-hearted and fearful."
51:49*a*. Heb. "must fall, O slain of Israel."
51:52*d*. So Vrs.; Heb. "shall groan."
51:53*b*. So Syr., in part; Heb. "fortify the height of her stronghold."
51:55*c*. So LXX; Heb. "Their waves roar."
51:56*a*. So LXX; Heb. "upon her, upon Babylon."
51:58*b*. So MSS and Vrs.; Heb. "walls" (with sing. adj. and verb).
51:58*e*. So Vrs.; Heb. "And the nations for the fire, and they shall weary themselves."
51:64*a*. So LXX; Heb. adds "and they shall weary themselves" (from 58*e*).
52:3*a*. Heb. "for upon the anger of the LORD it was," etc.
52:7*a*. Cf. 39:4*a*; here "and the king" is omitted.
52:8*a*. So 39:5*a*; here "pursued the king."
52:12*b*. So LXX; Heb. "(who) stood in attendance."
52:14*a*. So LXX; Heb. "the whole Chaldean army."
52:15*a*. So LXX; Heb. inserts "of the poorest of the people, and" (from 16*a*) after "captive."
52:17*a*. So MSS and Vrs.; Heb. "bronze pillars that belonged to the house of the LORD."
52:20*a*. So LXX; Heb. "bulls that were under the stands."
52:22*b*. So II Kings 25:17*b*, in part; here "network and" is omitted.
52:28*b*. Heb. "seventh."

NOTES ON THE BOOK OF LAMENTATIONS

1. An alphabetic acrostic of twenty-two stanzas, one for each letter of the Hebrew alphabet. The stanzas begin successively with the letters of the alphabet and contain three lines each, with the exception of the seventh, which has four lines.
1:4*c*. So LXX; Heb. "her maidens are grieved."
1:12*a*. So Vrs.; Heb. "not unto you, all."
1:13*a*, *b*. So LXX; Heb. "from above he has hurled fire into my bones, and it has overcome them."
1:14*a*. So Kethibh and Vrs.; Qeri, "the yoke of my transgressions has been watched."
1:16*b*. So Heb. MSS and Vrs.; Heb. accidentally repeats "my eyes."
2. An alphabetic acrostic of twenty-two stanzas, one for each letter of the Hebrew alphabet. The stanzas begin successively with the letters of the alphabet and contain three lines each, with the exception of the nineteenth, which has four lines.
2:1*a*. So LXX; Heb. "is disgracing."
2:2*d*. So Vrs.; Heb. "he has degraded the kingdom."
2:5*b*. So by change of one letter; Heb. "all her palaces."
2:8*c*. So by slight vowel change; Heb. "he made rampart and wall mourn."
2:11*b*. Literally, "my liver is poured out."
2:15*d*. So LXX; Heb. inserts "beauty" after "crowning."
2:18*a*, *b*. So by slight changes; Heb. "their heart cried unto the Lord, the wall of the daughter of Zion."

2:18*d*. So Heb. and LXX MSS; Heb. "the daughter of your eye."

3. An alphabetic acrostic of twenty-two stanzas, one for each letter of the Hebrew alphabet. The stanzas contain three lines each, all three beginning with the same letter, and the stanzas are arranged in the order of the alphabet.

3:13*a*. Literally, "he has driven into my kidneys."

3:14*a*. So Heb. MSS and Syr.; Heb. "of all my people."

3:17*a*. So LXX; Heb. "thou hast robbed me."

3:19*a*. So by slight vowel change; Heb. "mark my affliction."

3:23*b*. So by change of one letter; Heb. "thy faithfulness."

3:25*a*. So by slight vowel change; Heb. "to those who crave him."

3:56*b*. So LXX; Heb. "to my respite."

3:66*b*. So Syr. and LXX MSS in part; Heb. "the heavens of the LORD."

4. An alphabetic acrostic of twenty-two stanzas, one for each letter of the Hebrew alphabet. The stanzas begin successively with the letters of the alphabet and contain two lines each.

4:9*c*. So by change of one letter; Heb. "for they pine away."

4:15*c*. So context requires; Heb. inserts "they said" after "wanderers."

4:16*a*. So Kethibh, Heb. MSS, and LXX; Qere, "he has divided them."

4:16*c*, *d*. So by deletion of one letter; Heb. "they do not honor . . . they do not respect."

4:16*d*. So LXX, cf. vs. 13*a*; Heb. "the elders."

5:5*a*. So by slight vowel change; Heb. "upon our necks we are persecuted."

NOTES ON THE BOOK OF EZEKIEL

1:4*b*. Heb. adds "out of the midst of the fire."

1:6. So Vrs.; Heb. adds "to them."

1:7*a*. So Vrs.; Heb. "Their legs were a straight leg."

1:8*b*, 9*a*. Heb. "And as for the faces and wings of the four of them, their wings were linked one to another; they turned not," etc.

1:10*b*. Heb. "the four of them had the face of an ox on the left, and the four of them had the face of an eagle."

1:11*a*. So Vrs., in part; Heb. "And their faces and their wings were stretched upward."

1:13*a*. So Vrs.; Heb. "And the semblance of the creatures was," etc.

1:14. Heb. "And the creatures were running to and fro like the appearance of a flash of lightning" (?). The verse is omitted in LXX.

1:15. So Vrs.; Heb. "beside the creatures, at their four faces."

1:16*a*, *b*. So LXX; Heb. "The color of the wheels and their construction . . . their appearance and their construction."

1:18*a*. So LXX, in part; Heb. "And their felloes, and they had height and fear; and the felloes of the four of them," etc.

1:20*a*. So MSS and Vrs.; Heb. inserts "there the spirit wished to go, and the wheels rose along with them."

1:20*b*, 21*c*. Heb. "the creature."

1:22*a*. So Vrs., in part; Heb. "the creature . . . like terrible ice."

1:23*a*. Cf. Vrs.; Heb. "their wings were straight one to another."

1:23*b*. So MSS and Vrs.; Heb. repeats "while the other pair covered."

1:25. Heb. "And there was a voice above the firmament that was over their heads; when they stood still, they let down their wings." The whole vs. is omitted in a number of MSS.
1:27*a*. So LXX; Heb. adds "something of the appearance of fire, with a house round about it."
2:3*a*. So LXX, in part; Heb. "the children of Israel, the rebellious nations."
2:6*a*. So Vrs.; Heb. "nor fear their words."
2:6*b*. So Vrs.; Heb. "to scorpions."
2:7*b*. So MSS and Vrs.; Heb. "they are rebellion."
3:2. So LXX; Heb. "this scroll."
3:3*b*. So LXX; Heb. om. "the scroll."
3:6*b*. So Vrs.; Heb. "If I had not sent you."
3:12*a*. Heb. "blessed be the glory of the LORD from its place."
3:13*b*. Heb. "and the sound of a great rustling."
3:15*b*. So MSS and Vrs.; Heb. inserts "and stayed where they stayed," and reads "stupefying."
3:21*a*. So Vrs.; Heb. "warn him, the righteous man, that the righteous man sin not."
3:22*a*. So LXX; Heb. inserts "there."
3:25*a*. Heb. "cords are placed upon you, and they shall bind you."
4:4*a*. Heb. "place upon it."
5:1*b*. Heb. "divide them."
5:2*a*. So Vrs.; Heb. "burn with light."
5:2*b*. Heb. "you shall take, smite."
5:2*c*. Heb. adds "and after them will I draw the sword" (from 12*c*).
5:4*b*. So LXX; Heb. "from it shall go out a fire to the whole household," etc.
5:6*b*. Heb. "for they."
5:7*a*. So Vrs.; Heb. "you have raged more than," etc.
5:11*b*. So MSS and Vrs.; Heb. "I will withdraw" (?).
5:13*a*, *b*. So LXX; Heb. "upon them."
5:15*a*. So Vrs.; Heb. "She shall be."
5:15*b*. So LXX; Heb. "in anger and fury, and with furious chastisements."
5:16*a*. Heb. "when I send the deadly arrows of famine against them."
6:6*a*. So Vrs.; Heb. "pay the penalty" for "made desolate."
6:8*a*. So LXX; Heb. "and I leave, when but a few," etc.
6:9*a*. So Vrs.; Heb. "I have been broken as to their heart." Heb. om. "have blinded."
6:11*b*. Heb. "who shall fall."
6:12*b*. Heb. "he who remains and is besieged."
6:13*a*. So Syr.; Heb. "you shall know."
6:14*a*. Heb. "more than the desert of Diblah."
7:2*a*. So Vrs.; Heb. om. "say."
7:2*b*. So MSS and Vrs.; Heb. "An end has come, the end."
7:4*b*. So 9*b*; Heb. here, "that I am the LORD."
7:5*b*. So MSS and Vrs.; Heb. "One woe, a woe."
7:7*b*. So Vrs., in part; Heb. "the day, tumult, is near, and not joyful shouting of mountains."
7:10*b*. Heb. "The rod has blossomed."

7:13*b*. So Vrs., in part; Heb. "while their life is still in life, for the vision is upon all her teeming multitude; he shall not return, nor shall any man for his iniquity lay hold on his life" (?).
7:20*a*. So Vrs.; Heb. "Its beauteous ornament he made a pride."
7:21*b*, 23*a*. Heb. "and they shall profane it. . . . Make the chain."
7:24*b*. So MSS and LXX; Heb. "the strong ones" for "the stronghold."
7:26*a*. Heb. om. "but in vain."
7:27*b*. So Vrs.; Heb. "from their way."
8:2*a*. So LXX; Heb. "the appearance of fire, from the appearance of his loins downward fire."
8:12*b*. Heb. "each in his picture-chambers."
8:14*b*. So LXX; Heb. "the women."
8:17*c*. So correction of scribes; Heb. "their nostrils."
9:3*a*. So LXX; Heb. "the cherub."
9:4*a*. So LXX; Heb. "And the LORD said to him."
9:7*b*. So Vrs.; Heb. "Go out, and they shall go out and slay in the city."
9:9*b*. Cf. Vrs.; Heb. "perversion" (?) for "oppression."
10:2*b*. So LXX; Heb. "the cherub."
10:7. So LXX; Heb. "And the cherub reached out his hand from between the cherubs to the fire that was between the cherubs, and took some, and put it into the hands of the man clothed in linen, and he took it, and went out."
10:12*b*. Heb. adds "their wheels."
10:14*a*. Heb. "And each had four faces: the first face that of a cherub."
10:15*a*. So LXX; Heb. prefixes, "And the cherubs rose."
10:19*a*. So Vrs.; Heb. reads "as they went on their way" after "before my eyes."
10:22*a*. So LXX; Heb. adds "their appearance and themselves."
11:2*a*. So Vrs.; Heb. "he said to me."
11:7*b*. So MSS and Vrs.; Heb. "one shall take you."
11:11*a*. So Vrs.; Heb. "you shall be flesh."
11:15*a*. So Vrs.; Heb. "your brothers, your brothers, your kinsmen."
11:15*b*. Heb. "Get you far from the LORD."
11:17*a*. Heb. prefixes "Therefore say, 'Thus says the Lord GOD.' "
11:17*a, b*. So LXX; Heb. "gather you . . . assemble you . . . give you."
11:19*a*. So MSS and Vrs.; Heb. "one heart . . . within you."
11:21*a*. Cf. Vrs.; Heb. "as for the heart whose heart is set."
11:24*a*. Heb. "in a vision by the spirit of God."
12:3*a*. So LXX; Heb. inserts "and go into exile" after "baggage for exile."
12:4*b*. So Vrs., in part; Heb. "like those carrying into exile."
12:5. So Vrs.; Heb. "and carry out by it."
12:7*b*. So Vrs.; Heb. "and brought out in the dark."
12:10*b*. Heb. "the midst of them."
12:11*a*. Heb. "I am your omen."
12:12*a*. So Vrs.; Heb. reads "in the dark" before "and shall go out."
12:12*b*. So Vrs.; Heb. "they shall dig . . . to carry out by it."
12:12*c*. So LXX; Heb. "because he shall not see the ground as to his eyes."
12:19*c*. Heb. "in order that its land may be stripped bare."
12:23*b*. Heb. "and the word of every vision."
12:25*a*. So Syr.; Heb. "will speak what I will speak—a word."

13:2*b*. So LXX; Heb. "the prophets and say."
13:5*a*. So LXX; Heb. "You."
13:11*a*. So Vrs.; Heb. inserts "that it may fall" after "whitewash."
13:11*b*. So Vrs.; Heb. "and you, O hail-stones, shall fall." Heb. "shall break."
13:13*b*. Heb. "and hail-stones in fury to an end."
13:15*b*. So Vrs.; Heb. "and I will say to you, 'There is no wall, and there are none who daub it.' "
13:18*a*. So MSS and Vrs.; Heb. "on all the wrists of my hands."
13:20*a*, *b*. So Vrs.; Heb. adds "for birds" after "for lives" and "you hunt."
13:20*b*. Heb. "your arms."
13:22*a*. So Vrs.; Heb. "have cowed."
13:23*a*. Heb. "nor utter divinations."
14:4*b*. So Vrs.; Heb. om. "that he may consult me through him."
14:4*c*. So Vrs.; Heb. "through it by the multitude of his idols."
14:8*a*. So Vrs.; Heb. "I will make him desolate for a sign."
14:15*a*. Heb. "Would that I might send."
14:21*a*. Heb. "For." LXX om. the word.
15:7*b*. So LXX; Heb. "you shall know."
16:6*b*. So MSS and Vrs.; Heb. repeats, "and I said to you, as you lay weltering in your blood, 'Live.' "
16:7*a*. So Vrs.; Heb. "I made you myriads like a plant of the field."
16:7*b*. So Syr.; Heb. "reached ornament of ornaments."
16:7*c*. So Vrs.; Heb. "Breasts."
16:15*b*. So Vrs.; Heb. adds "to him let it be!"
16:16*b*. Heb. adds "they are not coming, and it shall not be."
16:19*b*. Heb. "and you will set it before them." So Syr.; Heb. adds "and it was" after "sweet savor."
16:30*a*. So LXX, in part; Heb. "How languid was your heart" (?).
16:31*b*. So Vrs.; Heb. "in scorning hire."
16:36*b*. So MSS and Vrs.; Heb. "and like the bloodshed."
16:39*a*. Heb. "to them" for "to your lovers."
16:43*a*. So Vrs.; Heb. "but were roused for me."
16:43*b*. So MSS and Vrs.; Heb. "on a head."
16:43*c*. So LXX; Heb. "and you have not added."
16:45*b*. So Vrs.; Heb. "of your sister."
16:47*a*. So Vrs.; Heb. "that were only (?) too slight."
16:49*b*. So Vrs.; Heb. "she supported not."
16:50*b*. So MSS and Vrs.; Heb. "as I have seen."
16:53*b*. So Vrs.; Heb. "and the fortune of your fortunes along with them."
16:54. So LXX; Heb. "in bringing comfort to them."
16:57*a*. Heb. "your wickedness." So LXX; Heb. "as the time of the scorn." So MSS and Syr.; Heb. "the daughters of Syria."
16:57*b*. Heb. "the daughters of the Philistines, who hold you in contempt round about."
16:61*a*. So Syr.; Heb. "when you take."
17:5*c*. Heb. "Take it."
17:6*a*. Heb. "It sprouted, and became," etc.
17:7*a*. So Vrs.; Heb. "one great eagle."

17:7*c*. Cf. Vrs.; Heb. "became hungry as to its roots."
17:9*e*. So LXX; Heb. adds "that it may wither."
17:22*b*. So Vrs.; Heb. adds "the lofty one, and I will give."
18:6*a*, 11*a*, 15*a*. Cf. 33:25*a*; Heb. here, "eat not upon the mountains."
18:7*a*. Heb. "but restore his pledge as to indebtedness" (?).
18:9*a*. So LXX; Heb. "to do truth."
18:10. Heb. "who does a brother from one of these things."
18:13*a*. So LXX; Heb. "and live, he shall not live."
18:14*b*. So Vrs.; Heb. "and sees" for "and is afraid."
18:17*a*. So LXX; Heb. "from the poor" for "from crime."
18:24*a*. So Vrs.; Heb. inserts "he shall do and live" after "practices."
18:26*a*. So Vrs.; Heb. "and die on their account" for "he shall die."
18:28*a*. Heb. "because he sees."
18:31*a*. So LXX; Heb. "with which you have transgressed."
19:4*a*. Heb. "heard against him."
19:5*a*. Heb. "that she had to wait."
19:5*c*. So LXX; Heb. "one."
19:7*a*. So Vrs., in part; Heb. "He knew his widows."
19:8*b*. Heb. "From the provinces round about."
19:9*a–d*. Heb. "They placed him in a cage with hooks, and led him away to the king of Babylon, that they might bring him into strongholds."
19:10*a*. So MSS; Heb. "in your blood."
19:11*a*, *b*. So Vrs.; Heb. "branches . . . scepters."
19:12*c–f*. Heb. "parched her fruit, they were torn off and withered; her strong branch—the fire devoured it."
19:13*c*. Heb. "the branch."
19:13*d*. So LXX; Heb. adds "her fruit."
20:6*a*. So Vrs.; Heb. "had explored for them."
20:31*a*. So LXX; Heb. "by the offering of your gifts."
20:37*b*. Heb. "into the bond of the covenant."
20:39*b*. So LXX; Heb. "Go, worship," etc.
20:40*b*. Heb. "accept them."
20:41*a*. Heb. "With a sweet savor."
21:2. Heb., "the sanctuaries."
21:9*a*. So Syr.; Heb. adds "say."
21:10*b*. Heb. "polished that there may be lightning for her."
21:10*c*. A corrupt variant to 13*b*.
21:11*a*. Heb. "given for polishing."
21:12*c*. So Syr.; Heb. "It upon all," etc.
21:13*b*. Heb. "And what if there even be a rod despising? It shall not be."
21:14*c*. So LXX; Heb. "And let the sword be doubled a third time."
21:15*a*. So LXX; Heb. "That surrounds them" (attached to vs. 14).
21:15*c*. So LXX; Heb. "I have given the point of the sword—a brother" (?).
21:16*a*. So MSS in part; Heb. "Go one way to the right, set to the left."
21:19*b*, 20*a*. So LXX, in part; Heb. "at the fork of the road to the city make, set a road."
21:20*b*. So LXX; Heb. "and to Judah with Jerusalem the fortified."
21:22*a*. Heb. inserts "for the planting of battering-rams" after "Jerusalem."

21:28*d*. Heb. "polished, to bring an end, for the sake of lightning."
21:29*b*. Heb. "to wield you."
22:3*b*. Heb. "makes idols upon her."
22:4*b*. So Vrs.; Heb. "and have come up to your years."
22:9*b*. Heb. "eat upon the mountains."
22:12. So Vrs.; Heb. "you" and "your" for "they" and "their."
22:21*b*. Heb. "in the midst of it."
22:24. So LXX; Heb. "a land uncleansed and unrained upon."
22:25*a*. So LXX; Heb. "There is a conspiracy of her prophets in the midst of her, like a roaring lion," etc.
22:29*b*. Heb. "and oppress . . . with injustice."
23:4*a*. Oholah and Oholibah: that is, "A (or Her) tent" and "A (or My) tent is in her."
23:10*b*. Heb. "and judgments they executed upon her."
23:12*a*. Heb. "clothed in completeness" (?).
23:17*b*. Heb. "till she was defiled with them."
23:20*a*. Heb. "on their concubines."
23:21. Heb. "repeating the lewdness of your youth, when from Egypt they made your breasts, for the sake of your girlish bosom."
23:33*a*. Heb. "with drunkenness and sorrow."
23:34*b*. Heb. "You shall crunch the sherds of it."
23:38*a*. So LXX; Heb. inserts "on that day" after "my sanctuary."
23:42*a*. Heb. "And a sound of revelry, one at ease in her, and to men from a multitude of mankind, brought together, drunkards from the desert."
23:43. Heb. "And I said of her that was worn out by adulteries, 'Now will they play the harlot with her, even with her.' "
23:44*a*. Heb. "went in to her."
23:47*a*. Heb. "and create them with their swords."
24:2*a, b*. So Vrs.; Heb. "of the day, this very day."
24:4*a*. So Vrs.; Heb. "its pieces."
24:5*a*. So Vrs.; Heb. "Take the choicest of the flock."
24:5*b*. Heb. "Pile the bones under it."
24:6*b*. Heb. "Bring it out piece by piece!"
24:8*b*. Heb. "I have put."
24:11*a*. So LXX; Heb. "its embers."
24:12. So LXX, in part; Heb. "Vexation, filth, and its thick filth will not leave it, its filth by fire."
24:13*a*. Heb. "With your impurity, lewdness."
24:14*a*. Heb. "have spoken, it comes."
24:14*c*. So Vrs.; Heb. "will they punish you."
24:17*a*. Heb. transposes "mourning" and "dead."
24:17*c*, 22*b*. So Vrs.; Heb. "the bread of men."
24:24*b, c*. Heb. "shall you do; and when the time comes, you shall know," etc.
24:27*a*. So Targum; Heb. "on the same day your mouth shall be opened with the fugitive, and you shall speak."
25:5*a*. Heb. "the sons of Ammon."
25:8*a*. So LXX; Heb. "Moab and Seir."
25:9*a*. So Vrs.; Heb. "from the cities, from its cities."

25:10*a*. So Vrs.; Heb. "to the sons of the east along with Ammon, and I will give it as a possession."
25:10*b*. Heb. "so that the children of Ammon may be" (sing.), etc.
25:15*a*. Heb. om. "against the household of Judah."
26:1*a*. Heb. om. "the eleventh month."
26:7*d*. So LXX; Heb. "a host, and many people."
26:10*b*. So Vrs.; Heb. "the noise of horseman (?), wheel, and chariot."
26:10*d*. So LXX; Heb. "like the entrances of a city."
26:11*c*. So Vrs.; Heb. "shall come down."
26:14*b*. So Vrs.; Heb. "She shall be."
26:16*c*. Heb. "shall clothe themselves in trembling."
26:17*b*. So Vrs.; Heb. "who were peopled from the seas."
26:17*f*. So LXX; Heb. "their terror."
26:20*b*. So MSS; Heb. "like the primeval wastes."
26:20*c*. So LXX; Heb. "and I will set glory in the land of the living."
27:6*b*. So Targum; Heb. "of ivory the daughter of larch."
27:15*a*. So LXX; Heb. "of Dedan."
27:16*a*. So MSS and Vrs.; Heb. "Syria."
27:17*b*. Heb. "millet" (?) for "wax."
27:18*b*, 19*a*. So LXX; Heb. unintelligible.
27:23. So Vrs., in part; Heb. "Eden, the traders of Sheba, Assyria, like your pupil in trade" (?).
27:27*d*. So MSS and Vrs.; Heb. "and with all the crowd."
27:32*a*. Heb. "And in their wailing" (?).
27:32*c*. So Vrs.; Heb. "Who was like Tyre like silence" (?).
27:34*a*. So Vrs.; Heb. "The time that you are wrecked from the seas."
28:4*b*. So Vrs.; Heb. "have made."
28:12*b*. So MSS and Vrs.; Heb. "You were sealing perfection."
28:13*c*, 14*a*. So Vrs., in part; Heb. unintelligible.
28:16*a*. So Vrs.; Heb. "they filled your mind."
28:16*b*. So LXX; Heb. "and I destroyed you, O guardian cherub."
28:18*a*. Heb. "your sanctuaries."
28:22, 23. So Vrs.; Heb. "they" and "her" for "you," and "her" for "your."
29:3*g*. So Syr.; Heb. "made me."
29:5*d*. So MSS and Targum; Heb. "and ungathered."
29:6*c*. So Vrs.; Heb. "they have been."
29:7*b*. So Vrs.; Heb. "their shoulder."
29:7*d*. So Syr.; Heb. "to stand."
29:9*b*. So Vrs.; Heb. "he has said."
29:10*a*. So Syr.; Heb. "your streams."
29:10*b*. So Vrs.; Heb. "wastes, waste, a desolation."
29:13*a*. So LXX; Heb. prefixes "For."
29:20*a*. So Vrs.; Heb. "against her."
30:3*c*. So Syr.; Heb. "a time for the nations shall it be."
30:5. So Vrs., in part; Heb. "Lud, and all the foreign population, and Cub, and the children of the land of the covenant with them."
30:7*a*. So LXX; Heb. "They" for "She."
30:7*b*. Heb. "his" for "her."

30:9*c*. Heb. "like" for "on."
30:13*b*. So LXX; Heb. "I will destroy idols, and stop things of nought from Memphis."
30:13*c*. So Syr.; Heb. "from the land."
30:16*c*. So LXX, in part; Heb. "and Memphis—adversaries of the daytime."
30:17*a*. Heb. "Aven" (trouble) for "On."
30:17*b*. Heb. "they" for "their maidens."
30:18*a*. So MSS and Vrs.; Heb. "shall restrain."
30:18*b*. So Vrs.; Heb. "yokes" for "scepter."
30:21*b*. So Vrs.; Heb. adds "to bind up" after "put on."
31:3*a*. Heb. "Lo! Assyria—a cedar in Lebanon."
31:3*c*, 10*a*, 14*a*. So LXX; Heb. "thick boughs" for "clouds."
31:4*b*. So LXX; Heb. "Going her streams."
31:5*c*. Heb. "in sending it."
31:6*c*. So MSS and Vrs.; Heb. "shall live."
31:10*a*. So Vrs.; Heb. "you towered."
31:11*b*. Heb. adds "I drive it out."
31:12*c*. Heb. "and will cast it away" for "in terror."
31:15*a*. So LXX; Heb. "I will cause the deep to mourn, I will cover it over."
31:17*b*. So LXX, in part; Heb. "while its arm—they lived under its shadow among the nations."
32:1*a*. So MSS and Vrs.; Heb. "twelfth" for "eleventh."
32:2*d*. Heb. "in your rivers."
32:3*d*. So Vrs.; "they shall draw you up."
32:4*d*. So Vrs.; Heb. "the beasts of all the earth."
32:5*b*. So Targum; Heb. "with your foulness" (?).
32:9. Heb. "bring" for "announce."
32:15*b*. So Vrs.; Heb. "the land is a waste."
32:17*a*. So LXX; Heb. om. the month.
32:18*a*. Heb. "and send him down, her and the daughters," etc.
32:19*a*. Heb. "From whom are you pleasant?"
32:20*a*, *b*. Heb. "In the midst of those who are slain by the sword shall they fall, a sword is given, draw her and all her teeming multitude."
32:21*b*, *c*. So LXX, in part; Heb. "lie, the uncircumcised, slain by the sword."
32:22*a*. So Syr.; Heb. "round about their graves."
32:27*a*. So Vrs.; Heb. "warriors of the uncircumcised."
32:27*b*. Heb. "their iniquities" for "their shields."
32:27*b*. So Syr.; Heb. "the warriors" for "their might."
32:28. So Vrs.; Heb. "be broken and lie."
32:29*b*. So MSS and Vrs.; Heb. "and with those," etc.
32:32*a*. So Targum; Heb. "I struck."
33:2*b*. So Vrs.; Heb. "one of their ends."
33:11*a*. Heb. prefixes "Say to them."
33:13*a*. So Vrs.; Heb. "He shall surely live."
33:18. So Vrs.; Heb. "for them."
33:21*a*. So MSS and Vrs.; Heb. "the twelfth."
33:27*b*. So Vrs.; Heb. "to eat it" for "as food."
33:30*a*. So Vrs.; Heb. "and one says to another."

33:31*a*. Heb. "a people."
33:32*a*. Heb. "like a love-song."
33:11*a*. Heb. prefixes "Say to them."
34:3*a*. So Vrs.; Heb. "fat" for "milk."
34:4*b*. So LXX; Heb. "but have ruled them with strength and rigor."
34:5*a*. So Vrs.; Heb. "they were scattered."
34:5*b*. So Syr.; Heb. adds "and they were scattered."
34:8*b*. So Vrs.; Heb. "my shepherds" for "the shepherds."
34:10*b*. So Vrs.; Heb. "the flock" for "my flock."
34:12*a*. So Syr.; Heb. "on a day when he is in the midst of his flock that are separated."
34:13*b*. Heb. "in all the habitations of the land."
34:16*b*. So Vrs.; Heb. "I will destroy the fat," etc.
34:17*b*. Heb. "between sheep and sheep, rams and he-goats."
34:26*a*. Heb. "I will make them and the places round about my hill a blessing."
34:29*a*. So Vrs.; Heb. "a plantation for a name."
34:30*a*. So Vrs.; Heb. "that I the LORD their God am with them."
34:31*a*. So LXX; Heb. "you my flock, the flock of my pasture, are men."
34:31*b*. So MSS and Vrs.; Heb. "I am your God."
35:6*b*. So LXX; Heb. adds "blood you hate, and blood shall pursue you."
35:9*a*. So Vrs.; Heb. "your cities shall not return."
35:10*b*. So Vrs.; Heb. "we" for "I."
35:11*a*. So Vrs.; Heb. om. "you."
35:11*b*. So LXX; Heb. "among them."
35:12*b*. Heb. "are desolate" for "are our possession."
35:14, 15. So LXX; Heb. "As all the earth rejoiced, I will make for you a desolation; as you rejoiced," etc.
35:15*b*. So Vrs.; Heb. "and the whole of Edom, all of it."
36:3*b*. So LXX; Heb. "you have been made desolate."
36:5*a*. Heb. prefixes "Therefore thus says the Lord GOD."
36:5*b*. Heb. "to drive it out as a prey."
36:12*a*. So Vrs.; Heb. "to walk upon you."
36:15*b*. Heb. "make your peoples to stumble."
36:19*b*. So Vrs.; Heb. "and they were dispersed."
37:8*a*. So Vrs.; Heb. "and covered them over with skin."
37:16*b*. So Vrs.; Heb. "a stick." Heb. inserts "the stick of Ephraim" after "Joseph."
37:17*a*. So Syr.; Heb. inserts "into a single stick" after "together."
37:19*b*. So LXX; Heb. "will make them upon it the stick of Judah."
37:23*b*. So Vrs.; Heb. "dwellings" for "apostasies."
37:25*a*. So Vrs.; Heb. "your fathers."
37:26*b*. So Targum; Heb. "give" for "bless."
37:27*a*. So Vrs.; Heb. "over them."
38:5. So Vrs.; Heb. "Put with them, all of them shield and helmet."
38:6*a*. So LXX; Heb. om. "from."
38:7*b*. So LXX; Heb. "for them."
38:8*a*. Heb. "restored from the sword."
38:8*b*. Heb. "and it brought home from nations."

38:9*a*. So Vrs.; Heb. "you shall advance, you shall come like a storm, you shall be like a cloud," etc.
38:11*a*. So LXX; Heb. "I will come the quiet people."
38:13*a*. Heb. "young lions" for "magnates."
38:14*b*. So LXX; "know" for "bestir yourself."
38:17*a*. So Vrs.; Heb. "Are you," etc.? Heb. adds "years" after "days."
38:21*a*. So LXX; Heb. "I will summon against him all my mountains a sword."
39:11*a*. So Vrs.; Heb. "a burial-place there in Israel." Heb. "the valley of the passers-by."
39:11*b*. So Vrs., in part; Heb. "and it shall stop up the passers-by."
39:13*a*. So Vrs.; Heb. om. "them."
39:14*a*. So LXX; Heb. "burying the passers-by who remain unburied."
39:16*a*. Heb. "And also the name of a city shall be Mob."
39:20*a*. So LXX; Heb. "horses and chariots."
39:29*a*. So Vrs.; Heb. "which" for "for."
40:1*a*. So LXX; Heb. "the beginning of the year."
40:1*b*. So Vrs.; Heb. "brought me thither in visions."
40:2*b*. So LXX; Heb. "a city on the south."
40:6*a*. Heb. "he came."
40:6*b*. So LXX; Heb. adds "and one threshold one rod broad."
40:8. A repetition of words in vss. 7 and 9, omitted in MSS and Vrs.
40:12*a*. Heb. adds "a platform on this side" after "square."
40:14. Heb. "And he made jambs of sixty cubits, even up to the jamb of the court, the gate round about."
40:15. So LXX, in part; Heb. "And to the front of the gate of the entrance," etc.
40:16*a*. Heb. inserts "and their jambs" after "guard-rooms."
40:16*b*. So LXX; Heb. "to the jambs and windows" for "the vestibule also had windows."
40:17*b*. So LXX, in part; Heb. "there were chambers and a pavement made for the court round about—thirty chambers to the pavement."
40:19*a*. Heb. "lower gate" for "outer gate."
40:20*a*. So LXX; Heb. "east and north (at end of vs. 19) and the north gate," etc.
40:22*c*, 26*b*. So LXX; Heb. "its vestibule was before them."
40:23*a*. So LXX; Heb. "and" for "corresponding to the gate."
40:27*a*. Heb. "a gate on the way south."
40:27*b*. So Syr.; Heb. inserts "on the way south" after "gate to gate."
40:30*a*. Heb. inserts "round about" after "vestibule."
40:37*a*, 38*a*. So LXX; Heb. "jambs" for "vestibule."
40:42*a*. Heb. inserts "for the burnt-offering" after "tables."
40:42*b*. So Vrs.; Heb. "on them, and they were to lay."
40:43*b*. Heb. "and on the tables was the flesh of the sacrifice."
40:44*a*. So LXX; Heb. "And outside the inner gate were chambers for the officers."
40:48*b*. So LXX; Heb. "The gate was three cubits broad on each side."
40:49*a*. So LXX; Heb. "eleven" for "twelve."
40:49*b*. So LXX; Heb. "It was by steps that it was reached."
41:1*b*. So LXX; Heb. adds "the breadth of the tent."
41:3*b*. So LXX, in part; Heb. "the door was six cubits, and the breadth of the door seven cubits."

41:6*a*. So Vrs.; Heb. "chamber against chamber, thirty-three times."
41:7*b*. So Vrs., in part; Heb. "for the turning of the house was upward round about the house, therefore the breadth of the house was upward."
41:7*c*. So Vrs.; Heb. "And so the lower story rose," etc.
41:8*a*. Heb. "And I saw for the house a raised platform round about."
41:8*b*. Heb. "to the joining" (?) for "and six handbreadths high."
41:9*b*, 10*a*. So LXX, in part; Heb. "and which a free space, the house of the side-chambers of the house, and between the chambers a breadth of twenty cubits," etc.
41:15*a*. Heb. "galleries" for "walls."
41:16, 17. Heb. unintelligible.
41:20*a*. So LXX; Heb. "to above the door."
41:21*a*. So MSS; Heb. "and the wall of the shrine (at end of vs. 20). The shrine was," etc.
41:21*b*, 22*a*. So LXX; Heb. "and the front of the shrine was the appearance like the appearance. The altar, of wood," etc.
41:22*b*. So LXX; Heb. om. the breadth, and then reads "its corners, length, and sides being all of wood."
41:25*a*. Heb. inserts "on the doors of the temple" after "on these."
41:26*a*. Heb. "latticed windows" for "cherubs."
41:26*a*. Heb. "and the side-chambers of the temple and the canopies" for "and on the canopy."
42:1*a*. So LXX; Heb. "to the outer court, the way the way of the north."
42:2*a*. Heb. "The face of the length was a hundred cubits, on the north door."
42:3*b*. So Targum; Heb. "in thirties."
42:4*a*. So Vrs.; Heb. "inward, a way of one cubit" for "and a hundred cubits long."
42:4*b*. Heb. only, "and their doors to the north."
42:5*b*. Heb. "for the galleries were stronger than they, from the lower and middle stories of the building."
42:6*a*. So LXX; Heb. om. "outer."
42:6*b*. Heb. "lower" for "upper."
42:9*b*. So LXX; Heb. "in the breadth of the wall of the court" (at beginning of vs. 10).
42:10*a*. So LXX; Heb. "on the east side."
42:11*b*, 12*a*. So LXX, in part; Heb. "like the length, so the breadth, and all their exits, and like their arrangements, and like their doors, and like the doors of the chambers which faced the south."
42:15*b*. So LXX; Heb. "and measured it."
42:16. So Vrs.; Heb. adds "by the measuring rod" after "side."
42:17, 18. So LXX; Heb. adds "round" to previous vs., and begins "He measured."
43:3*a*. So LXX; Heb. "And like the appearance the appearance which I saw." So MSS and Vrs.; Heb. "when I came."
43:3*b*. Heb. "and the appearance like the appearance."
43:6*a*. So Vrs.; Heb. "a man."
43:7*a*. So Targum; Heb. "as to the place."
43:7*b*. Heb. adds "their high places" after "kings."

43:10. So LXX; Heb. "the temple, that they may be ashamed of their iniquities, and may measure the pattern."
43:11*a*. So MSS and LXX; Heb. adds "forms" after "regulations."
43:13*b*. So LXX; "And a pedestal the cubit, and one cubit broad, with its rim," etc.
43:14*a*. So LXX; Heb. "And from the pedestal on the ground."
43:15*b*. So LXX; Heb. om. the length of the horns.
43:17*a*. Heb. om. "upper."
44:3*a*. So LXX; Heb. "As for the prince, a prince may sit in it."
44:5*b*. Heb. "mark also the entrance to the temple, with all the exits of the sanctuary."
44:7*b*. So Vrs.; Heb. "They have broken my covenant to all your abominations."
44:8*b*, 9*a*. So LXX; Heb. "but have introduced for keepers of my charge in my sanctuary for them. Thus says," etc.
44:13*b*. Heb. "and the abominations."
44:19*a*. So Vrs.; Heb. repeats "in the outer court."
44:26. So Syr.; Heb. "and after he has been cleansed, they shall count for him seven days."
44:27*a*. So LXX; Heb. inserts "the sanctuary" after "enters."
44:28*a*. So Vulg.; Heb. "And it shall be to them for an inheritance."
44:30*b*. So Vrs.; Heb. "your home."
45:1*a*. So MSS and Vrs.; Heb. repeats "long." So LXX; Heb. "ten thousand cubits broad."
45:3*b*. So Vrs., in part; Heb. inserts "and in it shall be the sanctuary" after "broad."
45:4*b*. So LXX; Heb. "for houses, and a sanctuary for the sanctuary."
45:5*b*. So LXX; Heb. "it shall be theirs for a property—twenty chambers."
45:12. So LXX; Heb. "twenty shekels, five, and twenty shekels, ten, and five shekels, shall be your maneh."
45:13*b*. So Vrs.; Heb. "and your sixth."
45:14*b*. So Vrs., in part; Heb. inserts "the bath, the oil" after "oil," reads "homer" for "cor," and adds "for ten baths make one homer."
45:15*a*. So LXX; Heb. "the fat pastures of Israel."
45:16. So LXX; Heb. "shall be to this contribution."
45:17*a*. So MSS; Heb. "burnt-offerings."
45:20*a*. So LXX; Heb. "On the seventh day of the month."
45:21*a*. Heb. "fourteenth."
45:21*b*. So Vrs.; Heb. "the Passover, a festival of weeks, unleavened bread shall be eaten."
45:23*a*. So Syr.; Heb. "daily for the seven days."
45:25*a*. Heb. om. "and" before "during."
46:10*b*. So MSS and Vrs.; Heb. "they shall go out."
46:13*a*, *b*. So MSS and Vrs.; Heb. "you" for "he."
46:14*a*. So MSS and Vrs.; Heb. "you" for "he."
46:14*b*. So MSS and Vrs., in part; Heb. "a meal-offering to the LORD continually as standing orders."
46:16*a*. So LXX; Heb. "of his inheritance."
46:16*b*. Heb. "his sons . . . their property."

46:17*b*. So Vrs.; Heb. "as for his inheritance, his sons—it shall belong to them."
46:22*a*. So Vrs.; Heb. "four enclosed (?) courts."
46:23*b*. Heb. "built with boiling-ranges."
47:1*b*. So Vrs.; Heb. "from under the south side."
47:8*b*. So Syr.; Heb. "the Sea, to the Sea, those brought out."
47:9*a*. So Vrs.; Heb. "the streams goes."
47:9*b*. Heb. "that they may become fresh, and all where the stream goes may live."
47:13*a*. So MSS and Vrs.; Heb. *geh* (?) for *zeh* ("this").
47:13*b*. So Vrs.; Heb. "portions" for "a double portion."
47:15*b*. So LXX; Heb. "to the pass of Zedad, Hamath."
47:16. So LXX; Heb. "Hazer-hatticon" for "Hazer-enon."
47:18*a*. Heb. "and from the border between Gilead and Israel."
47:18*b*. So Vrs.; Heb. "from the border to the Eastern Sea shall you measure, and as for the eastern border."
47:20*a*. So Vrs.; Heb. om. "southern."
48:1*a*. Heb. "at the side of the way of Hethlon."
48:1*b*. So LXX; Heb. "and they shall have the eastern side to the sea."
48:9*b*. Heb. "ten thousand" for "twenty thousand."
48:10. So Vrs., in part; Heb. "twenty-five thousand cubits to the north, and a breadth of ten thousand to the west, and a breadth of ten thousand to the east, and a length of twenty-five thousand to the south."
48:11*a*. So Vrs.; Heb. "the consecrated portion shall be for the priests of the sons of Zadok."
48:13*b*. So LXX; Heb. "all of the length shall be twenty-five thousand cubits, and the breadth ten thousand."
48:18*a*. Heb. repeats "and it shall be alongside the sacred allotment" for "shall belong to the city."
48:19*a*. So LXX; Heb. "worker" for "workers."
48:21*a*. Heb. om. "east."
48:21*b*, 22*a*. Heb. "the sacred allotment and the temple sanctuary shall be in the midst of it, and from the Levites' property and the city property shall be," etc.
48:28*a*. So Vrs.; Heb. "And on the border of Gad to the south, and the border shall run," etc.
48:29*a*. So MSS and Vrs.; Heb. "from an inheritance."
48:30*b*, 31*a*. Heb. transposes "On the north . . . measure" and "each gate . . . Israel."

NOTES ON THE BOOK OF DANIEL

1:3*b*. So MSS; Heb. "and of the royal family."
1:20*a*, *b*. So Vrs.; Heb. om. "and" after "wisdom" and after "magicians."
2:1*a*, 2*b*. So Vrs.; Heb. "dreamed dreams."
2:1*b*. Heb. "his sleep became upon him."
2:24*a*. So MSS and Vrs.; Heb. "to to Arioch."
2:34*a*. So Vrs. (cf. vs. 45); Heb. here om. "from a mountain."
3:8*a*. So Vrs.; Heb. "Therefore."
3:14*b*. So Vrs.; Heb. "Is it of set purpose."
3:29*a*. Heb. "who speaks carelessly against the God," etc.

4:9*b*. So Theod., in part; Heb. "tell (me) the visions of my dream that I have seen, and its interpretation."
4:15*e*. Cf. vs. 23*c*; Heb. here "with the beasts in the grass of the earth."
4:17*c*, *f*. So by slight changes in the text.
4:20*b*. So MSS (cf. 11*c*, 22*b*); Heb. "to all the earth."
4:22*b*. So MSS and Vrs. (cf. 11*c*, 20*b*); Heb. "to the end of the earth."
5:3*a*. So Vrs. (cf. 2*a*); Heb. only "vessels of gold."
5:3*b*. So Vrs.; Heb. inserts "of the house of God" after "the temple."
5:6*a*. So by slight changes in the text.
5:11*c*. So Theod.; Heb. adds "your father the king" after "astrologers."
5:12*b*. So by slight changes in the text.
5:17*b*. So MSS and Vrs.; Heb. om. "of it."
5:20*b*. So Vrs.; Heb. "of glory."
5:25. So Vrs.; Heb. repeats "*Mene*" and reads plural "*Parsin*."
6:10*a*. So MSS and with a slight change in the Heb.
7:2*a*. Heb. "Daniel answered, saying." Vrs. om. the phrase.
7:5*a*. So Vrs.; Heb. "another, a second, beast."
7:11*a*. So Vrs.; Heb. repeats "I watched till" after "spoken."
7:15*a*. So LXX; Heb. "in its sheath" (?).
7:22*a*. Cf. vss. 14*a*, 27*a*, *b*; Heb. here om. "and dominion was given."
8:2. So Theod.; Heb. inserts "And I saw in the vision" at the beginning, and also after "Elam."
8:5*a*. So Vrs.; Heb. "the he-goat."
8:5*b*. Heb. "none touching the earth." LXX om. the phrase.
8:8*b*. So LXX; Heb. "the appearance of four."
8:9*a*. Heb. "one horn from a little one."
8:9*b*. Heb. "and the glory."
8:12*a*. So Vrs., in part; Heb. "And a host was given upon the continual offering with crime, and it cast down truth," etc.
8:13*a*. So Vrs.; Heb. "the vision (of) the continual offering, and the desolating crime to give," etc.
8:19*b*. So Theod.; Heb. "it relates to the appointed time of the end."
8:20. So Vrs.; Heb. "kings."
8:21*a*. So Vrs.; Heb. "the hairy goat."
8:22*a*. Heb. "As for that which was broken."
8:22*b*. So Vrs.; Heb. "from a nation."
8:23*a*. So Vrs.; Heb. "transgressors."
8:24*b*, 25*a*. So LXX; Heb. "and the people of the saints. And upon his design, and he shall cause," etc.
8:27*a*. So MSS and LXX; Heb. "for days."
9:17*b*. So Theod.; Heb. "for the sake of the Lord."
9:22. So Vrs.; Heb. "and he made me understand."
9:23*a*. So MSS and Vrs.; Heb. om. "to you."
9:23*b*. So Theod.; Heb. "you are beloved things."
9:24*b*. So MSS; Heb. "to restrain the crime."
9:25*d*. So Syr.; Heb. "square and moat (?)."
9:26*a*. So LXX; Heb. "And in the distress of the times" (at end of vs. 25), "and after," etc.

9:26*b*. Heb. "and none to him."
9:26*c*. So MSS and Vrs., in part; Heb. "shall the people of a prince destroy."
9:26*d*. So LXX, in part; Heb. "He who is coming, and his end in a flood, and war to the end, determined is desolations."
9:27*a*. Heb. "for one week he shall make a strong covenant with many."
9:27*b*. So Vrs.; Heb. "he shall make sacrifice and offering to cease."
9:27*c*. Heb. "on the wing of abominations shall be a desolating thing."
10:5. So MSS; Heb. "Uphaz."
10:7*b*. Heb. "in hiding themselves."
10:9*b*. So Vrs.; Heb. "on my face, with my face to the ground."
10:11*b*. Heb. transposes "stand upright" and "and pay heed," etc.
10:13*b*. So Vrs.; Heb. "I was left there with the kings of Persia."
10:14*b*. Heb. "for there is yet a vision for the days."
10:19*b*. So MSS and Vrs.; Heb. "Be strong, and be strong!"
10:21. Heb. transposes the two sentences, reading "I standing up to support and defend him" (in 11:1) for "who stands up," etc.
11:1. Heb. inserts "And I in the first year of Darius the Mede."
11:4*a*. Heb. "when he arises."
11:5*b*. So Vrs., in part; Heb. "but one of his captains, and he shall be stronger than he, and shall rule—his kingdom a great kingdom."
11:6*c*. Heb. "and shall not stand, and his influence."
11:6*d*. So Theod.; Heb. "her father" for "her son."
11:7*a*. So Vrs.; Heb. "In the times (at end of vs. 6), and there shall arise from the scion of her roots his place."
11:7*b*. Heb. "to the army."
11:7*c*. So LXX; Heb. "and shall deal with them, and shall overcome."
11:10*a*. So LXX; Heb. "his sons."
11:10*b*. So MSS and Vrs.; Heb. "shall surely come" (without "against him").
11:13*b*. Heb. "and at the end of the times, years." See also note on 10*b*.
11:15*b*. Heb. "even their picked troops, and there shall be," etc.
11:16*b*. So Vrs.; Heb. "with destruction in his hand."
11:17*a*. Heb. om. "against the king of the south."
11:17*b*. So Vrs., in part; Heb. "and upright men with him, and he shall make, and he shall give him the daughter of women, to destroy it."
11:18*b*. Suggested by LXX; Heb. "so as not to repay his insolence to him."
11:22. Heb. "The armed forces of the flood shall be swept away before him, and shall be broken, and also the prince of the covenant."
11:23*b*. Heb. attaches "by means of stealth" to vs. 24.
11:33*b*. So MSS and Vrs.; Heb. om. "many."
11:39*a*. Heb. "He shall deal with the strongest fortresses by the help of an alien god."
11:41*a*. Heb. "many" (fem.) for "myriads."
11:41*b*. So Syr.; Heb. "the first" for "the remnant."
11:45*a*. So MSS and Vrs.; Heb. "the tents of his palace." So Syr.; Heb. "the seas."
12:2*b*. Heb. "to reproaches and everlasting contempt."
12:4*b*. So LXX, in part; Heb. "many shall run to and fro, and knowledge shall be much."
12:6*a*. So Vrs.; Heb. "he said."

12:7*b*. So LXX; Heb. "after he who shattered the power of the holy people," etc.
12:12*a*. So Vrs.; Heb. "go your way till the end comes, and rest."

NOTES ON THE BOOK OF HOSEA

1:9*d*. So with ancient authorities, Heb. "I will not be to you."
2:1. So with LXX; Heb. "your brothers," "your sisters."
2:9*d*. So with LXX; Heb. "so as to cover her nakedness."
4:4*b*. So by elision of two similar letters; Heb. "For thy people are like those who accuse a priest."
4:5*c*. So by change of one consonant; Heb. "thy mother."
4:7*b*. So with Syr. and Targum; Heb. "I will exchange."
4:10*c*. So by bringing first word of vs. 11 back to vs. 10 and by slight correction of one word. Heb. "They have forsaken the LORD to keep."
4:15*e*. "At Beersheba" is inserted here on the basis of Amos 5:5 and 8:14 and to correspond to the context.
4:17*b*. So by joining the first two words of vs. 18 with vs. 17 and by a change of pointing, partly supported by the versions. Heb. is unintelligible.
4:18*b*. So by change of vowels, following LXX; Heb. "they love shame, her shields."
4:19*b*. So with Vrs.; Heb. "of their sacrifices."
5:2*a*. So by corrected text. Heb. "The revolters have gone deep in slaughter."
5:7*c*, *d*. So following LXX; Heb. "a month will devour them and their fields."
5:8*d*. So following LXX; Heb. "Behind thee, Benjamin."
5:11*b*. So by slight change; Heb. "Because he was willing."
5:11*b*. So with Vrs.; Heb. "after a command."
5:13*d*. So by redistribution of consonants; Heb. "to king Yareb."
6:3*b*. So with LXX; Heb. "His going forth is sure as the dawn."
6:3*d*. So with Syr.; Heb. "that teaches the land."
6:5*c*. So with Vrs.; Heb. "And thy judgments are like a light that goes forth."
6:7*a*. So with context; Heb. "agreement like Adam."
6:10*a*. So after context; Heb. "In the house of Israel I," etc.
7:4*a–c*. So by redistribution of letters; Heb. "they are all adulterers; like an oven burning from the baker."
7:5*a*. So by slight change of text; Heb. "On the day your king," etc.
7:5*b*. So by redistribution of consonants; Heb. "He stretched out (?) his hand with scorners."
7:12*c*. So with LXX in part; Heb. "[?] . . . according to the report to their congregation."
7:14*c*. So with LXX and some Heb. MSS; Heb. "they assemble themselves (?), they depart with me."
7:16*a*. So by slight correction; Heb. "they turn, not upon."
7:16*d*. So by slight correction; Heb. "Because of the indignation of their tongue, which is their scorn, in the land of Egypt."
8:2. So with Vrs.; Heb. "we know thee, Israel."
8:10*c*. So with LXX; Heb. "And they began [to be] little from the burden of king and princes."
8:11*a*. Heb. adds "for sinning" after "multiplied altars."

8:12. So by slight changes; Heb. "I will write for him my law in myriads; they are reckoned (as those of) a foreigner."

8:13*a*. So by slight correction; Heb. "As for the sacrifices of my sacrificial gifts, they sacrifice flesh," etc.

9:2*a*. So with LXX; Heb. "not feed them."

9:2*b*. So with Vrs.; Heb. "fail her."

9:4*b*. So by change of one letter; Heb. "nor will their sacrifices be pleasing unto him," or "nor will they be pleasing to him; their sacrifices like mourners' bread to them."

9:4*c*. So by slight change; Heb. "to them," for "their food."

9:6*d*. So by slight change; Heb. "The desire of their silver nettles shall possess."

9:8*a*. So by slight change of vowels; Heb. "And great is the opposition; Ephraim is a watchman with my God."

9:10*f*. So with context; Heb. "to shame."

9:13*a*. So in part with LXX, and with redistribution of letters; Heb. "Ephraim—as I have seen Tyre, planted in a meadow."

10:1*b*. So with LXX; Heb. "He yields (?) fruit to himself."

10:5*d*. So by change of one consonant, and in keeping with context; Heb. "they will exult," etc.

10:6*b*. So by new distribution of consonants as in 5:13; Heb. "king Yareb."

10:6*d*. So by change of one consonant; Heb. "of its counsel."

10:9*b*. So by change of two consonants; Heb. "there they stood."

10:10*a*. So by uniting the last phrase of vs. 9 with vs. 10 and reading the verb with the LXX; Heb. "When I desire, then I will chastise them."

10:10*c*. So by change of vowels; Heb. "When they are bound to their two crimes."

10:11*b*. So by slight correction; Heb. "I will pass over upon her fair neck."

10:12*b*. So by addition of one consonant; Heb. "reap according to piety."

10:12*e*. So by transposition of one consonant; Heb. "till he come and teach you righteousness."

10:13*c*. So with LXX; Heb. "trusted in your ways," etc.

10:15*a*. So with LXX; Heb. "O Bethel."

10:15*b*. So by change of one consonant; Heb. "In the dawn," etc.

11:3*b*. So with Vrs.; Heb. "in his arms."

11:4*c*, *d*. So with slight corrections; Heb. "And I was to them like those removing the yoke upon their jaws, and gently toward him I caused to eat; not will return," etc.

11:5*a*. So with LXX; Heb. "He will return to the land of Egypt."

11:6*a*. So by slight change; Heb. "The sword will whirl," etc.

11:11*c*. So with LXX; Heb. "I will cause them to dwell upon their homes."

12:1*b*. So by slight change of one letter; Heb. "like a vulture."

12:4*d*. So with context; Heb. "talked with us."

12:8*b*, *c*. So following the LXX; Heb. "All my gains will not find for me guilt which is sin."

12:11*b*. So by slight change; Heb. "In Gilgal they sacrifice oxen."

12:12. This vs. is placed after vs. 4, since its connection is with the Jacob episode and not at all with the context of vs. 12.

13:1*b*. So with context; Heb. "He lifted up in Israel."

13:2*e*. So with LXX; Heb. "to such they are saying, sacrificers of men," etc.

13:5*a*. So with Vrs.; Heb. "I knew you in the wilderness."
13:9. So following Vrs.; Heb. "It is your destruction, O Israel, that (you are) against me, against your help."
13:10*a*. So with context by slight change; Heb. "I will be your king now."
13:10*b*. So partly with Vrs.; Heb. "In all your cities and your rulers."
14:2*d*. So with context; Heb. "And take good."
14:2*e*. So with Vrs.; Heb. "We will repay as calves our lips."
14:5*c*. So by slight change and with context; Heb. "And he will strike his roots like Lebanon."
14:8*b*. So by slight change to fit context; Heb. "I answer and look upon him."
14:8*c*. So with LXX; Heb. "thy fruit."

NOTES ON THE BOOK OF JOEL

1:17*a*. So in part with LXX; Heb. is unintelligible.
1:18*a*. So with LXX; Heb. "How the beasts groan!"
1:18*d*. So with LXX; Heb. "Have become guilty."
2:2*c*. So by slight vowel change, with context; Heb. "Like dawn spread," etc.
2:8*c*, *d*. So by slight changes; Heb. "Though they fall through an arrow, they are not broken."
2:23*d*. So by change of vowel; Heb. reads "warning" as the sign of the definite object before the following word.
2:23*g*. So with Vrs.; Heb. "rains in the first."
3:11*a*. So with Vrs.; Heb. "Come to help and come."
3:20*c*. So with LXX; Heb. "I will purify their blood."

NOTES ON THE BOOK OF AMOS

2:7*a*. So in part with LXX; Heb. "They pant upon the dust of the earth for the head of the poor."
2:7*b*. So by slight change; Heb. "They turn aside the way of the humble."
3:5*b*. So with LXX; Heb. adds one word, "Fall upon a trap of the earth."
3:9*a*. So with LXX; Heb. "palaces in Ashdod."
3:11*b*. So by slight change of vowels; Heb. "An enemy and round about the land."
3:12. So by slight change; Heb. "couch and with the damask of a bed."
4:3*b*. So by slight change; Heb. "And you shall hurl to the Harmon."
5:9. So with slight changes, based in part upon the LXX; Heb. "Who causes destruction to shine upon the strong,/ And destruction comes upon a fortress."
5:26. So with slight changes, based in part upon the LXX; Heb. "And you shall carry away Siccuth your king and Chiun your images, the star of your god," etc.
6:1*c*, *d*. So by slight change to fit context; Heb. "The marked ones of the chief of the nations and the house of Israel enters in to them."
6:5*b*. So by change of one letter; Heb. "Devising musical instruments," etc.
6:9. So with LXX; Heb. om. "one being left over."
8:3*c*. So with slight change; Heb. "In every place one shall cast forth. Hush!"
8:11*f*. So with Vrs.; Heb. "the words of."

NOTES ON THE BOOK OF OBADIAH

2*b*. So with duplicate passage Jer. 49:15; Heb. "Contemptible are you exceedingly."

7*d*. So to agree with context; Heb. "Your bread they make a snare (?) under you."

16*b*. So with Vrs.; Heb. "drink continually."

20*a*. Reconstructed in keeping with II Kings 17:6; Heb. is unintelligible, "and the exiles, this host (?) of the Israelites, who are Canaanites, unto Zarephath, and the exiles of Jerusalem," etc.

NOTES ON THE BOOK OF JONAH

2:4*b*. So with Theod.; Heb. "But yet I shall again look," etc.

NOTES ON THE BOOK OF MICAH

1:5*b*. So with Vrs.; Heb. "sins."

1:5*b*. So with context; cf. 5*e*, *f*. Heb. "house of Israel."

1:10*b*. So by slight change and, in part, with LXX; Heb. "Weeping do not weep; in Beth-leaphrah I rolled myself in dust."

1:11*a*. So with context; Heb. "Do thou pass over for yourselves, O inhabitant of Shaphir."

1:11*c*. So by slight change of vowels; Heb. "in nakedness, shame, she comes not forth"; LXX om. "shame."

1:11*e*, *f*. So with slight change; Heb. "The mourning of Beth-ezel takes from you its standing."

1:12*a*. So by change of one consonant; Heb. "Surely, has hoped for good," etc.

2:3*c*. So by slight correction; Heb. "Whence you will not remove your necks."

2:4*b*. So with Vrs.; Heb. "And one will lament a lamentation, it has come to pass, he says."

2:4*c*–*f*. Rearranged and corrected, in part with LXX; Heb. "We are utterly ruined; he changes the portion of my people. How he does remove to me! In restoring our fields, he apportions."

2:5*a*, *b*. So by slight change; Heb. "Therefore you shall have no one casting the line by lot in the temple of the LORD."

2:6*c*. So by slight vowel change; Heb. "Shame will not depart."

2:7*a*. So by slight change; Heb. "Shall it be said, O house of Jacob?"

2:8*a*, *b*. So by redistribution of consonants and, in part, with LXX; Heb. "And yesterday my people as a foe raised up from before the mantle a cloak."

2:8*d*. So by slight change; Heb. "Returned from war."

2:10*c*. So by change of one consonant; Heb. "Because of uncleanness."

2:10*d*. So with LXX; Heb. "Which destroys and a grievous destruction (?)."

2:12*e*. So in part with LXX; Heb. "They shall roar (?) because of mankind."

4:14*a*. So by slight change; Heb. "Now you will gather yourself in troops (?), O daughter of troops (?)."

5:4*a*. So by slight change; Heb. "And this will be our peace. Assyria, when," etc.

5:4*c*. So by change of one consonant; Heb. "when he treads in our palaces."

5:5*b*. So by slight change; Heb. "Nimrod in its entrances."

6:2*b*. So by slight change, with context; Heb. "And the enduring ones, the foundations of the earth."

6:9*b*. So with Vrs.; Heb. "and success—he sees thy name!"
6:9*c*. So by slight change; Heb. "Hear ye the rod, and him appointed it!"
6:10*a*. So by slight change; Heb. "Are there yet wicked treasures in the house of the wicked?"
6:11*a*. So partly with Vulg.; Heb. "Can I be pure with," etc.
6:14*b*. So in keeping with context; Heb. is unintelligible.
6:16*a*. So with Vrs.; Heb. "And he observes for himself the statutes," etc.
6:16*e*. So with LXX; Heb. "mockery of my people," etc.
7:1*b*. So by slight change; Heb. "Like the gatherings of summer fruit."
7:1*c*. So by change of one letter; Heb. "Like the gleanings," etc.
7:3*a*. So by slight change; Heb. "Upon the bad are their hands to make good."
7:3*c*, *d*. So with context; Heb. "the desire of himself, and they weave it."
7:4*b*. So by redistribution of letters; Heb. "Straighter than a hedge."
7:4*c*. So by slight change; Heb. "thy watchmen, thy visitation."

NOTES ON THE BOOK OF NAHUM

1. Was originally an acrostic poem; clear traces of the acrostic are still to be seen in vss. 2–10.
1:4*c*. So with Vrs.; Heb. "languish" for "wither."
1:5*c*. So by infinitesimal change, and with Vulg.; Heb. "And thou didst lift up the world," etc.
1:7*a*. So with Vrs.; Heb. "The LORD is good for a stronghold," etc.
1:8*b*. So with Vrs.; Heb. "He will make an end of her place."
1:9*c*. So in part with LXX; Heb. "Affliction will not arise twice."
1:10*a*. So with LXX in part, and with changes to make sense; Heb. "Thorns entwined and like their drink drunken."
1:12*b*. So by slight change; Heb. "If they be whole and so many."
1:12*c*. So with slight change; Heb. "and he will pass away."
1:13*a*. So with change in pointing; Heb. "break his yoke," etc.
1:14*d*. So with slight change; Heb. "I will make your grave because you are worthless."
2:4*d*. So with slight change; Heb. "The chariot in the day of its preparation."
2:4*e*. So with LXX; Heb. "And the cypresses will tremble."
2:2*a*. So by change of vowels; Heb. "the scatterer," etc.
2:8*a*. So by change to agree with context; Heb. "And *hussab*, she is carried with captivity, she is caused to ascend."
2:12*b*. So by transposition of one consonant; Heb. "A feeding place is it for the young lions."

NOTES ON THE BOOK OF HABAKKUK

1:7*b*. So in part with LXX; Heb. "His judgment and his majesty go forth from him."
1:8*b*. So by slight vowel change; Heb. "wolves of the evening."
1:9*b*. So by slight change; Heb. "[?] . . . their faces eastward."
1:12*b*. So with old MSS; Heb. "We shall not die."
1:17*a*. So by slight change, with context; Heb. "Shall he therefore, empty his net?"
2:1*d*. So with Syr.; Heb. "I shall make."

2:3*a*. So by slight change; Heb. has "still" for "witness."
2:4*a*. So with Vrs. in part; Heb. "Behold, swollen, not straight is he in himself."
3:2*b*. So with LXX; Heb. "I feared," etc.
3:2*c*. So by slight change and with context; Heb. "revive it."
3:7*a*. So by regrouping of consonants; Heb. "Under wrong, I have seen the tents of Cushan."
3:8*b*. So by dropping one consonant; Heb. "Is thine anger with the rivers?"
3:9*b*. So by correction to fit context; Heb. "the oaths of the tribes were a word."
3:10*b*. So by slight change, and as in Ps. 77:18; Heb. "A rainstorm, water, passes over."
3:13*d*. So by slight change; Heb. "Even to the neck."
3:14*a*. So by slight change; Heb. "Thou piercest a head with his arrows."
3:14*b*. So by slight change; Heb. "His perazim rage."
3:14*c*. So by slight changes; Heb. "Their jòy (?) is to scatter me like as to devour," etc.
3:16*d*. So with LXX; Heb. "And under me I tremble because."

NOTES ON THE BOOK OF ZEPHANIAH

2:2*a*, *b*. So in part with LXX and with slight changes; Heb. "Before the bearing of a decree, the day passes like chaff."
2:7*b*. So by slight change; Heb. "Upon them shall they feed."
2:14*b*. So with Vrs.; Heb. "Every beast of the nation."
2:14*e*, *f*. So in part with LXX; Heb. "Their voice shall be in the window; desolation in the threshold."
2:14*g*. So by slight change; Heb. "For he shall uncover her cedar."
3:3*c*. So by change of one consonant with Syr.; Heb. "Who have not gnawed bones in the morning."
3:7*a*. So with context; Heb. "Thou wilt fear me" and "thou wilt accept."
3:7*b*. So with Vrs.; Heb. "And her dwelling will not be cut off."
3:8*b*. So with Vrs.; Heb. "arise to prey."
3:10*b*. So by slight change; Heb. is unintelligible.
3:17*d*. So with Vrs.; Heb. "He will be silent in his love."
3:18*a*. So with LXX; Heb. is unintelligible.
3:18*b*, *c*. So in part with Vrs.; Heb. "I will gather up from thee they were the raising of a reproach upon her."

NOTES ON THE BOOK OF HAGGAI

2:7*b*. So with LXX; Heb. "And the desire of all nations," etc.
2:16*a*. So with LXX; Heb. "From their being, one came," etc.

NOTES ON THE BOOK OF ZECHARIAH

2:11*b*, *c*. So with LXX; Heb. "And they will become my people and I shall dwell," etc.
3:2*a*. So with context; Heb. "And the LORD said," etc.
5:3*b*. So by slight change and as in 7:3; Heb. "For all thieves on this (side) shall be purged out in accord with it, and all forsworn on that (side) shall be purged out according to it."

5:6*c*. So with LXX; Heb. "This is their eye," etc.
6:3*b*. Om. "strong" after "dappled" with Syr.
6:6*b*. So by slight change; Heb. "the white will go after them."
6:10*a*. So by slight change; Heb. "Take from with the exiles," etc.
6:11*a*. So by slight change; Heb. "crowns."
6:11*b*. So to agree with context; Heb. "the head of Joshua the son of Jehozadak, the chief priest."
7:14*a*. So by slight change; Heb. "And I will scatter them," etc.
8:12*a*. So with LXX; Heb. "For the seed of prosperity the vine shall yield as its fruit."
9:1*b*. So by slight change; Heb. "For the eye of man belongs to the LORD," etc.
9:10*a*. So with LXX; Heb. "I will cut off," etc.
9:15*c*. So with LXX; Heb. "And they shall drink, they shall roar, like wine."
9:16*b, c*. So by slight change and rearrangement; Heb. "Like a flock of his people; for as stones of a diadem they shall be lifted up like a standard upon his land."
10:11*a*. So in part with LXX; Heb. "And affliction shall pass over the sea."
10:12*b*. So with Vrs.; Heb. "They shall walk to and fro in his name."
11:6*b*. So by slight change of vowels; Heb. "come each into the power of his neighbors."
11:7*a*. So with LXX; Heb. "therefore, the poor of the flock."
11:13*c*. So with context; Heb. "I have been valued," etc.
11:13*d*. So with Vrs.; Heb. reads "the potter" both times for "the treasury."
13:7*d*. So with some Vrs.; Heb. "Smite the shepherd," etc.
12:4*b*. So by slight change, and with context; Heb. "But upon the house of Judah I will open my eyes."
12:5*a*, 6*a*. Read "families," by slight change, for "chieftains."
12:10*b*. So by slight change to fit context; Heb. "look at me whom," etc.
13:5*c*. So by slight change; Heb. "For mankind has purchased me from my youth."
14:5*a*. So by slight change and with context; Heb. has for "valley of Hinnom" in both cases "valley of my mountain" and "valley of mountains."
14:5*b*. So in part with Vrs.; Heb. "And the LORD my God, will come, all the holy ones with thee."
14:6*b*. So in part with Vrs.; Heb. "There shall be no light, precious things, and frost."
14:18*b*. So with Vrs.; Heb. "then there shall not fall upon them," etc.

NOTES ON THE BOOK OF MALACHI

1:3*c*. So with Vrs.; Heb. "and his heritage for jackals of the wilderness."
1:7*c*. So with LXX; Heb. "polluted thee."
2:3*c*. So with context by slight change; Heb. "and he will carry you away unto it."
2:15*f*. So with Syr.; Heb. "thy youth."
2:16*a*. So by slight change; Heb. "For he hates to divorce . . . and covers," etc.
3:16*a*. So with LXX; Heb. "Then," etc.

13,737

[PRINTED IN U·S·A]

DATE DUE

BS 195 .S6 1927

Bible. O.T. English. Smith. 1927

The Old Testament

DEMCO

WEISE BINDING CO
OCT 1947

United Theological Seminary Library
REF Ref. BS898.S6 1927
The Old Testament :
3 0645 0004 3041 9